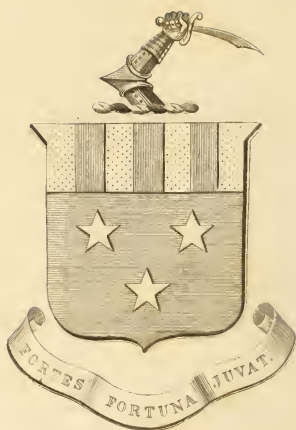




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Alexander Dixon.





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THE
CHRISTIAN EXAMINER,
AND
CHURCH OF IRELAND MAGAZINE.

CONDUCTED BY MEMBERS OF THE ESTABLISHED CHURCH.

VOL. I.

JULY TO DECEMBER.
1825.

DUBLIN :
WILLIAM CURRY, JUN. AND CO. SACKVILLE-STREET;
AND HAMILTON, ADAMS, AND CO. LONDON.

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P R E F A C E.

THE CONDUCTORS OF THE CHRISTIAN EXAMINER cannot, in justice to their own feelings, permit the First Volume of this Work to go forth to the Public without offering some few observations on its reception and prospects. Of the difficulties attendant on their undertaking they were well aware ; they knew how many similar designs, projected with as much zeal, and supported by far more talent had proved abortive, and they felt the not unreasonable tendency which exists in the public mind, to distrust a new competitor for confidence, after the failure of so many specious attempts ;—they were acquainted with the numerous and valuable Publications of a similar character which our sister country supplies, and that many of the avenues to the reading part of the Public had been preoccupied by those earlier claimants. Of all this and much more they were fully sensible, but they have felt that Ireland required and would admit *a Home Publication*, that the Church of Ireland demanded a Defence, and the controversies of the country required a Moderator ; and that while modesty or occupation prevented those best qualified from originating such a Work, the meanest powers directed by good intention might produce some beneficial effect, and at least procure the co-operation of the more talented. They felt unwilling that their Native Country should be left without a corrective to the baleful influence

of the ribaldry poured forth from the Radical Press, or that the high and lofty cause of Religion and Morals and Loyalty should be desecrated by the foul intermixture of intemperance and scurrility which disfigure many of the Publications that advocate sounder principles.* They were desirous of rallying round the standard of their Church the active zeal of her children, and of enlisting on the side of Christian Morals the polish of Literature, and the charities of Domestic Life.

Such were the avowed and real motives of their undertaking, and if they have been enabled to adhere, in any degree, to the *beau ideal* of such a character, and to maintain the principles which they professed, of *Firmness* and *Moderation*; if to furnish a Miscellany, which, not a Father nor a Husband would exile from the Domestic Board, and to present suitable subjects to the contemplation of the young and the imaginative; if they have in any degree accomplished this, they have reached the full object of their ambition, and they would in humble gratitude offer their tribute of thanks where alone it is due. To the Public they feel grateful for the reception their Work has met; the patronage which they have experienced has far exceeded their expectations, and while they must ascribe part of that patronage to the peculiar circumstances of the times, they would likewise hope that the guiding principles of their undertaking have in some degree deserved that support. To the kind Friends whose labours have contributed to adorn their pages, they offer their warmest thanks;

* Our readers will not be surprised that we should express our unfeigned contempt for such works as Captain Rock's Gazette, the Dublin and London Magazine, Cobbett's Reformation, and similar Publications which in various degrees derive their existence from the dregs of party, and seek by misrepresentation and falsehood to support its interests; but we regret indeed that the cause of Protestantism and Religion should be degraded by the appearance of such vulgar violence as that which marks some of the works which have professed to defend it. That cause requires no such weapons, and while we would not bate a particle of our opposition to the errors of Popery, we would enter as strongly as any of our contemporaries, our protest against the language which is to be found in such publications as the "Roman Catholic Dictionary;" with such intemperance let not the conscientious, candid, and moderate use of controversy ever be confounded. Why do we see the names of such respectable Publishers in the title page?

with such fellow-workmen, their task must be materially lightened, and if they were at liberty to mention the names of those who have assisted by their advice and exertions, the public confidence and support would be ensured.

The CONDUCTORS are confident that they will not be censured for having devoted so large a portion of their Miscellany to the Roman Catholic Controversy; the state and circumstances of Ireland required it, and the influence which that subject excites on every grade of Society, while it proves its absorbing power, demands renewed attention. "We have seen," in the strong language of a Prelate to whom the Church of Ireland owes much, "we have seen the commencement of the Reformation here." To the blessing of God, on the temperate and Christian exertions of Protestants, must we look for its progress and consummation.

The CONDUCTORS would beg to mention some few of the subjects which they have in contemplation to bring permanently before the attention of their readers in their ensuing Volume. No claim has been made with more pertinacity by the Church of Rome, and none with less foundation, than the exclusive possession of the early Fathers of the Christian Church. We know no mode of undeceiving the public upon this important point more effectual, than the selection and translation of some of the treatises more especially claimed, and their publication with suitable remarks. This the Conductors have made arrangements for effecting, and Tertullian, whose treatise on Prescriptions has been the storehouse for the trite quotations of the Roman Catholic Clergy, will be first presented in an English dress, to be followed in course by Cyprian, Augustine, and others. The CONDUCTORS hope likewise by the kindness of one of their correspondents, to be able to present the Clergy with a Series of Essays on Biblical Criticism and Rabbinical Literature; subjects, especially the latter, perhaps too much neglected in Ireland, where active professional duties call for the almost undivided attention of the Minister. Such subjects are repulsive in their appearance only; and although there is no Royal Road to any branch of sound Learning, the path may be so prepared as to be trodden with pleasure, even by those who would join amusement with information.

To promote such an union would be the ardent wish of the CONDUCTORS of THE CHRISTIAN EXAMINER; but as the Managers of the Work have taken on themselves a deep responsibility in professing to minister to the public taste, and to direct the public feeling, so they would request the pardon of their friends, if the minor object of amusement be sometimes, when incompatible with higher duties, sacrificed to them; and they claim their indulgence for the errors and the imperfections in which a task so recently undertaken is necessarily involved. To the Public they commit the Work; from that Public there is no appeal with regard to its execution; but for the honesty of their intentions, for their anxious desire to serve the interests of true Religion, and to assist in rendering their countrymen better subjects and better Christians, more disposed to fear God and to honor the King; for this they would demand the confidence of the friends of order, and as on this they ground their claim for patronage, so they would not wish to have it extended to them one moment longer than such motives are the guiding principles of their Work.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. I.

JULY, 1825.

Vol. I.

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NOTICES TO SUBSCRIBERS AND CORRESPONDENTS.

Our Subscribers will perceive, that in order to preserve our arrangement, we have given an additional sheet to the article on the State of Ireland.

J. X. D.; the first number of Theological Essays ; Jacob's Sojourn in Haran, &c. ; Letter to Dr. Milner, and Essay on the Irish Language have been received. Stanzas to the Memory of the Rev. Charles Wolfe in our next.

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. I.—JULY, 1825.—VOL. I.

THE STATE OF IRELAND.

WE have been permitted to commence our labours at a most interesting and critical period—interesting because it is connected with the developement of mental energy, and the display of moral feeling; and critical, because on the use made of this conjuncture depends, humanly speaking, the future prosperity of a large portion of this empire. Ireland, for the first time since her conquest, has attracted the attention of England in a degree proportionate to her importance; and that not merely with relation to the extension of her commerce or her agriculture—not with a desire of depressing her population, or to check with jealous fears every effort at commercial rivalry—but, with an intense anxiety to understand the subject of her complaints, to remedy, so far as legislation can remedy, her existing evils; to elevate her in the scale of education, morals, and religion.

That there is much error mingled with this anxiety, much ignorance, much perverseness of judgment, cannot be denied. The mixture of political feeling is, we know, apt to tinge objects which are even most remote from its influence; and, unfortunately, Ireland has seldom been looked at but through such a medium. The position of an individual in St. Stephen's Chapel influences his opinion as to the measures proposed for our advantage; and on those minds which are unaffected by the dazzling mists of politics, ignorance of Ireland and of Irish affairs performs the same deluding office. Opinions collected from experience of the Protestant population of England and Scotland, are applied

with equal precipitancy and obstinacy to the Roman Catholic peasantry of Ireland; and maxims of political economy, undoubted in their application to one stage of society, and that an advanced one, are with haste, the result of amiable but untaught sincerity, supposed to belong to others.

Favoritism, too, is the vice of politics no less than of courts. Each legislator has a special nostrum which can remedy all existing evils, and cure all political diseases; and forgetful that it is no less true in legislation than in medicine, that diseases are seldom simple, and therefore seldom admit a simple remedy, each well-meaning physician would propose his own favorite specific. To the mind of one man Emancipation is the charm by which Ireland can be transformed into an Arcadia; another finds in the mode of letting ground the source of all its evils, and proposes the omnipotence of an Act of Parliament to correct them; another sees in the overshadowing influence of the grandeur and wealth of the Church, the cloud which intercepts the rays of morals and refinement, and, by the breath of the same powerful agent, would remove its obstruction; one mind fastens on grand juries as the incubus; another on absenteeism; a third on the overgrowth of population; and a fourth, with sounder but still exclusive views, finds in education a panacea for all the sufferings of Ireland.

Yet though the discussions which have been forced upon the Executive and Legislature exhibit more of zeal than knowledge, much good will necessarily arise. The attention of the public is fixed upon a deeply interesting subject, and it is impossible that it can be long fixed without eliciting much that is important: the very attachment to a peculiar system or hypothesis, which may unfit an individual for a legislator, may render him most valuable as a discoverer of facts, and may enlist his zeal in the service of his cause. We confess, that amidst the mass of ignorance, and error, and misconception, which has lately been presented to the public, we see much that is consolatory; we see the head and heart of the wisest people of Europe engaged in the enquiry, and we anticipate much moral good as the final result of their exertions: temporary experiments may be tried and may fail, but each failure will bring with it the establishment of some great moral truth; if not the *experimentum fructiferum*, it may become more useful, as the *experimentum luciferum*;*—it may

* *Quod succedit magis complacet; at quod non succedit sæpenumero non minus informat.*—*De Ang. Scien.* v.

both consume some portion of the noxious vapours which impair health and check exertion, and may point out with more certainty the path in which the legislator may steadily walk.—Political storms may arise, and overshadow or disturb our atmosphere, but in their result they may resemble the hurricane of more southern climates, they may clear the air, and give coolness, salubrity, and health: while even their temporary effects may be averted from our heads by the conducting influence of true religion, round which the lightning of political commotion may revolve and eddy, but which deprives it of its noxious power, and renders it harmless and inefficient.

But while our neighbours, with all the enthusiasm of young, and all the obstinacy of matured converts, are examining into the nature of our evils, and their probable remedies, it may not be uninteresting to ask ourselves, what is the moral and religious state of the country which is to be the subject of their experiments? how far do circumstances impede or assist the enquiry? how far can local institutions co-operate or check external applications? The subject confessedly most interesting, is yet too vast to consider in all its bearings; we shall but intrude on our readers with a few observations.

In looking at our native country, as to the probabilities of its elevation, we confess that our hopes are more sanguine than many of our friends would deem justifiable, and much more so than we ourselves would have confessed but a short time since. It is not long since the population of this country might be not unaptly compared to the tremendous picture drawn by the poet, of the living and the dead linked together in odious and unseemly union, aggravated by the throes and internal agitation of the living portion. The Roman Catholic population seemed as dead and inert as the lifeless part of the Virgilian compound; and the living part, apparently unaffected by the neighbourhood of its companion, was employed in struggles and internal dissension, which only exhausted its powers, and rendered it incapable of effecting any change in the state of the mass:—without a figure it may be remarked, that the part of the peasantry which was Roman Catholic, sunk in ignorance and error which their clergy were unwilling or unable to remove, attracted no share of the labours or attention of their Protestant countrymen, whose clergy too readily embraced the idea that their cares should be limited to their own flocks; and whose laity were too generally engrossed by secular business, or employed “in making the most” of the

peasantry, as the victims of rack-rents and the transferable commodity of election interests, to consider their spiritual, or improve their temporal state. The Protestants who did think upon the subject of religion, were more employed in contending for circumstantialities with their fellow Protestants—in proving their churchmanship, on the one hand, by unchristianizing the dissenter, or manifesting, on the other, their regard for Christian purity, by denouncing the church, both forgetting the fearful mass of error which was before them, into which if life were infused without the restraining influence of principle, the result would be most awful re-action.

Our present hopes are derived from a change in these and other circumstances: we perceive that occurrences have turned the attention of Protestants to the awful and dangerous state of their Roman Catholic countrymen, and in that attention much of their differences have merged; that these very occurrences have roused the dormant mass of Popery, and although its energies have as yet been chiefly manifested in political dissension, in chaunting the victories or following the triumphs of their favorite demagogue, still they are roused, and the exciting causes have been such, so connected with the progress of mind and freedom of thought, as must, we believe, prevent that spirit being ever laid again, however soporific may be the usual effect of the rod which is stretched forth from the Vatican. Such circumstances may be found in the attention which has been excited to the state of our peasantry, both in this country and in England; the enquiries as to education which have been instituted; its acknowledged deficiency, either from the disinclination or the want of means among the Roman Catholic priesthood; the confession of the importance of instruction, and the general wish for its extension, which have been wrung from that body; and, above all, the late spirit-stirring discussions in this country, which have acted on the peasantry far more powerfully than could have been hoped for, accustoming them to have the omnipotence of their clergy disputed, familiarizing them to the appeal to the word of God, and eliciting from the priests most important and unlooked-for concessions, both as to the general system of Popery, and to the right of hearing and reading the word of God;—concessions which in a Roman Catholic country would be of no value, for they would be neutralized, or rendered abortive, by the incumbent pressure of the dominant superstition, but which here will not be forgotten by the active Protestants, who are in-

terested in the subject, and cannot be evaded by the Roman Catholics, before whose attention the progress of the controversy must perpetually bring them. Nor is it only in the lists of controversy that such concessions have been made; they have been embodied in evidence, and presented to the legislature of the country, and we now have, fashioned by the hands of the Roman Catholic divines themselves, the standard by which, in the nineteenth century, the Church of Rome is to be measured; we have her doctrines softened and explained, and their practical results denied or evaded; and however Tramontain Popery may differ from Irish, and whatever astonishment may be felt in Rome at the confessions in Westminster, our Roman Catholic divines cannot recede from their declarations.

Now it is our firm conviction, that however individuals in the communion of the Church of Rome may have emancipated themselves from her trammels, and would wish to extend generally the light of education and the spirit of enquiry, it is our firm conviction that, as a system, Popery is opposed to examination; and that as obedience, implicit obedience, is the principle of Rome, so is it the object towards which the exertions of their clergy ever are directed: but the spirit of the time is, we trust, too powerful for them; we know that it has pervaded the dark recesses of their colleges and cloisters, and although there it has produced no permanent or salutary reformation, still the deformity has been made so visible, that many have fled from it with eagerness. The same spirit has forced, alike from the warmth of controversy and the coolness of evidence, an amended confession of the faith of Rome; and however removed from the purity of Protestantism, it has yet contained avowals and declarations at which the devoted servants of the Vatican must have stood aghast:—these avowals and declarations were probably modified (we speak it without impeaching the veracity of the learned and reverend witnesses), to meet the occasion which called for them; they were poured into ears certainly not ill-disposed to hear and approve, and the tribunals seem to have displayed no very extraordinary knowledge of the church to which the members were supposed to belong, and no very accurate recollection of the practical contradiction in spirit, in language, and in fact, between the recorded evidence and the previously expressed opinions of the same individuals; still the evidence was given, under circumstances of solemnity which invests it with a peculiar character, and renders it impossible to be departed from. The evasions, con-

traditions, and perversions which distinguish it, have been sufficiently exposed by the Protestants who have been examined, and their detections have enabled the public to appreciate the veil of sophistry by which, in the nineteenth century, Popery would conceal its real "form and pressure." While, then, these have been thrown aside, enough remains behind both to warn Protestants against the great apostacy, and to furnish them, from the concessions of their adversaries, with ground won from them to erect the instruments by which they would regenerate Ireland.

We are attached to no system, and we are too well acquainted with our native country to expect success from any one expedient, or from the rapid effect of any. Political and moral quackery, no less than medical, are distinguished from true science in nothing more than in the promised universality of their nostrums, and in their expeditious effect. We know the evils of Ireland to be many, and we believe that as the disease is complex, the remedy must be so too. We believe that she has been by turns misgoverned and neglected. Placed by circumstances in religious and political hostility to their rulers, her population have been interfered with but to be injured, have been legislated for but to be controlled; we know that the possessors of her soil have been, by necessity or by choice, residents in another land; and that her peasantry have been handed over to the care of hirelings, debased by the application of principles at war with all the deductions of wisdom and experience; and to complete the climax, committed for moral, and religious, and spiritual education, to the supporters of a creed, which, whatever it may be in the philosophy of a Pascal, the benevolence of a Fenelon, or the sophistry of a Bossuet, is assuredly in its results in Ireland, a demoralizing, debasing, and irreligious superstition. We know too, that these evils have all the inveteracy which above two hundred years of misgovernment could confer, and all the obstinacy which religious rivalry, exasperated by mutual suffering and mutual hatred, could generate; and we therefore alternately smile and mourn over the various expedients which misdirected zeal and political sciolism would offer. Her regeneration must be the work of time, the result of wisdom consolidated by experience; it must be the fruit not of legislation, but of feeling, not effected by acts of parliament, but by acts of kindness; the legislation we want is of a moral kind, and our law-givers must be ourselves. Till that is effected, all the expedients of statesmen and lawyers must be inefficient and powerless, will prove to be the attempts of man to substitute his decrees for the workings of nature.

We fear that we shall be considered illiberal by that liberality which confounds truth with error, and while it would, perhaps, punish the open result of principle, would shrink from opposition to its ingrafting ; but we cannot avoid declaring that we regard the great evil of Ireland to be the domination of Popery. We are aware that to many the use of this language will appear objectionable ; that, to many, the distinction between Lambeth and the Vatican seems not worth contending for, and that many would use the words imputed, we trust falsely, to an eminent statesman, and prefer “a religion of works to a religion of faith.”—We can not ; we know the truth of our own assertion, and must maintain it ; nor shall we offer an apology for using Protestant language in a Protestant country and a Protestant publication. We do not mean to say that Popery is the only evil of Ireland, but we must deem it the greatest, we must deem it the most extensive, and, spreading as it does through every grade of society, entwining itself round every institution of life, bending itself with all the flexibility of error to meet every varying circumstance of society, encircling each, and with parasitical influence killing the wholesome vegetation, counteracting the good that might be effected, and aggravating the evils consequent on life ; erecting its confessional higher than the judge’s bench, and making law and justice diminish before its bold assumptions : what permanent good can be effected, while a system continues which can overturn all system by its denunciations from the altar ? what evil can be prevented, if interest or sophistry can connect that evil with the prosperity of “the church ?”

Let it be remembered, that we use this language of the system, not of its votaries or its victims. We say not that Dr. Doyle or Dr. Curtis are the instructed agents of its principles, far less do we accuse the blinded beings who believe, they know not why, and obey they know not what ; but we say that Popery by its principles, laid deep in the corruptions of human nature, by the very *vis inertiae* of its mass, urges on, perhaps as voluntary, perhaps as involuntary instruments, many who would shudder at this picture ; and while by its philosophy and its antiquity, by its saints and martyrs, it captivates the imagination, or influences the ambition of the ecclesiastic, its pliant morality wins the worldling, and its processions and pilgrimages, its implicit faith and spiritual terrors enslave the peasant. Such a system must cease to be operative, or little can be hoped for Ireland. Education cannot flourish, while the children can be frightened or cajoled by the influence

of the priest, varying as the wind blows from Rome. Scriptural information cannot penetrate the mass, while the ecclesiastic conceding in words denies the Bible in fact, says and unsays as may suit his present views. No landlord will remain in Ireland to be browbeaten and thwarted by his tenant's son, clothed in the dignity of orders; and no capitalist will risk his money among a peasantry governed by the caprice of an hostile clergy, and devoted to idleness and filth by the holidays of a superstitious church. It is vain to talk of France, and to speak of its religion not impeding its prosperity; it is still vainer to speak of the Henrys and the Edwards, and to conjure up the Barons who compelled the charter of British liberty at Runnymede;—many causes might be assigned for the peculiarly unfavorable aspect of Popery in this country, and causes which, by a paradox not unusual in politics, may, when truth becomes the ascendant, be deeply influential in its regeneration; nor can we think our orators serious in their school-boy appeals to history, to defend a church whose temporal power these very Henrys and Edwards uniformly opposed, and whose spiritual claims they allowed in sheer and blinded ignorance. Ireland is in a situation peculiar to herself; she has an idiosyncrasy which requires peculiar treatment, and she admits no comparison with other countries. Popery we regard as the radical disease of the system, and we would pursue its cure by a gentle but firm and persevering application of alteratives, until the constitution had imbibed health and vigor.

We would wish without violence or faction, without fraud or deceit, without purchasing or frightening into proselytism, to insinuate the principles of Protestantism; the full and glorious freedom of possessing and studying the Scriptures, the unalienable right of private judgment, with all their accompanying powers of intellect, and all their consequent restraints of morals;—we would substitute for implicit obedience to the ecclesiastic, an unforced submission to the laws of God and man; for the empire of an undefined and undefinable idea called “the church,” which is embodied in the personality of a priest, often bigotted, often ignorant, always despotic, we would substitute an empire of opinion, a *moral law*, the result of disciplined habits, instructed consciences, and enlightened views of self-interest. It is this which forms the real strength and power of Britain; it is thence emanate her legislature, her commerce, her benevolence; hence that moral energy which having enabled her to meet and to

overcome, by God's blessing, "a world in arms," now disposes her to bless that world by the unreserved communication of divine truth.

Many of the evils of Ireland have attracted public attention, and admit of a remedy from the application of correct public feeling. Absenteeism, (a word invented to suit the necessity of Ireland), has been stigmatized as it deserves, and in the absence of legal control, the indignant voice of the people would almost call for the royal frown to terrify back to their native and deserted country, the renegades of her soil, the loungers at levees, and idlers at watering places. The mode of letting ground, its endless subdivisions, and the pernicious consequences resulting, have been brought before the public mind. Faction, political and religious, its heart burnings and jealousies have been noticed and condemned; employment for a population, far greater than the demands for their labour, has been sought for with benevolent ingenuity. These partial expedients are praiseworthy, and must be useful; but their permanence and usefulness, must depend on the restoration of the moral law of which we have spoken, on the extended influence of education, not of mere reading, writing, and arithmetic, of that which gives power without knowledge or discretion—of that we have perhaps more than our share in Ireland—but of the education which is connected with moral culture, with the formation of habits, with the discipline of the passions; an education which is founded on religion, swayed by its sanctions, directed by its precepts, invigorated by its hopes.

The transfer of such habits, views, and feelings to our native soil, should be the wish, the object, the prayer of every enlightened friend of Ireland; and we speak advisedly when we say, that we feel confident the most powerful and effective agency for this purpose is to be found in the well-applied zeal of the Established Church. We are aware that this opinion will prove unpalatable to many who have imbibed without examination, the exaggeration and mis-statements of the enemies of the church; but we have reason to believe our opinion grounded upon fact, and we cannot hesitate to declare it; to avow our conviction, that in the discipline, the doctrine, the assiduity and benevolence of the Clergy of the Establishment, assisted by the laity, and befriended by the orthodox dissenters, is mainly to be found the moral regeneration of Ireland. Our opinion is derived not only from the general facilities which an Establishment possesses for pouring the light of moral and religious truth upon the people

and giving it the character of permanence and fixedness, not only from the sound and rational views which an eminent philosopher has exhibited in his 'Christian and Civic Economy,' as the ground for preferring, as an instrument of good, the Establishment, to any Dissenting body, however efficient and scriptural; but also from the peculiar circumstances of Ireland, and the peculiar character of its population. The great mass of the people on which we would operate is, we must recollect, Roman Catholic, attached to a Church episcopally governed, whose ministrations are conducted by a clergy episcopally ordained, and whose services are transmitted through a form authoritatively permitted. Now it appears to us, that the episcopal character of the Establishment, the rank of its clergy, the decent dignity of its offices, are far more likely to ensure respect and attention from the people when fairly presented to their view, than the naked simplicity (we use not the term in censure) of the offices of our dissenting brethren.—The passage to the Establishment would seem to be less repugnant to long established prejudice and feeling, than the transition to the meeting-house; and they know little of human nature on the grand scale, who do not acknowledge the necessity of consulting those tendencies and feelings which when unaffected by them ourselves, we usually call prejudices. Those to which we have alluded may be prejudices, though a churchman can scarcely call them so; in the extreme they lead to will-worship, to carnality, to the substitution of formality for religion; but we can say with all our hearts, blessed be those feelings which, in the sister country, preserved for the Church of England her scriptural liturgy, the sober dignity of her offices, the apostolic fabric of her government; and thrice blessed will they be, if in this country they smooth the passage from the heartless forms and unmeaning ceremonies of Popery, to the spiritual, scriptural, and heart-soothing influence of our established ritual.

Another reason for our opinion is, the influence which the Establishment possesses as an Establishment. The Roman Catholic who is taught to regard all Protestants as heretics, and who is unable and unwilling to scrutinize the subtle differences of sects, will usually yield the preference, if a preference is to be yielded, to that which he sees in possession of the influence and power of the country, which includes within its pale the constituted authorities of the state, which reckons among her children all the individuals whom he has been in the habit of respecting for their rank, or loving for their virtues. To the instruction of her officers

he will readily yield attention, for he sees all that he venerates do the same ; to her lessons he must bend, for he sees they have conducted others to respectability and power ; her apparatus and machinery, her cathedrals and her colleges, overpower by their magnificence and affect by their dignity ; and when he sees and feels that the individual who enjoys the respect of the landlord, and the society of the noble ; whose independence relieves from the necessity, and whose difference of faith would seem to forbid the labour, willingly allocating a large portion of his time to meliorate the temporal, and to instruct the spiritual necessities of the poor ; gratitude, if not conviction, must fill the peasant's mind, and just in proportion to the distance of rank between himself and his pastor will be the measure of that feeling, and the power of its manifestation.

Nor is it only as an Establishment that this influence is felt ; it emanates from the private character of the individual members of that Establishment. Notwithstanding the hostile cry which has been excited in this country and in England, raised by the enemies of the Church, and prolonged by the enemies of religion, we will venture to assert that as a body the Established Clergy of Ireland are popular with the lower orders ; that to the respect which the Irish peasant usually pays to rank, there is added in this case the voluntary tribute to benevolence and virtue, to kind and considerate but indefatigable zeal. We know not a more maligned body than the Irish clergy ; dragged before the tribunal of the public, with scarcely an advocate who could have acquired information enough to justify them ; judged of by isolated facts, always exaggerated, and never considered in connexion with the circumstances which could give colour and form ; attacked by the landlord, whose rents languished for the addition of the tithe ; vilified by the radicals, who justly foresaw the destruction of the Church following the degradation of the Clergy ; and reprobated by the demagogue, who fancied that he had found a popular subject for his harangues. And yet how little beyond insinuations have been urged against that body ;—how easily, when its enemies ventured into detail, have they been detected and exposed ; and whether non-residence or tithe persecution have been the topics of popular abuse, how little has been substantiated, and how much has been disproved. We know that however the outcry may have been excited, for political or religious, or anti-religious objects, *the people* have not joined in it. We know that the Established Clergy, are generally respected and beloved, in spite of all the efforts of

faction and bigotry; and beloved, because in the admirable and animating language of an English prelate, not more admirable for its eloquence than its truth, "they have in the great moral desolation of this country, remained as the guides in the desert, to whom the peasantry, in spite of the differences of faith, look up with reverence and affection; and who, in the midst of nocturnal conflagration and murder, remained at home unprotected but by their virtues!" Deserted by their landlords, the peasantry regard the Protestant Clergyman as their protector. Usually a resident, and often the only resident gentleman, from his contiguity, he is acquainted with their wants, from his education and profession, always disposed, and frequently enabled, to relieve them. We could name parishes where the utmost cordiality exists between the peasantry and the clergyman; parishes where the minister is the counsellor in their difficulties, the assister of their distresses, the umpire of their disputes. To the farmer he is a friend, for he always purchases of his produce; to the labourer he is a benefactor, for he furnishes him with employment; he receives, indeed, his income from the soil, but not to waste it in St. James's-street or Brighton; he receives it, but as the clouds receive the moisture from the earth, to restore it back in the more useful form of fertilizing showers. Instances opposed to our statements may be quoted, but they are the exceptions, not the rule; they are the few degraded relics of a former period, when other principles and other practices prevailed.

With such a moral apparatus, then, as the Establishment, and such agents as its clergy; an apparatus which commands the respect, and agents secure of the esteem of the people, we own that we look to the gradual operation of that church to which both belong, for the regeneration and improvement of the people; we regard its firm, conciliating, but uncompromising exertions, as more likely to be effective, than the zealous and enlightened, but isolated and desultory efforts of other Christian communities. Let it not be thought that we say this in censure of those efforts, or that we would paralyze any powers which are now putting forth, either from separated bodies, or conjoined societies—far from it; we regard all dissenting bodies, who hold the doctrinal articles of our church as engaged in this country, as fellow soldiers in the contest with the antichristian power of darkness, and in that contest we wish them God speed: we look on societies engaged in education or teaching, and in which churchmen and dissenters lay aside the circumstantials, to enforce the essence of their

common faith, as most useful, most efficient, most Christian means; but we regard both, only as auxiliary to the work which is going on, and will go on, we trust, under the influence, and through the medium of the national church; and, respecting our dissenting brethren for their zeal, and loving them for their love to God and his people, we yet assuredly believe, and we think the reflecting part of that body will not differ from us, that the work of resuscitating Ireland will mainly devolve on the Establishment.—In numbers the national Clergy are superior to those of any other Protestant body, in talent and learning not inferior, in zeal (thanks be to God) their rivals, but in influence with the people, in that authority which wealth, and power, and rank confer, confessedly more efficient. Contemptible as those are to the Christian eye, they may be made instrumental in effecting God's purposes. If temporal power is promised to God's church, and that kings shall be her nursing fathers, and queens her nursing mothers, it is not only a duty to employ that influence in his service, but we have a right to expect his blessing on an influence so directed.

We trust that we know the dissenting body in Ireland—there is not, there should not be, any hostility between the Church of Ireland and the Dissenters; pressed by an external force the Protestants should approach nearer to each other; matched against a common foe, all private feelings should be dismissed; as Protestants we must remember, that our Church owes the Presbyterians of Ulster a debt for the preservation of Protestantism in Ireland, and the persecutions to which they, in common with the Church, were subject; and if their ancestors and our's bled and fought together for the faith once delivered to the saints, it is refreshing to see the posterity of these holy men marshalled together in the same glorious cause, and seeking to spread the light of evangelical truth over their benighted native country.—We know that our dissenting brethren will acknowledge the zeal and efficiency of the Establishment; we feel indebted to their example for much of that zeal, and we have ever found them most valuable and pious co-operators in every work of mercy. To these works they bring that practical, business-like form of mind, which sees the directest way, that steady principle which pursues the path discovered by good sense. Their prejudices are the prejudices of principle; and their zeal, though not perhaps altogether free from sectarian objects, is grounded on the higher aspirations of scriptural motives.

But if our views be just, what an important field of usefulness

is opened to the Minister of the Church ; to what an high and holy destiny is our Establishment called ! Let its governors, its clergy, its laity, prove themselves worthy of their vocation, by a firm and uncompromising adherence to the truths of evangelical religion ; by an earnest but conciliating endeavour to promote scriptural education ; by an ardent love for those who are in error ; but by an unsparing exposure of the deceitfulness of falsehood. Above all, let not secular views or prospects impede the work of God, or stain the garments of his servants ; it is not for “ a morsel of bread ” that the priest is put into the temple of the Lord, but to minister in his presence, and to speak his praise ; and it is only by an abnegation of those things, by proved self-denial and devotedness in the pastor : by piety and zeal in the people ; by scriptural prudence and wisdom in those who govern God’s vineyard ; a scrupulous attention to the distribution of patronage, and a jealous vigilance in enforcing duty, that “ our Jerusalem can become the joy of the whole earth,” that “ the glory and honour of the nations can be brought into it,” and that “ the Lord shall count when he writeth up the people, this man was born there.” But, if the Church of Ireland retires from the stage which is now open ; if her sons imitate the good-natured indolence which too frequently characterised their predecessors ; if they be not found the foremost in every good and pious work, employing themselves, their credit, their influence, their wealth ; if the business devolve on other communities and other bodies ; then is the glory of the Establishment gone ; the spirit of Usher, and Bedel, and Boyle, and Richardson, no longer animates their descendants, and *ICHABOD* should be inscribed on those “ walls ” which have ceased to be “ salvation,” and over those “ gates ” which are no longer “ praise ! ”

RELIGIOUS COMMUNICATIONS.

*HORÆ HIBERNICÆ.*A SHORT SKETCH OF THE ECCLESIASTICAL HISTORY OF IRELAND,
FROM THE COMMENCEMENT OF THE REFORMATION.

It is much to be regretted, that no complete and regular History of the Church of Ireland, giving an account of the progress of the Reformation, and of the subsequent events, down to our own times, has yet been published. The materials for such a work are certainly very scanty; and it requires considerable labour to collect them. But as we consider that even a brief outline of the principal events will prove interesting, we purpose devoting a few pages of our Magazine, every month, for the purpose of laying before our readers all the particulars we have been able to collect—commencing at the Reformation. We shall be obliged to our correspondents for any information they may be able to furnish us with on the subject.

When the Papal power had been effectually checked in England, by the act of Parliament, and the declaration of the Convocation, in 1533, Henry turned his attention to Ireland, where his supremacy had not been acknowledged. Accordingly, in the year 1535, Cromwell wrote to Browne, the Archbishop of Dublin, desiring his co-operation in forwarding the King's views in Ireland; and at the same time appointing him one of the Commissioners for this purpose. George Browne was an Augustinian friar of London, and provincial of that order, before his promotion. He was educated at Oxford, but took his degree of Doctor of Divinity in some foreign university; he, however, was incorporated in the same degree at Oxford, in 1534, and at Cambridge soon after.* He was elected by the Chapters of Christ Church and St. Patrick's, and the nomination was immediately confirmed by the King, on the 12th of March, 1535,† on which the mandate for his consecration issued the following day. He was consecrated on the 19th of March, 1535, by Thomas Cranmer, Archbishop of Canterbury, John Hilsey, Bishop of Rochester, and Nicholas Shaxton, Bishop of Salisbury, who were also authorised to invest him with the Pall, and the other archiepiscopal insignia, according to the act lately passed. On the 23d of March in the same year, a writ was issued to the Lord Chancellor of Ireland, com-

* Wood's *Athenæ Oxon.*† Rymer *Tom.* 14. p. 560.

manding him to issue his mandate to the several escheators within the diocese of Dublin, to restore to him the temporalities.*—Usher says of him, “that he was a man of cheerful countenance, in his actions plain and downright; to the poor merciful and compassionate; pitying the condition of the souls of the people.” And he further adds, “that while he was provincial of the Augustine order in England, he advised the people to make their application to Christ alone; for which doctrine he was much taken notice of.” He answered Cromwell, then the Lord Privy Seal, in the following letter:

“My most honoured Lord,

“Your humble servant, receiving your mandate, as one of his Majesty’s Commissioners, hath endeavoured, almost to the danger and hazard of this temporal life, to procure the Nobility and Gentry of this nation to due obedience, in owning of his Highness, their supreme head, as well spiritual as temporal, and do find much oppugning therein, especially by my brother Armagh,† who hath been the main oppugner; and so hath withdrawn most of his Suffragans and Clergy within his See and Jurisdiction. He made a speech to them, laying a curse on the people whosoever should own his Highness’s supremacy; saying, that the isle, as it is in their Irish Chronicles, *Insula Sacra*, belongs to none but the Bishop of Rome, and that it was the Bishop of Rome’s predecessors gave it to the King’s ancestors.—There be two messengers by the Priests of Armagh, and by that Archbishop, now lately sent to the Bishop of Rome. Your Lordship may inform his Highness, that it is convenient to call a Parliament in this nation, to pass the supremacy by act; for they do not much matter his Highness’s Commission, which your Lordship sent us over. This island hath been for a long time held in ignorance by the Romish Orders, and as for their Secular Orders, they be in a manner as ignorant as the people, being not able to say Mass, or pronounce the words, they not knowing what they themselves say in the Roman tongue. The common people of this island are more zealous in their blindness than the Saints and Martyrs were in the truth at the beginning of the gospel. I send you, my very good Lord, these things, that your Lordship and his Highness may consult what is to be done. It is feared O’Neal will be ordered by the Bishop of Rome to oppose your Lordship’s order from the King’s Highness; for the natives are much in numbers, within his powers. I do pray the Lord Christ to defend your Lordship from your enemies.

“Dublin, 4 Kalend, Decembris, 1535.”

The following year, 1536, on the 1st of May, a parliament was summoned by Lord Leonard Grey, at Dublin, when the Archbishop made the following speech in favour of the king’s supremacy:—

“*My Lords and Gentry of this His Majesty’s Realm of Ireland,*

“Behold, your obedience to your King is the observing of your God and Saviour Christ; for he, that high-priest of our souls, paid tribute to Cæsar, though no Christian; greater honour, then, surely, is due to your Prince’s Highness, the King, and a Christian one. Rome and her Bishops, in the fathers’ days, ac-

* Rymer ib 561. † George Cromer, then Archbishop of Armagh.

“knowledgeed Emperors, Kings, and Princes to be supreme over
“their dominions, nay, Christ’s own vicars; and it is much to
“the Bishops of Rome’s shame to deny what their precedent
“Bishops owned. Therefore his Highness claims but what he can
“justify the Bishop Eleutherius gave to St. Lucius, the first
“Christian King of the Britons: so that I shall, without scrupling,
“vote his Highness King Henry, my supreme over ecclesiastic
“matters, as well as temporal, and head thereof even in both
“isles, England and Ireland, and that without guilt of conscience,
“or sin to God; and he who will not pass this act, as I do, is no
“true subject to his Highness.”*

Several acts were passed, regulating the affairs of the church. The King was declared the supreme head on earth of the Church of Ireland; appeals to Rome were prohibited; the first fruits of bishopricks, livings, and religious houses, were granted to the crown. The authority of the Pope was solemnly renounced, and the maintainers of it were made subject to the penalties of premunire: it was also made treason to refuse the oath of supremacy. All canons and ecclesiastical constitutions, not repugnant to the statutes and customs of the country, nor prejudicial to the royal prerogatives, were continued till such time as the king and parliament should make other provision. The lesser abbeyes were suppressed, and the grantees were bound to keep hospitality under the penalty of forfeiting twenty pounds per annum. It was also provided, that no ecclesiastical preferment should be conferred on any but those who spoke the English language, unless, that upon repeated proclamation, none such should be found.—English schools were also to be kept in every parish, and those who could not afford to pay for the education of their children, were ordered to employ them at the age of ten years, in trade or husbandry. At the same time the Abbeyes of Bectiff, St. Peter’s near Trim, Douske, Duleek, Holm Patrick, Baltinglass, Grane, Taghmoling, Dunbrody, Tintern, Ballybogan, Hoggis and Fernes, were suppressed and granted to the King. And by another special statute the Priory of St Wolston’s in the county of Kildare.

The act for granting faculties is much the same as the one passed in England, and indeed most of the Irish bills were drawn up after the English. An act was also passed, that no proctors of the clergy should be considered members of Parliament. The preamble states, “that two proctors from every diocese
“were of custom summoned to Parliament, but that by law they
“had no right of voting, but only assisted as counsellors in that
“assembly; their business being to declare their opinion when
“any controversy touching religion or learning happened to arise,
“and that, most commonly, they were made acquainted with all
“the business of Parliament, and their advice asked concerning all
“bills before they passed. That now the proctors presumed to
“claim a share in the legislature, and pretended to be members of
“Parliament. It is therefore enacted, that for the future, none of

“these proctors, though summoned to Parliament, shall be considered any part of the legislative body, or their vote or assent reckoned necessary to any act.” By this we may perceive, that the inferior clergy in this country had their representatives in Parliament, and that they exercised and insisted on the right of voting with the temporal commons. As they were almost entirely in the interest of the Pope, this act was passed to ensure the King’s success in Parliament.*

About this time, the following form of bidding the beads, or exhortation to prayer, was drawn up, and sent to Ireland. :—†

THE FORM OF THE BEADS IN IRELAND.

“Ye shall pray for the Universal Catholic Church, both quick and dead, and especially for the Church of England and Ireland. First, for our Sovereign Lord the King, Supreme Head in Earth, immediate under God, of the said Church of England and Ireland; and for the declaration of the truth thereof, ye shall understand, that the unlawful jurisdiction, power, and authority, of long time usurped by the Bishop of Rome in Ireland and England, who then was called Pope, is now, by God’s law, justly, lawfully, and upon good grounds, reasons and causes, by authority of Parliament, and by and with the whole consent and agreement of all the Bishops, Prelates, and both Universities of Oxford and Cambridge, and also the whole Clergy both of England and Ireland, extinct and ceased for ever, as of no strength, value, or effect, in the Church of England or Ireland; in which Church, the said whole Clergy, Bishops and Prelates, with the Universities of Oxon and Cambridge, have according to God’s laws, and upon good and lawful reasons and grounds, knowledge the King’s-Highness to be Supreme Head in Earth immediate under God, of this Church of England and Ireland; which their knowledge confessed, being now, by Parliament established, and by God’s laws justifiable to be justly executed; so, ought every true Christian subject of the land, not only to knowledge, and obediently recognise the King’s Highness, to be Supreme Head in Earth, of the Church of England and Ireland; but also to speak, publish and teach their children and servants the same; and to shew unto them, how that the said Bishop of Rome, hath heretofore usurped not only upon God, but also upon our Princes. Wherefore, and to the intent that ye should the better believe me herein, and take and receive the truth as ye ought to do, I declare this not only of myself, which I know to be true, but also declare unto you, that the same is certified unto me from the mouth of my Ordinary, the Archbishop of Dublin, under his Seal, which I have here ready to shew you; so that now it appeareth plainly, that the said Bishop of Rome, hath neither power nor authority in this land, nor never had by God’s laws; therefore I exhort you all, that ye deface him in all your Primers and other books where he is named Pope; and that ye shall have from henceforth no confidence nor trust in him, nor his Bulls or Letters of Pardon, which before, with his juggling casts of linding and loosing, he sold unto you for your money, promising you therefore, forgiveness of your sins; where of truth, no man can forgive sins, but only God; and also, that ye fear not his great thunder claps of Excommunication or Interdiction, for they cannot hurt you. But let us put all our confidence and trust in our Saviour Jesus Christ, which is gentle

* Irish Statutes 28. Hen. viii. cc. 5. 6. 8. 12. 13. 16. 19. 26.

† Paper Office. Ann. Dom. 1537.

and loving, and requireth nothing of us when we have offended him, but that we should repent and forsake our sins, and believe steadfastly that he is Christ, the Son of the living God, and that he died for our sins, and so forth as it is contained in the Creed. And that through him, and by him, and by none other, we shall have remission of our sins, et Pœna et Culpa, according to his promises made to us in many and sundry places of Scripture. On this part ye shall pray also, for the prosperous estate of our young Prince, Prince Edward, with all other, the King's issue; and for all Archbishops and Bishops, and especially for my Lord Archbishop of Dublin, and for all the Clergy, and namely, for all them that preach the Word of God, purely and sincerely. On the second part, ye shall pray for all Earls, Barons, Lords; and in especial, for the state of the Right Honourable the Lord Leonard Gray, Lord Deputy of this land of Ireland, and for all them that be of the King's Most Honourable Council; that God may put these in mind to give such counsel, that it may be to the pleasure of Almighty God, and wealth of this land. You shall pray also for the Mayor of this City, and his brethren, with all the commonalty of the same; and for the Parishioners of this Parish, and generally for all the temporality. On the third part, ye shall pray for the souls that be departed out of this world, in the faith of our Saviour Jesus Christ, which sleep in rest and peace, that they may rise again with Christ in eternal life; for these, and for Grace, every man say a Pater Noster, and an Ave, &c.

But though the King's supremacy was finally established by act of Parliament, much opposition was made to it, as appears by the following letter of Browne to Cromwell:—*

“ To the Lord Privy-Seal's Honorable good Lordship.

“ Right honorable and my singular good Lord,—I acknowledge my bounden duty to your Lordship's good-will to me, next to my Saviour Christ's, for the place I now possess: I pray God give me his grace to execute the same to his glory and his Highness's honor, with your Lordship's instructions. The people of this nation are zealous, yet blind and unknowing: most of the clergy, as your Lordship hath had from me before, being ignorant, and not being able to speak right words in the mass, or liturgy, as being not skilled in the Latin grammar; so that a bird may be taught to speak with as much sense, as several of them do in this country. These sorts, though not scholars, yet are crafty to cozen the poor common people, and to dissuade them from following his Highness's orders. George, my brother of Armagh, doth underhand occasion quarrels, and is not active enough to execute his Highness's orders in his diocese.

“ I have observed your Lordship's letter of commission, and do find several of my pupils leave me for so doing. I will not put others in their livings, till I do know your Lordship's pleasure; for it is meet I acquaint you first, that the Romish relicks and images of both my cathedrals in Dublin, of the Holy Trinity, and of St. Patrick's, took off the common people from the true worship; but the Prior and the Dean find them so sweet for their gain, that they heed not my words: therefore send in your Lordship's next to me an order more full, and a chide to them and their canons, that they might be removed. Let the order be, that the chief governors may assist me in it. The Prior and Dean have written to Rome to be encouraged;

and, if it be not hindered before they have a mandate from the Bishop of Rome, the people will be bold, and their tug long, before his Highness can submit them to his Grace's orders. The country folk here much bate your Lordship, and despitefully call you, in their Irish tongue, *the blacksmith's son*.

"The Duke of Norfolk is, by Armagh and that Clergy, desired to assist them not to suffer his Highness to alter Church rules here in Ireland. As a friend I desire your Lordship to look to your noble person, for Rome hath a great kindness for that Duke (for it is so talked here) and will reward him and his children. Rome hath great favors for this nation, purposely to oppose his Highness; and so have got, since the act passed, great indulgences for rebellion; therefore my hope is lost, yet my zeal is to do according to your Lordship's orders. God keep your Lordship from your enemies here and in England.

"Your Lordship's at Commandment,

"Dublin, 3 Kalend. April, 1538."

"GEORGE BROWNE.

Soon after the writing of this letter, information was received at Dublin Castle, that the Pope had sent over a Bull of Excommunication to the Archbishop of Armagh and his Clergy, against all who had, or should own the King's supremacy in Ireland, as also the form of an oath of obedience to the Pope, to be taken at confessions. Of this, Archbishop Browne gave Cromwell an account in the following letter :*

"*To the Lord Privy-Seal with speed.*

"Right Honourable,

"My duty promised, it may please your Lordship to be advertised, since my last, there has come to Armagh and his Clergy a private commission from the Bishop of Rome, prohibiting his Gracious Highness's people here in this nation to own his Royal Supremacy, and joining a curse to all them and their's who shall not, within forty days, confess to their confessors, after the publishing of it to them, that they have done amiss in so doing; the substance, as our Secretary hath translated the same into English, is thus : -

"I, A. B. from this present hour forward, in the presence of the Holy Trinity, of the blessed Virgin Mother of God, of St. Peter, of the holy Apostles, Archangels, Angels, Saints, and of all the holy host of heaven, shall and will be always obedient to the Holy See of St. Peter of Rome, to my Holy Lord the Pope of Rome, and his Successors, in all things as well spiritual as temporal, not consenting in the least that his Holiness shall lose the least title or dignity belonging to the papacy of our Mother-Church of Rome, or to the Regality of St. Peter.

"I do vow and swear to maintain, help, and assist the just laws, liberties, and rights of the Mother Church of Rome.

"I do likewise promise to confer, to defend and promote, if not personally, yet willingly, as in ability able, either by advice, skill, estate, money, or otherwise, the Church of Rome and her laws, against all whatsoever resisting the same.

"I further vow to oppose all heretics either in making or in setting forth edicts or commandments contrary to the Mother Church of Rome; and, in case any such be moved or composed, to resist it to the utmost of my power, with the first conveniency and opportunity I can possibly.

"I count and value all acts made, or to be made, by heretic power, of no force or worth, or to be practised or obeyed by myself, or by any other son of the Mother Church of Rome.

"I do further declare him or her, father or mother, brother or sister, son or daughter, husband or wife, uncle or aunt, nephew or niece, kinsman or kinswoman, master or mistress, and all others, nearest and dearest relations, friends or acquaintance whatsoever, accursed, that either do or shall hold, for the time to come, any ecclesiastical or civil power above the authority of the Mother Church, or that do or shall obey, for the time to come, any of her, the Mother of Churches, opposers or enemies, or contrary to the same, of which I have here sworn unto; so God, the Blessed Virgin, St. Peter, St. Paul, and the holy Evangelists, help me, &c.

"His Highness's Viceroy of this nation is of little or no power with the old natives, therefore your Lordship will expect of me no more than I am able: this nation is poor in wealth, and not sufficient now at present, to oppose them. It is observed that, ever since his Highness's ancestors had this nation in possession, the old natives have been craving foreign power to assist and rule them; and now both English race and Irish begin to oppose your Lordship's orders, and do lay aside their national old quarrels, which I fear will, if any thing will, cause a foreigner to invade this nation. I pray God I may be a false prophet, yet your good Lordship must pardon my opinion, for I write to your Lordship as a warning.

"Your humble and true servant,

"GEORGE BROWNE.

"Dublin, May, 1538."

On the 24th of June following, the Archbishop caused one Thady O'Brien, a Franciscan friar, to be seized, and on him, were found letters from the Pope and Cardinals to O'Nial, signed by the Bishop of Mentz, as follows:—*

"My Son O'Nial,

"Thou and thy fathers were all along faithful to the Mother Church of Rome: his Holiness Paul, now Pope, and the council of the holy fathers there, have lately found out a prophecy, there remaining, of one St. Lacerianus, an Irish bishop of Cashell; wherein he saith, That the Mother Church of Rome falleth, when in Ireland the Catholic Faith is overcome: therefore, for the glory of the Mother Church, the honour of St. Peter, and your own secureness, suppress heresy and his Holiness's enemies; for when the Roman Faith there perisbeth, the See of Rome falleth also. Therefore the council of Cardinals have thought fit to encourage your country of Ireland, as a sacred island, being certified, while the Mother Church hath a son of worth as yourself, and of those that shall succour you, and join therein, that she will never fall, but have more or less a holding in Britain, in spite of Fate. Thus having obeyed the order of the most sacred council, we recommend your Princely Person to the protection of the Holy Trinity, of the blessed Virgin, of St. Peter, St. Paul, and of all the heavenly Host of Heaven.—*Amen.*

"EPISCOPUS METENSIS.

"Romæ, 4 Kalend. May, 1538."

After further examination, this Thady O'Brien was put in the pillory, and imprisoned, in order that he might take his trial. But fearing he should be hanged, he destroyed himself in Dublin

Castle on the 24th of July. His dead body was hung up at the Gallows green, and afterwards buried there, though it is said that some other Friars of his order, carried the body away privately, and interred it in their own monastery. O'Nial readily obeyed the summons of the Pope, and with the assistance of the clergy, the North was soon in a state of rebellion. Thus a confederacy for the suppression of heresy was speedily formed, and O'Nial having declared war against the invaders of the papal rights, marched his forces through Meath, laying waste the country in his progress, and advanced to Tarah, where he reviewed his troops, with an ostentatious display of their numbers. But instead of following any regular system of warfare, they were contented with the havock they had made, and marched back in triumph to their own settlements. The Lord Deputy had been prepared for this, and accordingly by collecting his troops, to which a reinforcement from Cheshire, under the command of Sir William Brereton, was added, pursued the insurgents, and came to an engagement at Bellahoe on the borders of Meath. The King's troops gained a complete victory, though the Irish were eminently distinguished for their bravery. Immediately after this Lord Gray was recalled, and articles of impeachment were drawn out against him, through the malice of Ormond and his party. Though these were of a most frivolous nature, and his services were acknowledged to be great, yet he was condemned and beheaded.

About this time, Archbishop Browne removed the reliques and images from the two Cathedrals, and the other churches in his diocese; and in their room he placed the Creed, the Lord's Prayer, and the Ten Commandments, in gilded frames. Among the reliques in Christ Church, was St. Patrick's staff, brought from Armagh in 1180. Many Abbots and Priors, following the example of those in England, surrendered, in 1539, their abbeys and goods to the King: and the following year a commission was sent over to Allen the Chancellor, Brabazon the Vice Treasurer, and Cowley Master of the Rolls, to grant annual pensions to all the monks of the suppressed Abbeys. On the 13th of January, 1541, a Parliament was held in Dublin by Sir Anthony Saint Leger, the Lord Deputy, in which it was enacted, "*That for as much as the King and his progenitors, ever rightfully enjoyed all authority royal, by the names of Lords of Ireland, but for lack of the title of King had not been duly obeyed, his Highness, and his heirs for ever shall have the style and honor of King of Ireland; and that it should be deemed high treason to impeach his title, or to oppose the Royal authority.*"* The contents of this statute were proclaimed the following Sunday, with great solemnity, at St. Patrick's, and on the 23d of this month in London. In the same Parliament, the full and free disposal of all the Abbeys in Ireland, was confirmed to the King, who soon after disposed of their lands and

* Stat. 33 Hen, viii.

possessions to his courtiers and others, reserving to himself certain annual rents. But Sir John Davis informs us, * "*that the Abbeys and religious houses in Tirone, Tirconnell, and Fermanagh, though dissolved by Henry VIII. were never surveyed, nor reduced to charge, but were continually possessed by the religious persons,*" and this until the reign of James I.

The Abbots and Priors who sat in Parliament as Ecclesiastical Peers, before the suppression of Monasteries, were The Abbot of Mellifont, in the co. of Down, of the Cistercian order, who had precedence of all the other Abbots and Priors in the kingdom. The Abbot of St. Thomas of Canterbury, in the suburbs of Dublin, of the order of the Regular Canons of St. Victor. The Abbot of Down, of the order of St. Benedict. The Abbot of Our Lady of Oustmanby, of Dublin, of the Cistercian order. The Abbot of Baltinglass, in the county of Wicklow, of the Cistercian order. The Abbot of Jeripont, in the county of Kilkenny, of the Cistercian order. The Abbot of Douske, in the county of Kilkenny, of the Cistercian order. The Abbot of Nenay, in the county of Limerick, of the Cistercian order. The Abbot of Woney, in the county of Limerick, of the Cistercian order. The Abbot of Voto, or Little Tintern, in the county of Wexford, of the Cistercian order. The Abbot of Dumbrothy, in the county of Wexford, of the Cistercian order. The Abbot of Holy Cross, in the county of Tipperary, of the Cistercian order. The Abbot of Rossglass, in the county of Kildare, of the Cistercian order. The Abbot of Bectiff, in the county of Meath, of the Cistercian order.—The Abbot of Tracton, in the county of Cork, of the Cistercian order. In all, fifteen Abbots. The Grand Prior of Kilmainnam, of the order of St. John of Jerusalem, in the county of Dublin. The Prior of Wexford, of the order of St. John. The Prior of the Holy Trinity (now Christ Church) of Dublin, of the order of Regular Canons of St. Augustin. The Prior of All Saints, Dublin, of the same order. The Prior of Rathene, in the county of Kerry, of the same order. The Prior of St. Peter, of Newtown, near Trim, of the same order. The Prior of St. Edmund's, at Athassel, in the county of Tipperary, of the same order. The Prior of St. Mary, at Kenlise, in the co. of Kilkenny, of the same order. The Prior of Conal, in the county of Kildare, of the same order. The Prior of Killegh, in the King's county, of the same order. The Prior of Louth, of the same order. In all eleven Priors. The lands and revenues of the dissolved Monasteries, were but badly employed, in enriching the King's Courtiers. If the religious orders were (which was certainly the case) dangerous in the State, from their entire devotion to the See of Rome; if, (which is also true) they had degenerated from the piety of the early monks, and become the chief supporters of superstition; if the improved state of society could not endure

these establishments of more uncivilized times, yet, the pious intention of the founders should not have been overlooked in the disposal of the lands, and their liberality ought to have been turned to some useful and pious purpose. Cranmer proposed a plan, which, if it had been carried into execution, would have greatly served the Church of Christ. He proposed founding in each diocese, attached to the Cathedral, a Divinity School, with a provision for Divinity, Greek, and Hebrew Professors, and a large number of students, who were to have been brought up under the eye of the Bishop, and ordained by him for his own diocese, as occasion required. Many new bishopricks were also to be founded out of these lands, and the plan, with the list of the new sees, to the number of about fourteen, is still extant in the Cottonian library, in the King's own hand. But after all, six new sees only were erected, namely, Oxford, Bristol, Peterborough, Gloucester, Chester, and Westminster, which last however was in the following reign dissolved, as interfering with the Bishop of London. An act, empowering the King to carry all this into execution, was brought in by Cromwell, and passed. In the year 1541, the king changed the Prior and Convent of the Cathedral Church of the Holy Trinity, in Dublin (now Christ Church) into a Dean and Chapter, and made Robert Castle, otherwise Painswick, who had been Prior, the first dean. He confirmed to them all their former possessions and immunities. King Edward afterwards added six priests and two choristers, granting them an annual pension of 45*l.* 6*s.* 8*d.* payable out of the Exchequer during pleasure, which Queen Mary confirmed and made perpetual. James the First made some alteration, and directed that the Archdeacon of Dublin should have a stall in the choir, and a voice and seat in the chapter, in all acts relating to the church. The three prebends of St. Michael, St. Michan, and St. John, were added by Archbishop Browne.

ON THE MORAL WORTH AND AMIABLENESS OCCASIONALLY
OBSERVABLE IN UNCONVERTED PERSONS.

There are few branches of discipline more eminently advantageous than the constant schooling of the heart to receive as irrefragably true, and undeniably just, every declaration which the Bible makes, concerning the present and future destinies of man. To some of our readers such an observation may seem a mere truism. But it is not. There is a lurking infidelity about us, which requires watching, even in our best estate. There are thousands who shudder at the thought of saying, 'they do not believe the written word,' who yet, if they would look closely, might find something of a spirit of unbelief within them. For, is

there not occasionally a disinclination to go the full length of the consequence to which a proposition leads, though that proposition be revealed on the page of holy writ, and as such, confessed to be unalterably true. Now what is this hesitation to go all the length to which God's word would lead, but a latent half-detected disapproval of that word of God? a feeling which, as it is discreditable to the Divine Being, is dangerous to ourselves. Many instances might be brought forward to prove our reluctance to believe all that God has spoken. But we shall confine ourselves in a brief essay like this, to one, viz: the secret questioning we so often find within us, whether *every unconverted* soul finally deserves to perish.

The Bible tells us, that "All have sinned and come short of the glory of God," and that "The wages of sin is death." It follows then, or rather should follow, as a necessary consequence in our minds, that where a soul has not availed itself of the only means of deliverance from such a state, (repentance toward God and faith in our Lord Jesus Christ,) that soul continues a certain inheritor of the wrath to come. Now are there not times when, though admitting the original depravity of man and the consequences of it, we find a difficulty in recognizing that depravity in particular cases, as if it were possible that in some rare instances an exemption might be found from the general rule. Are we not presented sometimes with specimens of unconverted humanity, so fair, so seemingly beautiful, as to bid us stop and ask, shall these also be dealt with as children of wrath, and continuing as they are, with all this shew of moral loveliness about them, shall they have their portion only in that outer darkness where is weeping and wailing and gnashing of teeth? The fact is undeniable. But is it not to our discredit? Does it not convince us of a secret impugning of the justice of God? Whence that slowness to admit here what in all other cases we allow so readily, but from unbelief? The Bible denounces such, because with all their amiableness or moral worth they have not the Spirit of God, they are not converted. But we feel a difficulty. Yes, because we think it hard, that although unconverted, they should not be delivered from eternal death, and admitted into everlasting glory.

The great reason why men are embarrassed at detecting the *abuse* of their human powers, is from a wilful ignorance as to what constitutes their proper and legitimate *use*. What is that for which man was originally constituted? To glorify God in his body and in his spirit which are God's. This should be, indeed "his being's end and aim." If we would form then a correct estimate as to what reception any human being is likely to meet at God's hands, we must imagine to ourselves an enquiry instituted as to how that person has in his course through life laboured to do things pleasing in the sight of the Most High. We must place ourselves in idea in the Creator's room, and ask what has been done for God's interests as the moral governor of the world; what has been done in reference immediately to him, and in accordance

with what may be known of his character and purposes? There are duties which created man owes primarily and directly to God, as the author of his being and the giver of all his blessings.—Plainly, the first and warmest affections of the heart are due to him. Plainly, the whole tenor of man's earthly course should be, in the first instance, ordered according to the good pleasure of God. If there be any thing in the affairs of this world wherein man might seem (at however remote a distance) to be a fellow-worker with the Divine Being, lending as he may his feeble aid to promote what God approves, and to discourage what God disapproves, in those things plainly, we should look for a hearty co-operation on the part of created man to lend in his particular, a help towards every word and work in which the glory of Jehovah may be concerned, and a hindrance to all which might diminish from it. It is nothing, therefore, for us to enquire how an individual may have carried himself towards his fellows, how he may have consulted their wishes, or ministered to their comforts, or been partaker of their joys or their sorrows. If we would know what man deserves from man, then such an enquiry may be sufficient. If it be but to determine what is the individual character as a member of the common family of mankind, there needs only to ask, has he effected any thing to call forth the applause or the gratitude of his fellow mortals? But this has nothing to do with the claims which such a person may have upon the favor of the Supreme. Much has been done for man, it may be said.—True, and statues may be raised, and wealth may be bestowed, and titles showered down. But what has this benefactor of his community or country done for God? Perhaps, nothing. Perhaps he may not even have believed there was a God—or if he did, he may never in all the warmth of his various emotions, or in all the energy of his various pursuits, have felt what it was to have the heart lifted up in thankfulness to him who sitteth upon the circle of the heavens, and to have it bowed down in submission to the behests of that all-gracious Essence in whom he lived, and moved, and had his being.

As this may be true upon the most extended scale of human action, so it may be also upon the most limited. It is not the lot of many to influence the happiness of human kind in general, or to awaken the voices of nations and empires in their praise.—But how many are there who live and die in obscurity, never known beyond the little circle of which they formed an integral part, but known there only as ministering to the temporal comfort of every member of it. Very many, doubtless, have passed into eternity since the sun's last circuit, whose gentle footsteps shall long be missed beside the bed of sorrow, and of sickness, whose life seemed but given them to minister to those who needed, whose voice was as the voice of an angel to drive away the shadows of our earthly discontents, peaceable, mild, benevolent. To human eyes such characters might have appeared perfect.—But how do they now appear in the sight of the righteous Lord

who "looketh upon every thought of the heart?" Perhaps as beings ungrateful and unholy, who while they had tears for human pains, had no regrets for human sinfulness. As beings who neither regarded the value of their own souls or that of others.—Those feet so ready to tread the path which led to the abode of misery, might be reluctant to direct their course towards the courts of the Lord. Those hands so prompt to tender refreshing cordials to the body, might never have placed within the grasp of one individual sinner the book of life, the Bible : that voice so eloquent on earthly topics, might never utter forth the glories of redeeming love. Who shall say, how much of mere human usefulness and loveliness may consist with the most utter apathy and deadness in all that concerns the fairest object on which the human mind can expand itself, the Eternal, the Holy One of Israel. How may the heart of one devoted to the happiness of those around it, shew itself empty and untenanted by any thing but "vain thoughts," thoughts of earth, thoughts of this life, thoughts having no reference to the ever blessed God. It is pitiful to think of this. One thus interesting, thus amiable, is taken away from among his companions. The survivors stand around and say, what a lovely flower is blighted : this is man's judgment. But what may such a one be pronounced in the courts of an offended God ? A worthless branch, to be cast forth to the burning, having borne no fruit for eternity.

All the objections then brought against the doctrine of Original Sin, as involving in condemnation the amiable as well as the unamiable, and destroying the distinctions between the good and evil, all if examined, will be found untenable. What Scripture tells us is that the heart of the best human being, if unaltered by grace, is alienated *from* God and displeasing *to* God. "My son give me thine heart," is the reasonable, the just demand which the Creator makes of every intelligent human creature who treads this earth. "Let me have the first place in thine affections, let me and my will occupy the great proportion of thy thoughts." Will any one say that there is any other person or thing which should compete with the Deity for man's heart ? If God is not to be lodged there, what should ? And if, then, God be not a welcome inmate in the breast of man, what matters it if what enters in and occupies the place which *he* should, be not absolutely of the basest and most degrading nature.

It is of more importance, then, than many suppose, the habituating ourselves to consider the highest degrees of natural excellence in unconverted persons, as deserving only condemnation at the hands of the heart-searching God. Here in fact consists one great superiority of the Christian over the philosophic Pagan. Even the twilight of the Heathen wisdom served to disclose that in *some* there was what rendered them obnoxious to the Divine wrath, but the meridian beams of the gospel revelation were poured forth to manifest that there are on the souls of *all* the children of Adam, the characters of spiritual death. But

this would seem to be the great benefit resulting from the keeping the point alluded to in continual remembrance, that it would forbid our being satisfied, (as it is feared too many of us are) with those dwarfish excellencies which are sometimes to be seen, the indigenous produce of the human heart, not looking for the vigorous growth of those imparted graces, which, coming from the very hand of God himself, are the only certain evidences of the soul's future and eternal fruition of him. The affected liberality of the infidel may pronounce it a harsh and uncharitable and unintelligible dogma, that "except a man be born again he cannot see the kingdom of God." But the Christian Minister, the Christian parent, the Christian friend, will find in it a powerful motive to action, leading them to search narrowly in the lives and conversations of all with whom they stand in particular relation, for the work of the Holy Spirit.

To have the heart, the seat of kindness and sensibility, the native habitation of genius and enthusiasm, a very temple of human excellencies and human attainments, this may content the unbeliever; but the Christian will consider it only as in a state of condemnation till Father, Son, and Spirit be adored from its very inmost shrines. We may admire the flowers which yet grow among and adorn the ruins of our original greatness, but they should not conceal from us the desolation of the place. Nor should we cease to call upon the Great Architect of our redemption, that in every bosom he would raise up for himself a spiritual fabric, where the praises of redeeming love may be celebrated in time and throughout eternity. A fabric whose symmetry of proportions, and perfection of ornaments, may indicate at once to all observers that, indeed, its "builder and maker is God."

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR THE ENSUING MONTH.

As the liturgical services of the Church of England, generally stand pre-eminently distinguished beyond all other compositions of a similar nature, so the Collects particularly claim peculiar admiration. They embody in the shape of short, fervent petitions, some of the leading ideas *collected* from the portions of Scripture constituting the Epistle and Gospel for the day; and from that circumstance seem to have derived their name. There is a happiness of connexion with the written Word of God, under which they are presented to us, as though the original composers of them wished those who should hereafter use them to acknowledge how accurately they expressed what was "the mind of the Spirit." Viewing them thus, it has been deemed in accordance with the general objects of this work, to devote a small space monthly to the elucidating those portions of our Church Service occurring during the period; that so, such of our readers as require or seek

such helps, may have whatever assistance we can afford towards the better understanding and profiting by this part of their public devotions.

FIFTH SUNDAY AFTER TRINITY.

The Epistle, 1 Peter iii. 8. The Gospel, St. Luke v. 1.

IN the Collect for this day, the Church appears to obey that precept of the inspired penman, "Pray for the peace of Jerusalem." External and internal peace seem to be the leading subjects, which harmonize well with the Epistle and Gospel of the day. In the former, the Apostle directs us to that inward frame of mind and outward manner of deportment, which produce and preserve this desirable blessing. Both temporal and spiritual promises are set before us in rich profusion, "He that would love life," &c. Upon this union we would remark, that it is not sufficiently attended to by many who wish well in their hearts to the Gospel cause. There is certainly no unvarying connexion established in Scripture between temporal and spiritual happiness; but yet they are linked together to an extent which renders improper the manner some have of painting religion as "amiable but unendowed." It should be remembered that an Apostle has declared, "Godliness hath the promise of this life;" and Christ himself hath pronounced it as a blessing upon the meek that "they shall inherit the earth."

The Gospel contains, in the miraculous draught of fishes, an emblematical prediction of the future blessed state and enlargement of the Church. We have here also a slight though beautiful exemplification of the precept in the Epistle, "be courteous," when we find that the Lord of Heaven and Earth "prayed Peter," on whom he had bestowed such countless favors, "that he would thrust out a little from the land." While then, in the catholic spirit of our Church, we pray for the desired blessing of peace to all, let us not forget what dispositions we are required to cultivate, and what demeanor we are called on to adopt.

SIXTH SUNDAY AFTER TRINITY.

The Epistle, Rom. vi. 3. The Gospel, St. Matthew v. 20.

FROM the peaceful ordering of the course of this world, which was the main subject of the last week, our minds are lifted up in the Collect of this day to the contemplation of higher objects, while we pray that the love of God may be the dominant feeling in our hearts. In the Epistle, the sincerity and reality of the believer's renunciation of sin is set forth in very forcible language, when he is required to "reckon" himself "to be dead, indeed, unto sin, but alive unto God through Jesus Christ our Lord." There can no greater revolution take place in man than what death produces; it is a complete separation from all the former wishes, purposes, and pursuits which once occupied his breast. And in the Christian, the season of his conversion is the period of his dying unto sin; then he abhors and forsakes it and resigns it as

far as assisted human nature can, devoting even all his energies to the service and adoration of the God whom he had so long neglected and insulted. He is "alive," tremblingly alive to every thing connected with God's character, and God's will. "Hallowed be thy name, thy kingdom come, thy will be done, in heaven as on earth," these are now the very aspirations of his inmost soul.

In the Gospel we have set forth, by Christ himself, the true spiritual commentary on the law, shewing that the commandment was not always obeyed when the very specified act of transgression was avoided; but that the principle of the injunction must be attended to in all its bearings. He might be a murderer in heart who only slandered and reviled his neighbour. Dr. Hammond, in speaking on this place, shews how far short the heathen morality was of the Christian, citing the passage in Homer, where Minerva, a heathen goddess, forbids Achilles to strike Agamemnon with whom he had a quarrel, but permits and even advises him to use insulting language. The concluding part of the Epistle contains prudential counsel on the advantage of compromising matters with a legal opponent rather than incurring the cost and damage resulting from an unfavourable suit where a prison might be the end. Under this seems not improbably couched a higher warning on the advantage of making our peace with God, in this life, before we go hence and are cast into the infernal dungeon, from whence is no deliverance.

SEVENTH SUNDAY AFTER TRINITY.

The Epistle, Rom. vi. 19. The Gospel, St. Mark viii. 1.

No truth seems to have been more strongly impressed upon the minds of the compilers of our liturgy than that memorable saying of our Lord's, "Without me ye can do nothing." In the brief form of the Collect for this day we find expressed, that God begins, carries on, and upholds the work of grace in the hearts of his people. Theintreaty that he would "*graft* in" their hearts the love of his name is a forcible yet beautiful way of shewing how foreign to the human breast, the love of God's name appeared in the eyes of our early Reformers. There is a striking allusion also to the Gospel of the day in the petition "nourish us with all goodness."

In the Epistle we are presented with a striking instance of the condescending goodness of God, who in communicating with us by the instrumentality of his Spirit, would lower himself to our feeble understandings, speaking "after the manner of men, because of the infirmity of our flesh." Accordingly the best understood similitudes are used when the distinction between man's circumstances under the Old covenant and under the New is spoken of. "*The wages of sin is death.*" Here is our state by nature. Eternal death is as fully earned as by the day labourer his hire. But eternal life is not to be attained by any human effort. It is "*the gift of God.*" Yet not a mere act of grace

without regard had to justice and to holiness, "through Jesus Christ." Here is the only channel in which God's mercy can reach man's soul, even through him who died "the just for the unjust to bring us to God."

The Gospel, which gives us a brief account of our Saviour's feeding the multitude in the wilderness, affords a pleasing subject to the pious mind for conceiving the never-failing providence of him who still dispenses to all his believing people the bread of life. Surely he is still to us that same dying crucified Jesus who had, indeed, "compassion on the multitude," the lost multitude of sinners. Those who now call upon him in their spiritual or temporal necessities will find him ready to assist them, his ear open to their cry, and his hand ready to administer relief.

THE EIGHTH SUNDAY AFTER TRINITY.

The Epistle, Rom. viii. 12. The Gospel, St. Matt. vii. 15.

It is one of the Christian's richest blessings, the enjoying the conviction, that however things may shift or alter in this sublunary state, his affairs are under the immediate superintendence of him who says, "I am the Lord, I change not." How consolatory the reflection that our God is the "providing" God. Let us seek more and more to encourage in ourselves the feeling, that he takes from his people all hurtful things," and gives them all those things which be profitable, though what is removed may often, to man's judgment, appear precious, and what is bestowed may seem painful. The Collect leads us to pray (and the petition is a most wholesome one) that God would consult our profit not our pleasure.

In the Epistle we are presented with that combination of doctrine and practice which so distinguishes true Christianity from all forgeries of it. We are called on to "mortify the deeds of the body;" but how? "through the spirit." There is an inflicting of pain upon the flesh, which, so far from promoting the growth of religion in the heart, materially checks it by encouraging to pride in its worst shape. We read of the celebrated Simon Stylites, who practised a singular kind of austerity, living entirely upon the top of a stone pillar, which he had gradually increased in height. May we not well imagine that every progressive elevation of this unnatural place of abode was attended by an accompanying elevation of self-complacency in the mind of the poor blinded devotee. He mortified, indeed, the body, but not "the deeds of the body," and above all he did it not "through the Spirit." Self-conceit and superstition delight to dwell together. It is a question often asked, "Who are true Christians? The answer is given here: "As many as are led by the Spirit of God, they are the sons of God." Christianity consists neither in a mere illumination of the understanding, or a convincing of the judgment, or an occasional excitation of the feelings. It is a complete change produced in the whole inner man by the agency of God, leading to the exercise of repentance,

faith, and holiness. No change short of this gives evidence of our being "the children of God," and no internal confidence of being saved is worth a thought if not attended by the witnesses of God's handy work manifested in the life and conversation. It is the great witnessing of the Spirit, "with our spirit," that affords safe evidence of our having passed from death unto life.

As the Collect teaches us to pray against "things hurtful," the Gospel for the day commences with an emphatic "*Beware*" of "false prophets." Deceit in religion is the most dangerous of all deceptions; God would therefore have his people especially upon their guard against those who, coming in the guise of friends, act the part of enemies, and by teaching unsound doctrine, poison the very fountain of life.

THE NINTH SUNDAY AFTER TRINITY.

The Epistle, 1. Cor. x. 1. The Gospel, St. Luke xvi. 1.

In the Collect for this day we learn to recognize that all-important truth, that reformation must begin at the heart. If God give us not the Spirit to "*think* what is rightful," in vain shall we endeavour to *do* it. The devil helps men to all wickedness, and is more ready with his aid than many think. But it is God only who enables them to "*do good*," that is what He calls "*good*."

In the Epistle we have pointed out distinctly two things: 1st. that the Jewish church was the church of Christ prospective; so the present assemblage of living believers may be called the church retrospective as concerning Christ's advent in the flesh to die for sinners. 2dly. From the nature of the Apostle's argument, a powerful objection is brought against the practice of the Romish church in withholding the cup from the laity. For we learn that they of the church in the wilderness, "*did all eat the same spiritual meat, and did all drink the same spiritual drink.*"

The Gospel, which contains the striking parable of the unfaithful steward, teaches us an important lesson, that the "*goods*" of this life are but lent, and that we shall be called to account for the manner of dispensing them. The reflection arising from it is but too little remarked on, how superior are the energies of man concerning things temporal to those connected with things spiritual. Those who can rise early and sit up late to earn the enjoyments of this world cannot find time for a moment's labouring to the benefit of their immortal souls. May all those to whom are entrusted the "*earthly riches*," take heed that they hinder not the attaining to the heavenly riches. It is well indeed, and also rare when the mammon of unrighteousness is used to the glory of God and the benefit of man. Happy are they who have so "*dispersed abroad*" as to give evidence that they possess the "*righteousness*" which "*remaineth for ever*;" and who may hope to find upon their entrance into another world many grateful spirits rejoicing to behold him who was their benefactor in time, now coming to be their companion in eternity, and to dwell with them in "*everlasting habitations*."

MISCELLANEOUS COMMUNICATIONS.

CONVERSION OF A ROMAN CATHOLIC VILLAGE IN AUSTRIA TO THE PROTESTANT RELIGION.

(FROM THE ARCHIVES DU CHRISTIANISME.)

OUR readers probably remember the conversion which took place in the Duchy of Baden, about three years ago, of the Priest Henhofer, and of the greater part of his parishioners, to the Reformed Religion. We have now to detail the particulars of a similar event, in a different part of Germany, in the village of Gallneukirchen, two leagues from Lintz in Austria. The attention of the inhabitants was first directed to religious enquiry by the preaching of their priest, Martin Boos. Seeing with concern, that his parishioners were without Bibles, he distributed many among them. Their desire for the word of God became in consequence so great, that they supplied themselves out of the savings from their labour. They were convinced, by reading the Scriptures, of the errors of their church, and a very visible change was wrought in their habits. The ecclesiastical authorities being informed of this, persecution commenced. The Priest Boos was committed to prison, and treated in a very cruel manner; and when he recovered his liberty, he found it necessary for his safety to leave the Austrian territory. The parishioners, alarmed at these violent proceedings against their pastor, began to question whether they might not have been deceived; they therefore searched the Scriptures with greater diligence, but finding that they believed nothing but what was taught by Christ and his Apostles, they determined with the help of Divine Grace, "to contend earnestly for the faith once delivered to the saints." Thus matters remained for some time, though Brunner, the successor of Boos, strove hard to place things in their former situation. He declaimed against the Bible-readers continually from the pulpit, telling them that they were not Christians. This violence was far from producing the effect he desired, for their numbers increased daily. It was now resolved on, to excommunicate two inhabitants of the village of Waldberg, who appeared to be the most determined in their conviction, for as they had not yet thought of leaving the Church of Rome, it was supposed that depriving them of public worship and the sacraments, would strike a terror on the others; they were therefore formally excommunicated. These two persons immediately underwent the examination required by the law for all who change their religion, and

were received into the Lutheran Church. The Roman Catholic clergy, who had not expected this, were seriously alarmed at the example these persons had given, and endeavoured to persuade them to return, promising to receive them back, without requiring any renunciation of their opinions; this offer they firmly refused. The sensation produced was very great, and many of the people resolved to follow the example of their friends. In October, 1821, they applied to the civil authorities for permission to become Protestants; but as the consideration of this petition was purposely delayed, they wrote on the 22d of June, 1822, the following letter to the Ecclesiastical Consistory of Upper Austria, of which the Pastor Thieliech is president:—

“ Reverend Members of the Consistory,

“ In the difficult situation in which we are placed, we have recourse to you, and we humbly beseech you to consider our petition favorably. We are firmly persuaded that the Holy Scriptures alone teach us how we may obtain peace with God, and salvation by Jesus Christ. We know that the Evangelical Church forbids the teaching of any doctrines, but those contained in the Scriptures, and the Confession of Augsburg, which agrees with them. Thankful for the Divine assistance by which we have been brought to know these things, and grateful for the paternal protection of our excellent Sovereign, we have, conformably to the Act of Toleration of the 13th of October, 1781, applied to be admitted to the prescribed examination by the priests, to declare before them our principles, and receive authority to unite ourselves to the Lutheran Church. Eight months have passed since we made this request, and as we have not yet been able to obtain from the civil authorities permission to profess our faith, nor expect to succeed without some further assistance, we address ourselves to you, as the authorised directors of the Evangelical Church, and we humbly pray you to interest yourselves in our favour, that we may be no longer delayed, nor obliged against our conviction to continue in the Roman Catholic Church, which becomes daily more painful to us. The laws as far as we are informed, are in no manner opposed to our wishes.”

This letter was signed by sixty-five inhabitants of Gallneukirchen and the neighbouring villages. It was immediately forwarded to the General Consistory of Vienna, and also to the civil authorities, which was all that could be done. But the delay still continuing, and the converts being determined to persevere, they wrote a second and a third letter. In the mean time they applied frequently to the civil authorities in their neighbourhood,

* The Protestants in Austria are indebted to the celebrated Joseph II. for the edict of toleration; but all persons leaving the religion of the State (the Roman Catholic) are obliged to undergo an examination before the parish priest, to shew that they have sufficient reasons for their conduct.

who only turned them into ridicule, and to the priests, to be admitted to the necessary examination, but they put them off from month to month, alleging their want of time. Thus they were kept in this state of suspense from the month of October, 1821, to the beginning of 1824, though the law requires all the requisite formalities to be gone through in six weeks. Finding that their constancy was not to be shaken, the Roman Catholic clergy at last admitted them to the examination, and having professed their belief in the doctrines of the Reformed religion, and given good reasons for the hope that was in them, they were united to a neighbouring Protestant Church.

There are still three hundred more, prepared to follow the good example of their friends. During the long period which elapsed between October, 1821, and January, 1824, recourse was had to Prince Hohenlohe, who visited Gallneukirchen for the purpose of stopping the progress of the Reformation. Those who were desirous of quitting the Church of Rome, were specially summoned by the civil authorities, and were introduced into a large hall, where they found the Prince surrounded by the Bishop's chaplains, the priests of the neighbourhood, and many persons of authority. After telling them that zeal for the salvation of their souls had brought him to them, he knelt down, praying that they might be brought back to the true church, out of which there was no salvation. Those, whose conversion he prayed for, also knelt, but the petitions were very different. They besought the Lord to support them with his Almighty arm, in the hour of trial, that none of them might fall from him. Their prayer was heard, for in spite of promises and threats, even that the edict of toleration should be suspended, they remained firm; and when the Prince desired those who persisted in their intention of separation to pass to one side of the hall, they ALL without hesitation did so. The priests had expected, that some few at least might be brought back, and this unexpected unanimity quite confounded them. Hohenlohe declared that after this, he had no hopes of their conversion. Those who lived in the neighbouring villages had to pass through a wood on their return home, and here they with one accord knelt down to thank God for his mercy in their deliverance, and to profess their faith in Jesus Christ, the only Saviour of their souls. The worthy Priest Boos is now pastor of a village on the banks of the Rhine, in the Prussian territory, where he discharges his duties to the edification of his people, still continuing in the Church of Rome. Considering that this conversion happened in a Roman Catholic kingdom, where the people are equally ignorant and bigotted, it must be acknowledged that the finger of God was here, and that his Holy Spirit alone could have endued these poor peasants with a courage and resolution which would do honor to the Church in its earliest and purest ages. We expect soon to receive some further information respecting these interesting people, which we will immediately communicate to our readers.

. For an account of some further Conversions, see our Religious Intelligence.

THE CHALDÆAN CHRISTIANS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER,

SIR,

I request your insertion of the enclosed letter in your projected Miscellany : extracts from it have already been published in the Appendix to the Eighth Report of the Hibernian Auxiliary to the Church Missionary Society ; but they seem to have shared the usual fate of Reports, and to have attracted no attention at all commensurate to their importance and interest. I have met with no account of the singular people who are mentioned in the letter ; but perhaps some of your learned associates or correspondents may be induced to gratify the public with a detailed account of them, if such exist.

I have the honor to be, Sir,

Your most obedient,

Σ.

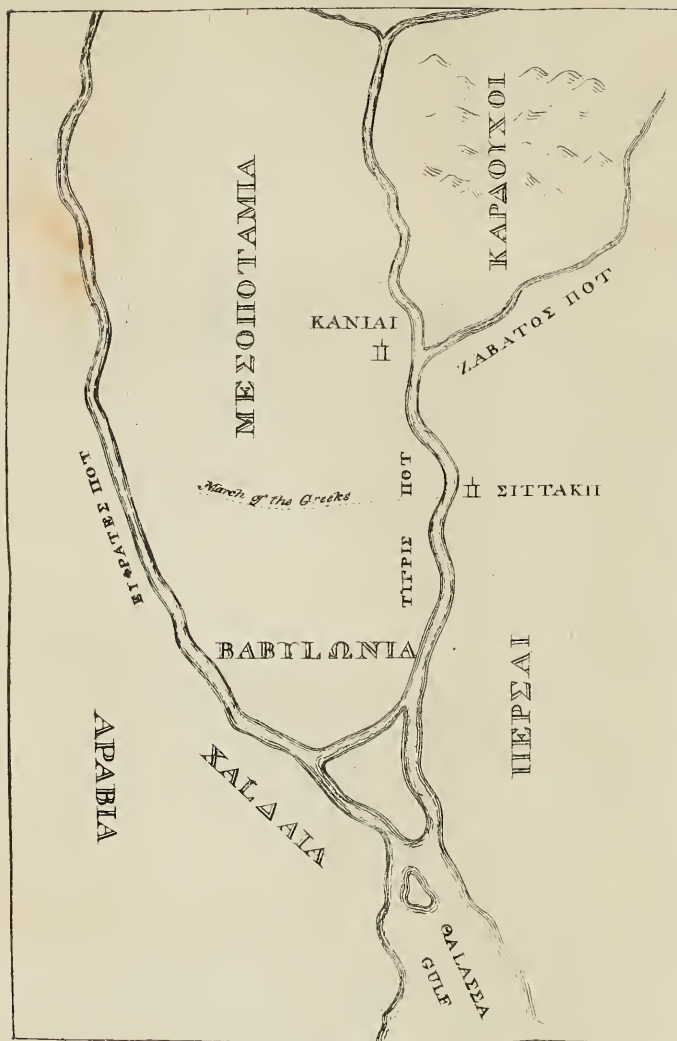
*British Palace, Pera, Constantinople,
September 25, 1821.*

MY DEAR FRIEND,

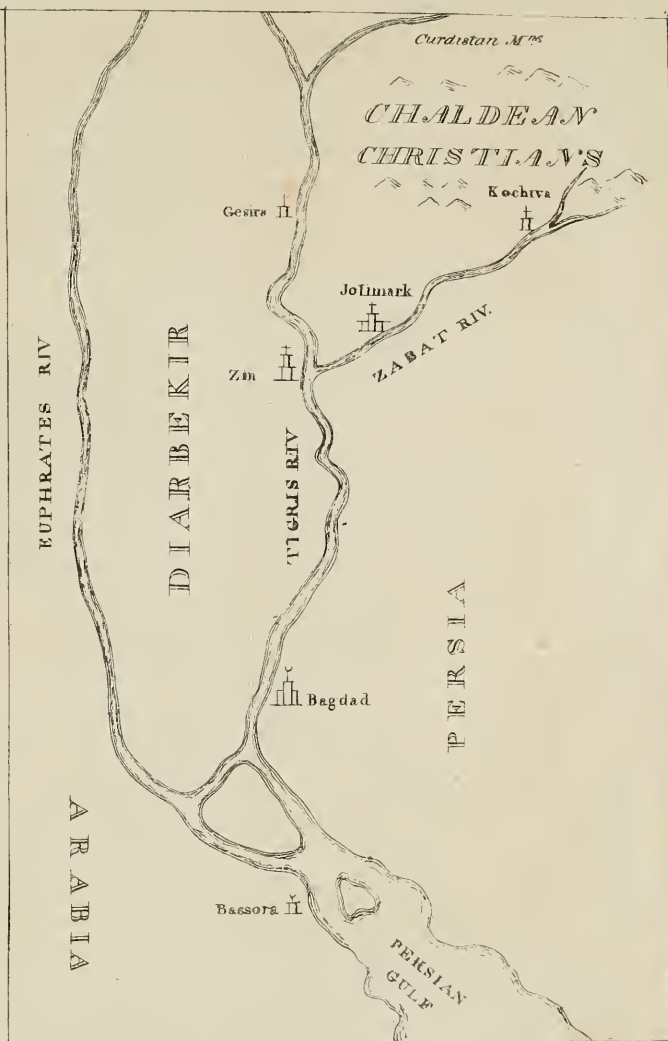
I wrote to you by the last post, but had neither time nor space to finish what I had begun to say, so I resume where I left off. Among the acquaintances I have made here, there is one which you will think interesting. I found in the palace one Sunday, on returning from Church, waiting to see me, a venerable looking man, with an exotic countenance, very different from either Turk, Greek or Armenian ; having a long grey and black beard, with a dark brown turban and a blue robe. He spoke an unknown tongue to all, but made himself understood in imperfect Italian. I found his name was Peter Simon Scheoris, Bishop of Gesiras, a Christian see in Asia. He was lodging at the Capuchin convent of St. Louis at Pera, where I afterwards paid him a visit, and found with him a Persian priest, educated in Rome in the Catholic faith, who spoke good Latin : from both I obtained the following account of a sect of Christians little known to the rest of the world, and called the Chaldæans.

There is a country lying on each side of the Tigris, but principally on the east side, and not very far from its source, called at present Chaldæa. It is bounded on the south by the river Zabat, which falls into the Tigris ; on the north by inaccessible mountains which are called by different names, but those within the Chaldæan territory are called *Curduch* ; through these mountains runs the river Tigris, which is overhung by them in several places, where the inhabitants cross it on rafts made of stuffed skins, as there are no bridges. The face of the country is partly plane and partly mountainous, and so very healthy, that the plague has never been known to visit it. The population consists of about 500,000 inhabitants, who are all *Christians, entirely unconnected* with the

MAP FROM XENOPHON'S ACCOUNT



MAP FROM THE BISHOP'S ACCOUNT



Greek or Armenian Church. They are free and independent of the Arabs, Persians, or Turks, by whom they are surrounded, and in the midst of whom they are situated; and though several attempts have been made to subdue them, they have repulsed them all, living constantly with arms in their hands to preserve their liberties, nor do they lay them aside when they assemble in their churches at divine service on Sundays. Their government is of a mixed form and republican character, at the head of which is their Patriarch, who exercises both a spiritual and civil jurisdiction. Their capital is *Jolimark*, on the River Zabab, but their Patriarch resides at *Kochiva* on the same river.

I cannot learn at what time or by whom Christianity was first planted in this country; but in the year A. D. 311, Gregory was appointed Bishop of Upper Armenia, where the sect were persecuted by Tyridates, the King of the country; who, say the Fathers, was struck mad for his impiety;—but Gregory restored him to his right mind, and he immediately embraced Christianity with all his subjects. At this time, they suppose it was embraced by the Chaldæans, who have ever since been remarkably tenacious of their religious tenets. They very early embraced the doctrines of Nestorius, who asserted *Virginem non deiparam esse* but the mother of Christ in his human nature only, and this the great majority of them profess at the present day. The redundant population has at different times emigrated, carrying with them their spiritual and civil independence. One colony at a very early period removed to the coast of Malabar, on the hither Peninsula of India, where they established themselves among the Ghauts, and planted Christian churches among the Hindoos and Mahomedans, which yet remain independent among the mountains, preserving an unity of opinion. At home however they are now divided into two hostile sects,—the Nestorians, who are the majority, and the Catholics, who were brought to acknowledge the doctrines and supremacy of the Church of Rome by missionaries sent among them, at different times, from the college “de Propaganda Fide.”

Of the literature and language also of this people I have been able to obtain the following particulars:—Their most celebrated author was Hebed-Jesu Nestorian, Bishop of Loba. In his old age he was induced to pay a visit to Rome, under the pontificate of Julius III. where he abjured the errors of Nestorius, and acknowledged the supremacy of the See of Rome, in consequence of which he was appointed Patriarch of the Eastern Assyrians, in the room of Simon Salveha, who had been put to death by the Turks. Among other works, Hebed-Jesu published, in the Chaldæan language, a *Catalogue of all the Books* written in his own language down to his time. This has been deposited in M. S. in the library of the Holy Cross at Jerusalem, from whence it was sent to Rome; and in the year 1653 published with a Latin translation, at the press of the College de Propaganda Fide. This curious work I have got from the Bishop; it commences with these words: “By

“the aid of your memory, oh God! and by the prayers of every illustrious just man, and by the Mother of exalted power, I will attempt to write an admirable tract containing divine books, and I will propound to the readers all ecclesiastical and profane compositions of all former and later writers, and I will prefix the name of the writer and what he wrote, and in what manner. Trusting therefore in God, behold! I begin with Moses.” The catalogue contains an account of about two hundred and twenty books, with their contents and authors, some translations and some original. Among the first are the books of the Old and New Testament, and Prophecies; among the latter are controversial works by Nestorians, Catholics, Monophysites, Monothelites, and various other sects. I cannot find any trace of the *Classics*, though the catalogue contains history, poetry, tragedy, and other subjects unconnected with religion. Some are philological, and contain an account of the Chaldaean language, particularly a dissertation on “alphabetical appositions.” This states, that “some languages, such as the Hebrew, Persian, Syriac, Cusite, Elamite, Medianite, Phœnician, Elanite, Arabic, and Chaldee, not having a sufficient number of letters in their alphabet, were obliged to adopt the use of points or appositions to explain the sense, which without them would only be a subject of conjecture or tradition. These points in Chaldee are *two*, placed sometimes above and sometimes below the word, and hence called *slome*, or appositions, serving the use of vowels.” Modern Chaldee is read from the right to the left, like Hebrew, and has more affinity to the ancient Syriac, I am informed, than to any other language. I send you a specimen, written just now at my elbow by my friend the Bishop. It is the Lord’s Prayer.*

On comparing the account of this country as given by the Bishop, I find it generally confirmed by others, of whom the worthy man, I believe, has never heard. I refer you to Xenophon’s *Anabasis*, who describes particularly this sequestered country, through which the Greeks completely passed. They crossed the country at Sittacé, and then proceeded North, having the river on their left hand, *τον τιγρητα ποταμον εν αριστερα εχοντες*. They next arrived at a city called *Καϊναι* now Zin, from whence the people brought over bread, cheese, and wine on rafts made of skins *επι σχεδιας*. They now came to the river Zabab, *επι τον Ζαβατον*, whose breadth was about 400 feet, *τεταγων πλεθρων*, and having crossed it near its junction with the Tigris, they pursued their way along the banks of the latter river till they arrived at the mountains of the Karduchi, *ορη καεδουχων*. These mountains rising abruptly over the river Tigris, *αποτομα υπερ αυτης τε ποταμης εκρεματος*, so that there was no passage between them, and the Greeks were obliged to ascend and pass over them. The character of the inhabitants was that of a warlike, independent race, who would not

* We have seen the specimen alluded to: it is the Lord’s Prayer in Syriac, with one remarkable peculiarity, that it contains a petition for *forgiveness both of debts and trespasses*, EDITOR.

submit to the King of Persia, and when he sent an army of one hundred and twenty thousand men against them, not one of them returned—πολεμικες ειναι και Βασιλεως εκ ακυειν . αλλα δε εμβαλειν ποτε εις αυτες βασιλικην στρατιαν δωδεκα μυριαδας τετων δε εδενα απονοστηται —Xeno. Αναβ. lib. 3. cap. 5.

ALL this exactly corresponds with the state of the country at the present day, and the face of nature, the names of places, and the habits and character of the people, are described in the same manner by Xenophon and the Bishop, after an interval of more than two thousand years.

The emigration also of their ancestors to the coast of Malabar, is confirmed by undoubted testimony. I have not Buchanan here, but if I recollect right, he says, he found amongst the Ghauts, on the Malabar coast, a race of Christians who had emigrated from Syria, or rather Assyria, at a very early age ; that they preserve all the purity of the Christian faith without any of the corruptions afterwards introduced, and hold nearly the doctrine and discipline of the Reformed Church. Hence they were considered heretics by the Portuguese of Goa, who came to that country many ages after them ; and several attempts were made by the Inquisition at Goa to convert them to the see of Rome without success. They still hold, like their ancestors formerly, and their brothers at the present day, their civil and spiritual independence in the mountains. There are now, however, I am informed, some students from these Malabar Christians studying at the College de Propaganda Fide, at Rome, who will be sent back good Catholics to convert their brethren from the error of their ways. I do not remember that Buchanan mentions any of their particular religious opinions. They brought the doctrines of Nestorius from the mother country. I would be curious to know, if there be any trace of them among those now discovered by him, as it would go near to *identify* them with the Chaldæans. Buchanan brought home with him, I think, a copy of their Bible. I annex a list of their canonical books, as enumerated by Hebed Jesu—if you have any means of comparing them, let me know if they correspond.—Lex seu Pentateuchus, quinque libri, Genesis; liber Exodi; liber Sacerdotum; Numerorum, ac Deuteronomii; liber Josue fil. Nun; Judicum; Ruth; Samuelis; libri Regum; Paralipomenon; Job; liber Psalmorum; Proverbia Salomonis; Ecclesiastes; Canticum Canticorum; Sapientia Magna; Barasira seu Ecclesiasticus; Isaias; Jeremias; Epistola Baruch; Ezechiel; Daniel; Osee; Joel; Amos; Abdias; Jonas; Micheas; Nahum; Habacuch; Sophonias; Aggæus; Zacharias; Malachias; Hezra; liber Tobie et Tobith justorum Israelitarum; Judith; Hester; Daniel minor; libri demum Machabæorum—Matthæus qui Hebraice conscripsit; Marcus Romane loquutus est; Lucas Græce; Johannes Græce conscripsit Evangelicum; Actus Apostolorum Lucas inscripsit Theophilo; Epistolæ consignatæ ab Apostolis omni caractere et lingua, nempe Jacobo, Petro, Johanne et Jude, et ideo Catholicæ vocantur; Pauli Apostoli Magni 14 Epistolæ, ad Romanos, ad Corinthios prima et

secunda, ad Galatos ; Epistola ad Ephesios, ad Philippenses, ad Colossenses, ad Thessalonicenses prima et secunda, Timothei prima et secunda, ad Titum, Philemonis, Hebræorum ; Revelatio Johannis ; extat autem Evangelicum quod compilavit vir quidam Alexandrinus Ammonius, qui est Titianus quod vocavit Diatesseron.

There is little difference between these contents and those of our Bible, except in the Apocrypha. *Daniel Minor* means the story of Susanna.

I cannot, however, find why these people are called *Chaldeans*. They are not so called by any ancient or modern writer into which I have searched. *Two* people of that name are mentioned by the ancient geographers, *one* in Pontus, on the shore of the Euxine, near Trapezium της τεραπεζαντος υπερκεινται χαλδαιοι. (Strab. b. 12, p. 378). The *other*, and the more famous one, was adjoining Babylonia, and described by Ptolemy as lying near the mouth of the Euphrates, between that river and Arabia, παρκειται τω εζημω Αραβια χαλδαια χωρα (Ptol. lib.)—This was the country of Abraham, and the residence of the astrologers and wise men. It is certain, however, that the Bishop's country is neither of those, but that of the Carduchi described by Xenophon, in illustration of which I annex two maps, sketched from their respective accounts.

I mean one of those days to visit this country, with Xenophon in my pocket, to trace the route of the ten thousand, and visit those interesting Christians. The sister of the Patriarch is now at Jerusalem, and the Bishop means to join her there as soon as he can, and proceed to his own home. My worthy friend Leeves has an idea of opening a communication on behalf of the Bible Society, and having the Scriptures printed in Chaldee for their benefit, and I have no doubt of his zeal and assiduity to accomplish it ; but that is his business, in which it is not mine to interfere ; but if the worthy Bishop be ever settled again in his diocese, I think I shall pay him a visit, and I wish you could make it convenient to come with me.

USHER'S WORKS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR,

Nothing in my mind more honourably distinguishes the literature of the present day, than the re-publication in a complete and collected form of the works of the eminent Theologians of the last two centuries. This age has been characterized as the age of light read-

ing, but assuredly, when the works of Taylor, and Beveridge, of Owen, and Baxter, of Lightfoot, and Hall, have found purchasers, and we must suppose, readers, there must be many who can appreciate and enjoy the more solid intellectual nutriment offered by this eminent master of human reasoning.

It has frequently appeared to me to be a subject of just reproach to our country, that the works of, perhaps, its greatest divine, and most learned writer, still remain uncollected, deprived of the light which a judicious application of more recent information might throw upon them, and removed from common readers by the barriers of a dead language, the perplexities of learned disquisitions, or the repulsive form of worm-eaten folios. To common readers, the name alone of Usher is known—of Usher, the great Chronologer, the eminent divine, the powerful controversialist : and relying on their ignorance, modern divines occasionally speak slightly of that man, who in piety was surpassed by none, in reasoning inferior to few, in learning superior to most ; of whom an eminent contemporary has said, “*Usserii nomen, pietatis et virtutis nomen est ; ædes tuæ eruditionis collegium sunt ; veri episcopi imago te merito, Hibernis tuis pretiosum, Britannis venerabilem, externis omnibus admirabilem facit.*”—His divinity may, perhaps, be of a school higher than the moderation of the present day would relish ; and light may have, since his time, been thrown on subjects which he has left obscure ; yet, if an editor of piety were to remove from the works of Usher, all that his scriptural knowledge would disapprove, and if an editor of learning were to correct every thing that had been found untenable by subsequent researches, what a mass of learning and piety would still remain ; of learning consecrated to the noblest purposes, of piety founded on an intimate acquaintance with the word of God, sobered by the soundest judgment, and purified by persecution and suffering.

I know of but one objection to the collecting and editing Usher's Works, I mean the risk which an individual would incur by a publication so heavy, and whose sale, though sure, must necessarily be slow. I confess the objection, but I think that it may be fairly met, by throwing the expense upon a public body, whose funds could bear the slow return, and perhaps, eventual loss ; nor do I know any mode in which the University of Dublin could better fulfil its duty to the public, manifest its reverence for the memory of this, its first and greatest disciple, and expend a portion of the revenues trusted to it for the advancement of sound learning and true religion, than in committing to some of its Fellows, the collecting and editing the Works of Primate Usher. The beautiful and correct publication of the “*Codex Rescriptus*,” with its valuable preface, reflects great honour on the University, and furnishes a precedent, if precedent be necessary ; and the College which has so recently produced the Chronology of Hales, surely ought not to hesitate at furnishing an Editor for that of Usher.

To such an undertaking, every facility would be afforded, every library thrown open, and every scholar in Europe would feel honoured in being associated in such a task. Many of Usher's labours still remain in manuscript ; his very *adversaria*, it is believed, in the collection of our University ; his own copies of his works, enriched with his own marginal observations are in the Library, and surely the public has a claim on the University, that not a shred should be lost of that "immortal man." Some manuscripts too of his brother, the very learned Ambrose Usher, are, I am informed, preserved in the College collection.

How such a work should be executed, it is not for an obscure and unlettered individual to point out. I have only thrown these observations together, in hope that they may meet the eye of some of the heads of the University, to whom they may seem deserving of attention. In vain will the portrait of Usher adorn their walls, or his folios moulder on their shelves ; the public will not believe that he is valued as he should be by his successors, if his works remain uncollected, and unedited ; if a barren panegyric be all that Dublin College bestows upon this its greatest ornament, and that after the lapse of nearly two hundred years, it can only be said, "*stat magni nominis umbra.*"

H.

THE REV. MR. PHELAN'S EVIDENCE BEFORE PARLIAMENT.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—In the valuable evidence of the Rev. Mr. Phelan, just published, in order to shew the double dealing of the Romish Church, he refers to the famous *Exposition of Catholic Doctrine*, by Bossuet, Bishop of Meaux ; and he very truly observes, that that learned Doctor put forth his work to subserve a desirable purpose, and answer the political ends of his overweening church. It is well known that the great object pursued at that time, was the comprehension of the Protestants of France within the pale of the Church of Rome. It must be done *per fas et nefas*, and fair means were first to be tried, before dragooning, confiscation, desolation were resorted to. Bossuet therefore wrote his ingenious, if not ingenuous book, and after a great deal of subtle scheming between him and the Doctors of Sorbonne, it came forth sanctioned by Bishops, Cardinals, and even the Pope himself. Thus bearing *imprimaturs* and upheld by such authorities, it was considered that this painted Popery would palm itself upon many, and Jesuits and Casuists hugged themselves in the idea that the end justified the means, and they agreed with the poet, "*an dolus an virtus quis in hoste requiret.*" But the Protestants of France and England were not to be caught with their baited hook ; and the writers of

that day amply proved, that what was meant to catch Protestants was not intended for application to the general mass of customary Christians in the Church of Rome. They therefore explain to us, how at the very same time that Bossuet was denying the infallibility of the Pope in France, with the consent of the Pope himself, that that very Pope was exciting the Bishops and Clergy in Ireland, to maintain papal supremacy and infallibility in all their ancient and broad assumptions. We also find that Cardinal Capisuchi who as master of the sacred palace gave his approbation to Bossuet's book—this very Cardinal shortly afterwards wrote a controversial work (which also was accompanied and supported by most solemn approbations and *imprimaturs*) formally contradicting the doctrine of the Bishop of Meaux as to the worship of images, and thus evinced how Popery can wind about in a skin of one colour in France, and again on the other side of the Alps assume quite a different hue and form—a Chameleon religion. We also find that the Sieur Imbert, Priest and Doctor of Divinity in the province of Bourdeaux, shortly after the publication of Bossuet's book was accused, that on Good Friday, before he proceeded to the solemn service of that day (which consists chiefly in the adoration of the cross), he turned to the people, and taking “occasion from the rashness of some Fathers of the Mission whom he had with grief heard maintain that the cross was to be adored after the very same manner as Jesus Christ in the sacrament of the Eucharist,” professed that he could not enter on the service of that day, without declaring to them what the real doctrine of the church was on this point; and he observed that the church designed that we should not adore the cross which we see, but that we should adore Jesus whom we do not see, for in the cross there was only a representation, whereas in the Eucharist he was wholly present. For this doctrine thus publicly maintained, he was accused and charged with heresy, and in his defence he alleged, (as well he might) the exposition of the Bishop of Meaux; and he maintained that he only went upon his principles whose book the Bishops of France, the Cardinals, and the very Pope himself had supported. Nevertheless the man was suspended from his functions, and otherwise treated in a most grievous and tyrannical manner. Imbert wrote to Bossuet; Bossuet applied to the Archbishop of Bourdeaux in his behalf; how could he do otherwise? The man himself appealed to the Chancellor, to the Intendant of the Province, all to no effect; his remonstrances were met with menaces of imprisonment and even death. But furthermore, to evince how the Church of Rome plays fast and loose according to time and place, and how to suit circumstances and gain points, she can be “*alter et idem*,” another and the same, I shall advert to another circumstance that occurred about the period I am treating of; the invocation of saints as now moderated by Bishops Doyle and Murray into insignificance, was made under the mitigation of Bossuet, just as fair and innocent a prac-

tice. "No matter how they hear us, *that we cannot explain*; but believe us they are only requested to *pray for us*." This was certainly to clarify the doctrine and take the intolerable thing in a measure from the practice; and about the same time in accordance with this plausible view a Mr. Van Widenfelt wrote a tract in Germany, concerning the invocation of saints, entitled, "*Salutary Advice of the Blessed Virgin to her indiscreet Worshippers*." This book was sent out into publication with all imaginable advantages; had the approbation of the Bishop of Mysia, Suffragan to the Archbishop of Cologne—of the Vicar-General of the place—of the Censure of Ghent—of the Canons and Divines of Malines—and lastly, of the Bishop of Tournay, who recommended it as a treatise full of solid piety, and very fit to draw people out of the abuses into which superstition had led them. Yet in spite of all this, up starts a Jesuit, Father Crasset, and he writes indignantly a tract to disprove the German doctrine, and in this book, printed at Paris, in 1679, licenced by his Provincial, approved of by three Fathers of the Society of Jesus, authorised by the King of France's own permission—he maintains that the German theologian, "for fear of giving scandal to heretics, had given a very great one to Catholics; that the Holy See had condemned him; that Spain had banished him out of her dominions; that he had abused the *Holy Scriptures*, and imposed upon Catholics, by taking them off from the piety and devotion due to the Mother of God—in a word, from the invocation of saints and images." The Jesuit further declares, "that it is absolutely necessary to pray to the Virgin Mary; that it is the intention of God that we should obtain both grace and glory by her; that all men should be saved by the merits of the Son and the intercession of the Mother of God; and that forasmuch as God had resolved not to give any grace but what passes through the hands of Mary; and as we cannot be saved without grace, so it must be confessed that we cannot be saved without her." I have thus, as a sort of running commentary on part of the evidence of Mr. Phelan, exemplified that the Church of Rome has, and therefore may still, according to circumstances, put forth two faces from under the same hood—and, as the Cynthia of the minute, can exhibit a bright face to Protestants, when all her dark side is kept towards her own people; and thus Parliament and Parish, as well as Cisalpine and Transalpine Popery, form two very different things. Perhaps you will allow me in a future Number to treat on this subject more in detail, and show how fraud and force were set alternately to work on the ill-fated Protestants of France, until cast off from that France they so much loved, they carried into other climes their arts, their talents, and their piety.

R E V I E W.

THE LATE BIBLICAL DISCUSSIONS.—VINDICIÆ LAICÆ.—DEFENCE OF RELIGIOUS LIBERTY.

WHEN the Protestants, in the fifteenth century, broke loose from what they considered to be the bondage and errors of Popery, they appealed in justification of their conduct to the truth of Scripture and the light of reason, and declared their willingness to submit the decision of their cause to the public trial of a General Council; they even solicited amicable conferences, where their arguments might be heard and weighed in the balance of free discussion. Nor were there wanting temperate men, who, adhering still to the Church of Rome, were desirous of peace, and of preserving, by every conciliatory method, the unity of Christendom. Therefore, encouraged and solicited on both sides, conferences were held, where learned men propounded their respective dogmas, and stated the reason of that hope which respectively guided them. Hence arose the memorable discussions between Luther, Melancthon, Brentius, &c. on one side, and Miltitz, Eckius, and Cajetan, on the other; hence the conference of Zuingle with the Bishop of Constance; hence the famous colloquy of Poissy, where the King of France sat as moderator, and balanced the arguments of Beza and Peter Martyr, against the doctrines maintained by Espenceus and the Cardinal of Lorraine. Hence, also, the controversies at Paul's Cross in London, and at Oxford, where Cranmer, Martyr, Bucer, Jewel, contended against Smith, Cole, and Campion.*

James the First delighted in these discussions; he loved the sight of a polemic book as much as he dreaded a naked sword. His was

To stick the Doctor's chair into the throne,
Give law to words, and war with words alone.

Therefore when compelling Jesuits and controlling Universities, he was as much in his element as his predecessors were in the triumphs of Agincourt, and the tournament of the Field of the Cloth

* At the famous discussion appointed by Queen Elizabeth in the beginning of her reign, and held in the presence of the Lords of the Privy Council and the Parliament, nine Popish Bishops and Doctors met on one side, and eight Protestant Doctors on the other—Sir Nicholas Bacon, Lord Keeper, being Moderator. The first question was about service in an unknown tongue; and the first day passed with the Protestants. The second day the Popish Doctors fell to cavilling against the order agreed on, and the assembly was dissolved. But before they parted, Dr. Cole, one of the Popish disputants, stood up, and cried with a loud voice, "I tell you all that ignorance is the mother of devotion!"

of Gold. Even so late as the days of his son and grandson, conferences between Protestant and Popish doctors were still encouraged; and just before the revolution, Pulton the Jesuit, and Doctor (afterwards Archbishop) Tennison met to discuss the respective tenets of the hostile churches.

But what results attended these discussions?—Little, very little of what their promoters anticipated. When the mists of prejudice arise to cloud the understanding, when men are still found to believe as they wish, it but too often happens that conferences exasperate contention, and both parties retreat from the arena with an increase of pride and rancorous self-complacency. Or, as Fuller, the Church Historian, says, “they produce more noise than fruit, more passion than reason, more cavils than arguments, and, like barren sycamore trees, the larger the leaf of expectation the less the fruit of success.” It is true, that at first Protestants had a superiority, and many and valuable conversions and accessions to the cause accrued from those colloquies. The Doctors of the Church of Rome, as yet raw and undisciplined, condescended to argue with their opponents on the common grounds of Holy Scripture,* and submitting their cause to be weighed in this scale, it kicked the beam, and judgment was given against them. The adversary could not stand by the word of truth, nor resist “the armour of God on the right hand and on the left;” and whole cities, both magistrates and people, accorded to the reformation without tumult or bloodshed; as was the case at Zurich, in 1525, at Baden, 1526, at Berne, 1527, when after a conference in the presence of the senate and clergy, there was such an abolition of Popery, that the day and year of the discussion were inscribed in letters of gold on a marble pillar. The same result attended a conference at Geneva, where Farellus and Viretus contended with Popish Doctors, and after a long discussion the very adversaries themselves, and amongst the rest Chappusius, a learned Dominican, were so overcome and convinced, that in all candor they made a public confession of past error, and a delighted acknowledgment of new-found truth. But as we said, the Romish Doctors and Jesuits, (just now come in to the help of the Pope against the mighty,) took warning, and made haste to escape out of the open champaign of Scripture, and to take refuge in the forest of tradition; and there in mazes and by-paths—fenced round with endless questions, evasions, distinctions—stockaded amidst the subtleties of schoolmen, they could hold their ground and stand out for ever. A writer of the days of Elizabeth, Sir Edwin Sandys, thus describes the attitudes and play of these new fencers the Jesuits:—“With industry incomparable they altered the

* Pighius, the Jesuit, felt for the distress of his party, and thus laments the error they fell into: “If we had been mindful of the doctrine, that heretics were not to be taught nor convinced by Scripture, certainly our cause had been better; but while, for ostentation of wit and learning, we fell to disputing by Scripture with Luther, we find what a fire it has kindled.”—*Lib. III. chap. 1.*

“ terms of dispute, subtletised distinctions, sharpened their own
“ proofs, devised answers or evasions for their adversaries’ argu-
“ ments. Yea, they have differences to divert the strongest op-
“ position, interpretations to elude the plainest texts, circum-
“ stances to enforce their own seeliest conjectures : yea, reasons
“ to put life into their deadeast absurdities, (as, in particular, a
“ fair case in school learning to justify the Pope’s grant of many
“ score thousand years of pardon) ; so that in affiance of this furni-
“ ture, and of their promptness of speech and wit, which by conti-
“ nued exercise they aspire to perfect, they dare to enter into com-
“ bat with the best of their oppugners, and will not doubt either so
“ to entangle him in the snares of their own quirks, or at least wise
“ so to put off and avoid his blows by the manifold wards of their
“ multiplied distinctions, that an ordinary auditor shall never con-
“ ceive them to be vanquished, and a favourable shall report them
“ vanquishers. Whereupon now, to be quit with their adversaries,
“ and in order to draw away the multitude, they mainly cry out
“ in all places for trial by disputation.” Such are the remarks
of a sensible author 250 years ago ; such he found the Jesuits of
that day, and such they are still. For the last century the Jesuits
have been in disrepute ; their own practices, and the exposure
which the Jansenists made of their principles, weighed them down.
Public opinion sued for a statute of bankruptcy ; even the “ Old
Man of the Mountain gave up his body guard.” They fled, and
with them fled polemic divinity. But now recalled and recruited,
they form the hostile principle in array against the Bible ; and with
them have returned hot, and stormy, and rancorous disputations.

But is it the case that the Romish Priests have of their own accord intruded themselves into controversies ? We think we shall be able to make it evident that they have. If angry discussion has been excited, and if additional bitterness has indeed been infused into the cup of our religious differences, we conceive we can make out the case against them, that it has been administered by their own hands.

But before we proceed to grapple with the cause or consequence of these discussions, we are desirous of clearing ground by making inquiry as brief as may be, into the character and capabilities of the respective parties. The Priesthood of the Church of Rome, as placed in peculiar circumstances, assumes in Ireland an individual and distinct type of character. Here, formerly persecuted ; we grieve to say, often subject to inhuman penalties—hitherto only tolerated, as yet quite unacknowledged by the law of the land—adversity has chastened, with all its sweet and corrective uses, the clerical profession, and we see little of those prurient and lordly vices that disgrace her churchmen when dominant. Here are no princely Prelates, no Cardinals, red in riot and concubinage—Here

No happy Convents bosom’d deep in vines,
Where slumber Abbots, purple as their vines.

Such, as yet, are not in Ireland. But risen from the people, and entirely dependant on the people for support, Priests are forced to look up to public opinion; and if they "please to live, they must live to please." Besides, they have to officiate in the face of a rival and privileged Church; to abide the stare and scrutiny of Protestants; to pass the ordeal of a curious, and too often a censorious Press; to stand substantively on the merits of their own Church and conduct, without the adjuncts or guards of an Inquisition on the persons, or an *index expurgatorius* on the writings of their adversaries.

The once favorite and potent argument of the dungeon, or the stake, they cannot resort to. It is not now their's "*petere argumenta ex officinis carnicum.*" Moreover, the Romish Church in Ireland may, from the manner in which her Clergy are selected, contain men of much natural talent. She may boast here of a potential, if not a polished Priesthood. She cannot afford to admit, under existing circumstances, a leaden ministry into her militant mission. The sons of small farmers or tradesmen (for the Roman Catholic Gentry have as yet shewn no disposition to train their children to the Church) are sent to the hedge school, to receive such instruction as has been hitherto afforded to the most generally, but most inefficiently educated people in Europe;* and here, if a youth exhibits peculiar sharpness of intellect, if without any distortion of body, and sufficient pliancy of mind, he is ready to learn for himself and willing to teach for his master, the rudiments of reading, and the still higher attainment of Voster's Arithmetic—he is cried up for a scholar, and the master in good time represents to the delighted father what a pity it would be, not to make the youth a Priest, and thus are excited the highest and only possible views of aggrandizement for the youth and for the whole family; thus in anticipation are comfort, credit and gentility preparing for all his kindred. Therefore all the means of the father and his family are put in requisition for the further education of the young man; and if they are altogether too scanty to procure a knowledge of Latin in any other way, the boy is sent forth as a poor scholar, with ink-bottle in button-hole and Lilly's Grammar in satchel, to make the tour of Munster, and mendicate for food and knowledge from schoolmaster to schoolmaster, who very generally in that district teach the priestly language: thus, learning under this hedge, and teaching under that, he at length comes home sufficiently instructed for admittance into Maynooth or Carlow College, which he gains by the interest and favor of his Parish Priest.—The whole talents of the tyro are turned to one study—the twig in all its pliancy is bent to one position, and made to bear on scho-

* If the Report of the Commissioners of Education comes before the public before this article, it will verify our assertion in this instance. It will prove that there are more schools and schoolmasters in Ireland than in any other country in Europe of its size and population.

lastic and polemic theology, to which Latin and logic are but the preparatory and subservient acquirements; and given as he is one fundamental *datum*, that he must think as his superiors think, he is taught to argue on the *premise* with all the subtleties of Thomas Aquinas, and contend with all the arguments of Gandolphy, and Gother, and Milner. Here also are his mind and body subdued down to the laborious fastings and ceremonial drudgeries of his church—to the discipline of canonical hours—to the dealing out prayer by tale and rote—to the repetition of thirty pages of the Breviary day by day. Thus trained up

To ply the memory, to load the brain,
Bind rebel wit, and double chain on chain;
Confine the thought, to exercise the breath,
And keep within the pale of words till death,

no wonder if the accomplished Priest thus comes forth, fitted to be the Pope's slave, as well as the people's master; a harnessed character, armed *cap-d-pie*, bristling in all the points of polemic Popery.

But furthermore, he has not only received the discipline and armour competent to controversy, but in the course of his ministry he becomes inured to the use of his weapons. The Romish Priesthood are accustomed to public speaking. They have not time to compose written sermons; whenever they preach, they address their audience extemporaneously, and they rebuke and exhort from their altars with such a good opinion of their own powers, and with such a perfect contempt for the understanding of their auditory, that bashfulness does not interpose her obstacles to the out-pouring of what they have to say. Besides we have reason to know that it is the practice of the Roman Catholic Clergy to meet in the circuits of their respective dioceses; and at those conclaves, from whence laymen are excluded, matters conducive to the welfare of their own, and the annoyance of other churches, are canvassed. There munitions of war are manufactured by a division of labour; there is the knowledge assimilated that produces power, and iron sharpens iron.—Such, in a measure, we conceive to be the state of preparation of the Clergy of the Church of Rome, men by no means deficient in talent, discipline, or practice.

Let us now cast our eye on the Established Church, and observe whether *its* members were prepared for controversy; and under existing circumstances we consider that in comparison with the Romish Priesthood, they were not. The Established Church, for reasons it is not desirable or necessary here to enumerate, has afforded until very lately no tempting prospects to unfriended talent. Mere merit, looking forward with worldly eyes, has not seen before it a fair field to enter on and cultivate, and that class of society from which our Clergy are appointed, found that it had freer and fairer channels, into which mind might flow with more auspicious current, than into a receptacle where the sons of rank

and political influence might rise, and float, and bubble on the surface, while it was feared that the intellectual, the laborious, and the learned were too often fated to subside to the bottom, the precipitates of hopelessness. The Protestant parent of the shrewd youth had encouragement to predestinate him for an attorney; the sprouting wrangler and budding wit might be consigned with fair promise to the bar; the stormy and pugnacious character might be expected to fight his way to rank and fame as an officer; and the careful and provident might with confidence be apprenticed to the counting-house. But the neutral, the inoffensive, the unobtruding, might be best passed into a profession, where energy and ability have not been supposed to have hitherto had even-handed and fair play; but, as an eminent individual in our Church has well and cautiously said, in his valuable evidence before the House of Lords, the past character of our Clergy "has been affected by the habits of the country and the habits of society at large."

Thus it may be likely that the Established Church, of all professions called learned, has hitherto had the least talent to boast of. But, independent of this, neither hitherto nor at present, in the education of our youth for the ministry, has sufficient provision been made for instruction in controversial theology.

In Trinity College no such thing as polemic divinity is taught, examined, or lectured on. Even in the books generally required to be read by candidates for Holy Orders, controversial writers are not sufficiently consulted, and so it is that young men have been hitherto admitted into the ministry of the Church of England without a competent knowledge of the doctrines or assumptions of the Church of Rome; and even after ordination our Clergy applied neither their time or study to such ungenial and ungenerous disquisitions, and those who have been, and now are, the lights and ornaments of the clerical profession, have dedicated their happier hours, their more profitable studies, to scriptural and spiritual acquirements—to biblical criticism—to the attainment of a knowledge of the Hebrew and Greek languages—to the connection between sacred and profane history—to the composition of such sermons as might awaken their flocks to those bright and saving consolations that flow from the truth as it is in Jesus. But even supposing that many were deep read in controversy, that many had with studious appetite common-placed Bellarmine, Stapleton, and Suarez—yet still such, from the very nature of their studies, may be supposed to be retired men, altogether unfitted for the arena of dispute;—even the practice of preaching from a written sermon, so useful in some instances, so much the best practice for the common run of men—yet in general unfits the practiser for the ready and expert delivery of his knowledge. He may be a walking library, but there is a padlock placed by diffidence on the door; he may be fraught with much and varied treasure, but the vessel is under the quarantine of "*mauvaise honte*," and there is no permission for unloading.

Thus we consider that we have made it appear, that of the two rival Churches the members of the Romish Clergy were much better accounted for controversy. But as is often the case at the beginning of a French war, the trade of England suffers considerably at the outset, by the alert Monsieur shewing his ready preparation; still, after all, before the contest is over, it may be evinced that the first in the field is not the last to keep it—nor may “he that girdeth on his harness boast himself as he that putteth it off;”—so we trust it shall be manifest, that though, in a measure, as unprepared and unapt for the contest,* we by no means sought it, yet the result has been, and will be, to our advantage—for “*magna est veritas et prevalebit.*” We did not seek it. Rome is said to be always the same—the boast of her city and her Church is that they are eternal; the character of the Priesthood is also said to be unchangeable; but according to circumstances, and under different impulses, conduct may vary. In Ireland conduct certainly changes. Formerly the controversial divinity that the Priesthood so much learned in foreign universities was sheathed in good manners; for the youth who left Ireland a boor, often came back a gentleman; his asperities polished off and rounded by collision with the world; besides, his polemic propensities were compressed and overlaid in the officialities of his station, encumbered with the ceaseless work of the ministry,

* It may be worth while to quote here, in corroboration of what we say concerning the little attention paid by the Protestant Clergy to controversial subjects, the opinion of a learned Prelate fifty years ago: “One proof arises,” says he, “from some things I have lately mentioned, how free from rancour against Romanists or their religion the Protestant Clergy are, and have been for many years past, though it is not so much to their honour. It is this; they have been remiss, too remiss, in studying the controversy between us and Romanists; at least it is the case with most of them whom I have the pleasure to know, and I believe they are superior to the Papists or Dissenters in all other learning, divine or human, yet I believe they are inferior to them in controversial studies; but I trust that it will not be long so, and that they will soon emulate the Chillingworths, Ushers, Stillingfleets, Tillotsons, Wakes, and other champions of the last century, who have left their works as a precious panoply to us. This will make them rub up their old Latin, with Queen Bess, and they will be able to answer these Polish or Popish ambassadors in their own style. I don’t mean that they have the least advantage over us in argument at present.”*

I believe that freemen will at all times beat slaves, though they may not be so expert in wielding arms which they have not been so assiduous in handling; and whence proceeds this, and what does it plainly indicate? but that our adversaries, intending to attack, prepared themselves for the combat, whilst we, suspecting no harm to ourselves, and meaning no harm to others,

Feared no danger for we knew no sin:

We were not always cased in complete steel, nor did we gird our sword upon our thigh every day, but chose to seek rather after that wisdom whose ways are ways of pleasantness, and all whose paths are peace, and to cultivate our fields, God’s husbandry.

* Extract from a pamphlet, entitled “Remarks on the Justification of the Tenets of Papists, by Dr. James Butler,” attributed to Dr. Woodward, Bishop of Cloyne. Dublin, 1787.

their stations, confessions, masses, and month's minds— manifold and unremitting duties, which to get through any way was difficult—to perform carefully, spiritually, savingly—impossible. With such men, allowing for the relaxation which human nature requires, one might think controversy was out of the question.

But it seems at present it is not so ; and Ireland now witnesses her Priesthood buckled to the controversy, and the great excitement is the Bible—the heart-expanding, the eye-opening, the spirit-stirring Bible ; the Bible, concerning which we may exclaim in the words of the holy and martyred Bishop Hooper, “ Why God in heaven and the king on earth hath not a greater friend than the Bible.” For Ireland, diseased, distracted Ireland, after a consultation of physicians, the best prescription decided on by Protestants and honest Roman Catholics is religious scriptural education, which, as an excellent Roman Catholic writer well says, “ Offers a motive of endurance and forbearance which cannot elsewhere be supplied ; which disarms anger and conciliates benevolence ; which soothes, restrains consoles, and establishes by sanctions which belong to her only, the relations of sovereign and subject, of man with man.*

This prescription the good and the wise of the empire resolved to apply to Ireland, and hence arose, in connexion with the Bible Society, the Sunday Schools, the Capel-street Association Schools, the Kildare-street Schools, and Hibernian School Societies. And thus schools, where the word of God was read, started up by hundreds and thousands in the land. This certainly was not a pleasing sight to the generality of the Popish Priesthood ; and as the Roman Catholic writer just quoted says, “ this plan of scriptural education has met with opposition from persons who could not be satisfied, and whose suspicions could not be cleared up—persons little anxious that the poor should be educated by any process, yet who carry their tender concern for Catholicity to an amazing extreme, and while they are anxious for their faith, pay it the extraordinary compliment of their opinion, that it is much more consistent with an ignorance of the Gospel than a knowledge of it.” Such men, we may suppose, say of the Bible, “ We hate it, because it never speaks good of us !”—Such men, trembling as they were, lest they should lose their hitherto unbounded influence over the people—fearful that their flocks might assert spiritual liberty, see the truth that would make them free, and so get the wings of a dove, flee away, and be at rest. They, the tenants of

Superstition's ivy-mantled tower,
Moping and sulky, did to the Pope complain
Of such as, wandering near their sacred bower,
Molest their ancient, solitary reign !

* See “Thoughts and Suggestions on the Education of the Peasantry of Ireland.” See, also, a tract by a Roman Catholic Clergyman, entitled a “Proposal for the Advancement of Religious Knowledge,” addressed to the Catholic Prelates and Clergy of Ireland.

Yes, complaint was made to the Pope—and we, who hitherto used to hear an angry and occasional growl from *Archbishop Kelly, or from Bishop Coppinger, against the Bible; now we are astounded by a *brutum fulmen*—a Minatory Bull—or as it is in more modern language denominated, an Encyclical Letter, in which the English translation is compared to the Gospel of the Devil.†—And certainly a book thus branded as an emanation from Satan, could not be too soon put down. It became the bounden duty of every creature of the Pope to oppose this work of the Devil.—Therefore the Bench of R. C. Bishops, in their pastoral addressed to the people, prohibit them from the “use, perusal, reading, and retaining of the books distributed by the Bible Society, under the names of Bibles or Testaments.” Moreover, some of the Romish Clergy, eaten up by zeal, even beyond the injunction of the Bench of Bishops, proceeded to abuse, burn, and drown these bad books that went “under the name of Bibles and Testaments.” Their most learned Bishop, Doctor Doyle, who but a year before declared (page 30, *Vindication of Roman Catholics*) his admiration of our translation of the Scriptures, and allowed that, with all its imperfections, it was a noble work—now exchanges his admiration; instead of admiring this Bible, he admires the savage who abused it, and declares his intention of rewarding the orthodoxy of one of his flock, who detesting the heresy that exhaled from a Protestant Bible, took it up with a pair of tongs, fearing even the defilement of its touch, and buried it at the bottom of his garden. Another Clergyman heaps coals of fire on a Testament, and burns

* Upwards of ten years ago the then Roman Catholic Bishop of Killala excommunicated a schoolmaster for suffering the New Testament to be read in his school without note or comment. He inflicted this extreme punishment on the man, as “guilty of a crime of gross enormity and turpitude.”

† It is right to quote the words of this as infallible emanation from the Roman Pontiff:—“You are aware, venerable Brothers, that a certain Society, commonly called the Bible Society, *strolls* with effrontery through the world; which Society, contemning the traditions of the Holy Fathers, and contrary to the well-known decree of the Council of Trent, labours with all its might, and by every means, to translate, or rather pervert the Holy Bible, into the vulgar languages of every nation; from which proceeding it is greatly to be feared that what has been ascertained to have happened to some passages, may also occur with regard to others—to wit, “that by a perverse interpretation, the Gospel of Christ be turned into a human Gospel, or what is still worse, into the *Gospel of the Devil*.”

Origen said of old, that the reading of the Scriptures was the torment of the Devil, (27th Homily.) Sure it torments some others of later years—for as Fowler, a controversialist of the 17th century, says, “the Bible burns the Devil, and the Pope burns the Bible.”

But that we may show that Bible burning is no new or unheard of thing, we shall cite a few instances out of many that may be adduced: A woman of Sansay, in France, was accused by her servant for having a Bible in her house, in the reading of which was her whole delight. The maid complains to the Jesuits, the Jesuits complain to the Judges; she is sent to prison, and being brought to trial, the Judges tell her that if she will confess on the scaffold that she had broken the law, and then cast her Bible into the fire, she should have her life. “We would have you,” said they, “imagine it to be but paper, and you may buy another, only throw this into the fire to give the Jesuits content.” “No,” said she, “I will not give a scandal to the people, by burning God’s Book. No, never may I do it. I will rather burn

it to ashes. Another takes all the Testaments that he had made seizure of in a school, and flings them into a river at the bottom of his garden. To the reading of the Scriptures the Romish Priesthood are now the pledged opposers. It is idle to say that it is only to our version they are hostile. The Pope's Letter evidently includes in his anathema all translations, and we think we shall make it evident, as we go on in our Review of the Bible Discussions, that to put a stop to the free reading of the Word of God by the people, is the great object of the Priesthood; for, as their learned advocate, Mr. Shiel, has acknowledged "the reading of the Bible was subversive of the Roman Catholic Church."

But we must now revert to our assertion, that it was the Roman Catholic Clergy who began the controversy in Ireland; and we proceed to assert, that not only the discussions which originated in the county of Cork were sought out in every instance, and commenced by Roman Catholics, but also the prior controversial sermons which have emanated from the Dublin pulpits, originated from the attacks, the offence, and assumption of the Romish Priests.

Some years ago a Priest of the name of Betagh, a Jesuit, and we believe the very individual to whose care and keeping the property of that Order in Ireland, was consigned, when as a common nuisance it was expelled from the civilized world—this man, in the spirit of his Order and as an early proof of its return to vitality, as the snake released from its torpidity incontinently hisses and bites—attacked from his pulpit in open and unqualified terms the doctrine, both general as a Protestant, and particular as an Independent, of one of the most zealous and useful clergymen amongst the Dissenters in Dublin. In answer to this public attack, as in duty bound, Mr. C. ———, preached in his Chapel and has continued at certain seasons still to preach, against the errors and usurpations of the Church of Rome. Then up started a Friar of the name of Hayes, who had lately returned from Rome; he began a course of most virulent Sermons against the Religion

my body than my Bible." Upon this she was condemned to be set on a scaffold, her Bible to be burned before her face, herself strangled, and her body to be dragged through the streets, and thrown on a dunghill, which sentence was accordingly executed.

A woman in Ireland was required by Fitz-Patrick to burn her Bible. She told him she would rather die than burn her Bible. Whereupon, on the following Sabbath morning, she and her husband were cruelly murdered. My author proceeds to relate that the murderer, tormented in conscience for the bloody deed, and imagining that he was pursued by the spectres of his victims, pined away and died miserably.—(*Clark's Martyrology of France and Ireland.*) In the Church of Powerscourt the Papists burnt the pulpit, pews, chests, and Bibles belonging to it. Others of them took the Bibles, &c. and wetting them in dirty water, dashed them several times in the Protestants' faces, saying, "I know you love a good lesson, here is one for you;—come to-morrow and you shall have as good a sermon." They took the Bible of a Minister named Master Slack, and opening it, laid it in a puddle of water, and then stamped on it, crying "A plague on the Bible, it is it that has bred all this quarrel. We hope in a few weeks all the Bibles in Ireland will be used in this or a similar way."—*Clark's Account of the Sufferings of the Protestants in 1641.*—See his *Martyrology*, p. 388.

of Protestants, and made their fundamental practice of reading the Holy Scriptures, the subject of his scoff and vulgar abuse. In one of these Sermons as an evidence of the Divine Mission of the Romish Priesthood, he asserted their inherent power to perform miracles, and expel devils: and as a proof, he gravely told his admiring audience, that when at Rome, he saw devils visibly expelled from a young woman in the shape of a braid of hair, and a brass button!! These sermons of Friar Hayes were published, and considered so valuable and so useful, that they were recommended to the perusal of the Irish people by a speech from the great Orator of the then Catholic Board, and they were advertised with all possible industry, and in all possible ways. There was not a gate, or pier, or Chapel door, in any town in Ireland on which they were not placarded. "Hayes's Sermons against the Protestants," met your eye in capital letters wherever you travelled, and out-rivalled in publicity Warren's Liquid Blacking or Solomon's Balm of Gilead.*

The carmen conveying baggage from Dublin to the respective towns in the interior were induced, as good Catholics, to convey these sermons free of expense, and thus (as the Friar himself asserted) in a very short time one edition of 10,000 copies was sold. About this time also was reprinted at a considerable expense, and circulated with anxious industry, Bishop Walmsley's Commentary on the Revelations, or as it is better known by the name of Pastorini's Prophecy. Every one is aware of the alacrity with which this pernicious book was circulated and recommended amongst the people, who used to meet at night in barns and forges to have it read to them. Many hundreds have met on the lonely rath to have the destruction of the Protestants pronounced out of this book as a prelude to their proceeding to the work of insurgency and murder—even to administer to the morbid appetite for this work, extracts were taken from those parts more particularly treating of the destruction of the Protestants, and sold at one penny each. We shall here only notice 'briefly' that detestable and libellous tract called the "Catechism of Irish History," published for the use of schools, price 6½d, and which was circulated without any printer's or publisher's name. We hear it had a wide circulation in Munster, especially in the county of Cork, and contained atrocious libels against the English government and the Protestant religion.* We now hasten to the year 1823, the

* Some time before this, at a consecration of two Roman Catholic Bishops, a Priest of the name of Ryan preached a sermon in Townshend-street Chapel, the object of which was to prove that the Bishops of the Church of Rome have a right to the submission of all mankind in points of faith and discipline, which must be yielded to them on pain of damnation. This sermon was ordered to be published by nine of their Bishops, who were present.

* *Extract from the Report of the Commissioners of Irish Education Enquiry.*
BROTHERS OF CHARITABLE SCHOOLS.

"In the religious instruction afforded to the children in these Schools, we collect

annus mirabilis, the hour and the power of Prince Hohenlohe. It is not quite two years since this melo-drama was got up.— Yet when we look back and see the intense absurdity and, at the same time, the wickedness of the whole affair, we are tempted to father the transaction on the monkery of the middle ages; we can scarcely believe we are awake when we record, that in the nineteenth century, in the face of a civilized empire, under the scrutiny of Protestants, in the presence of a free press, the Jesuits should presume to make such an experiment on the credulity of mankind; and yet they did venture on this delusion to confirm and buttress up Popery, re-edify the society of Jesus, exalt priestcraft, confound Protestants, and attest transubstantiation. As Doctor Murray, Roman Catholic Archbishop of Dublin, in all the grandiloquence of a High-priest, announces “Perhaps the voice of these facts, issuing from the bosom of the sanctuary, and publishing the glory of God with the loudness of thunder, may strike upon the ears and hearts of many to whom the voice of our ministry cannot reach. Who knows how many of our dear brethren who are wandering from the ‘one fold’ may be conducted back to venerate that Holy Mass on which the hand of the Omnipotent has impressed in such effulgent characters the attestation of its sanctity.” Such was the scope of a pastoral from one of the Romish Primates of Ireland, he tells the Protestants that a voice as loud as thunder is come to call them, on pain of destruction, to say mass. Bishop Doyle also wrote his pastoral in much the same style, but, as usual, more caustically and more politically severe against Protestants. All the oratorical priests in and about Dublin announced and placarded sermons on the occasion, in some of which Protestants were invited to come and hear how Popery was attested by the finger of God acting by and

from Mr. Dunphy’s evidence, that it is not unusual to advert to what the Teachers conceive to be the errors of the Protestant Religion. A list of books used in the schools as class books, was furnished to us by Mr. Dunphy. We feel justified in saying, that there are some in the list which ought not to be put into the hands of children. There are in the list two copies of the book known by the name of Patorini’s Prophecies. There was one other book in the possession of Mr. Dunphy, not mentioned in the above lists, which he says perhaps one or two of the boys may have read a part of once or twice, but which he says has not been read to *any extent* in the school as a class book. This book is entitled *A Sketch of Irish History*, printed at Cork, for the use of Schools, 1815. It appears to be a work of the most objectionable nature, and calculated to keep alive every feeling of religious hostility to Protestants, and political feeling to England. Mr. Dunphy states in a letter annexed to his examination, that he did not return this book in the list of those belonging to the School Library, although it had by some accident been left on the school desk; and he states it was not a school book, or *belonging to the school*, but the property of the Brotherhood, and kept for their private reading. We observe, however, the words “*Christian Schools, Hanover-street East*,” are written in the *title page*, and the work itself purports to be printed for the use of schools. Mr. Dunphy is the general Director of these Schools appointed by Mr. Rice, the Superior of the Monastic Order of Brothers of Christian Schools, and he acts under the inspection of the R. C. Archbishop of Dublin.”

through this Thaumaturgos, Prince Hohenlohe, and his aid-camp, Michael of Bamberg.

What, upon this occasion, were the Protestants to do? Were they to sit still? Were they to bear patiently this gross and nefarious delusion? Were they to let their flocks be deluded out of their common sense, and the whole island affrighted out of its propriety?—Were they not rather to use their pulpits, and their pens to unmask imposture and absurdity! And they *did* exert themselves. In many places they exposed gross and wicked imposture; in every instance they proved that the boasted cures were the work of a cunning experiment on the effects of enthusiasm—a trial how far high wrought excitability could operate on nervous temperaments; and thus, under God, they did succeed in putting down Popish miracles, and the Mass still requires some other proof in attestation of its truth and sanctity than Bishop Murray's thunder. Prince Hohenlohe's occupation is no more. Mrs. Stewart sleeps quietly in her grave—the victim of over-excitement; and the two other ladies, the subjects of priestly electricity, are no doubt still labouring under diseases incident to nervous habits.*

The foregoing, it will be seen, are merely prefatory observations; we shall resume the subject in our next number.

Narrative of the Loss of the Kent East Indiaman, by Fire, in the Bay of Biscay, on the 1st of March, 1825.—By a Passenger—p. p. 78. Waugh & Innes, Edinburgh; W. Curry, jun. & Co. and R. M. Tims, Dublin.

It has been justly remarked, that tales of danger and marvellous escape are always attractive: but it is to be lamented that the narrators of such occurrences rarely seek to render them subservient to the cause of piety and religion. Writers of this description generally endeavour to operate on our feelings by pathetic or glowing descriptions of the sufferings and heroism which they describe, and to call forth our admiration of those, whose skill and courage may have contributed to the deliverance of the sufferers; while that gracious Providence is either wholly forgotten, or but slightly noticed, whose watchful eye pervades the great system of the universe, and at the same time so minutely inspects every part of his creation, as, in the emphatic language of Scripture, “to number the very hairs of our head.” Every link in the great chain of mercy obtains a just, or more frequently an extravagant measure of praise, while He who rides on the whirlwind and directs the storm, who contrives the beneficent plan, and forces various and sometimes opposite contingencies to concur in its accomplishment, who so frequently makes man the instrument of good to his fellow man, by inspiring him, in great

* See the complete exposition of a Miracle Delusion attempted in the case of a poor woman at Clane, near the Jesuit's College of Clongowes, published by Mrs. Watson, Capel street.

emergencies, with wisdom, courage, and self-possession, that seem super-human, is treated with supercilious indifference or infidel neglect.

We rejoice to find that the exquisitely interesting Narrative before us, possesses a very different character from the mass of such productions ; and that it is well calculated to excite not only the numerous brands who have been almost miraculously plucked out of the burning, but all who read the tale of their singular deliverance, to *praise the Lord for his goodness and for his wonderful works to the children of men.* When we first perused the newspaper accounts of the loss of the Kent, and that in the midst of the vast watery expanse, a friendly sail was directed by the finger of Providence, to rescue from destruction 554 human beings of both sexes and all ages, whom the two most powerful elements in nature were contending to devour, our first emotions suggested, What a theme for the poet ! What a subject for the painter ! But these were succeeded by an anxious wish that some Christian's pen would delineate this dispensation of judgment and mercy in such a manner as would leave an indelible impression of the Divine goodness on the hearts of the survivors, their friends and countrymen. Our wishes have been fully gratified, and without farther remark we hasten to give our readers a succinct view of the contents of this interesting volume.

The author (who is said to be Major Macgregor, of the 31st regiment) states, that he wrote this Narrative with the two-fold view of gratifying the friends of the late inmates of the unfortunate ship Kent, and of humbly recording the signal interposition of that God " who in the midst of judgment remembereth mercy." The latter object seems, indeed, to be his guiding star through the whole of the volume ; and while his heart appears to overflow with grateful esteem for those gallant men who, with a benevolence which heaven alone could inspire, flew to the rescue of the sufferers, the eye is constantly directed to that extraordinary concatenation of providential goodness, by which their deliverance was planned and effected.

The Kent, Captain Henry Cobb, was a ship of 1350 tons burden. She sailed from the Downs for India on the 19th of February, having on board 20 officers, 344 soldiers, 109 women and children belonging to the 31st regiment, 20 private passengers, and a crew of 148 persons, amounting in all to 641 individuals. On the 28th, while in the Bay of Biscay, the ship was assailed by a furious tempest, which caused her to roll so much as to occasion considerable apprehensions. At this period one of the officers went down with a lighted candle to ascertain that all was fast below, when unfortunately the lamp fell from his hand, and communicating with a cask of spirits which stove at that moment, the whole place was instantly in a blaze. Every effort to quench the flames having failed, Captain Cobb, with great decision of character, ordered the lower decks to be scuttled, and the lower ports opened to admit the watery element,

a measure which, though it had not the hoped for effect of extinguishing the fire, retarded the final catastrophe until after the deliverance of the great majority of the passengers. The dreadful alternative was, however, attended with the loss of several lives. The state of the inmates of the Kent at this awful moment is thus impressively described :—

The scene of horror that now presented itself, baffles all description—

“Then rose from sea to sky the wild farewell ;

Then shriek'd the timid, and stood still the brave.”

The upper deck was covered with between six and seven hundred human beings, many of whom, from previous sea-sickness, were forced, on the first alarm, to flee from below in a state of absolute nakedness, and were now running about in quest of husbands, children, or parents. While some were standing with silent resignation, or in stupid insensibility to their impending fate, others were yielding themselves up to the most frantic despair. Some on their knees were earnestly imploring, with significant gesticulation and in noisy supplications, the mercy of Him, whose arm they exclaimed, was at length outstretched to smite them ; others were to be seen hastily crossing themselves, and performing the various external acts required by their peculiar persuasions, while a number of the older and more stout-hearted soldiers and sailors, sullenly took their seats over the magazine, hoping, as they stated, that by means of the explosion which they every instant expected, a speedier termination might thereby be put to their sufferings. Several of the soldiers' wives and children, who had fled for temporary shelter into the after-cabins on the upper decks, were engaged in prayer and in reading the Scriptures with the ladies, some of whom were enabled, with wonderful self-possession, to offer to others those spiritual consolations, which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified deportment of two young ladies in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it.

One young gentleman, of whose promising talents and piety I dare not now make farther mention, having calmly asked me my opinion respecting the state of the ship, I told him that I thought we should be prepared to sleep that night in eternity ; and I shall never forget the peculiar fervor with which he replied, as he pressed my hand in his, “My heart is filled with the peace of God ;” adding, “yet though I know it is foolish, I dread exceedingly the last struggle.”

Amongst the numerous objects that struck my observation at this period, I was much affected with the appearance and conduct of some of the dear children, who quite unconscious in the cuddy cabins, of the perils that surrounded them, continued to play as usual with their little toys in bed, or to put the most innocent and unseasonable questions to those around them. To some of the older children, who seemed fully alive to the reality of the danger, I whispered, Now is the time to put in practice the instructions you used to receive at the Regimental School, and to think of that Saviour of whom you have heard so much ; they replied, as the tears ran down their cheeks, “O Sir, we are trying to remember them, and we are praying to God.”

The passive condition to which we were all reduced, by the total failure of our most strenuous exertions, while it was well calculated, and probably designed to convince us afterwards, that our deliverance was effected, not “by our own might or power, but by the Spirit of the Lord,” afforded us ample room at the moment for deep and awful reflection, which, it is to be earnestly wished, may have been improved, as well by those who were eventually saved, as by those who perished.

Several there were, indeed, who vowed in loud and piteous cries, that if the Lord God would spare their lives, they would henceforward dedicate all their powers to his service ; and not a few were heard to exclaim, in the bitterness of remorse, that the judgments of the Most High were justly poured out upon them, for their neglected Sabbaths, and their profligate or profane lives ; but the number of those was extremely small, who appeared to dwell either with lively hope or dread on the view of an opening eternity. And as a farther evidence of the truth of this observation, I may mention, that when I afterwards had occasion to mount the mizen shrouds, I there met with a young man, who had brought me a letter of introduction

from our excellent friend Dr. G—n, to whom I felt it my duty, while we were rocking on the mast, quietly to propose the great question, "What must we do to be saved?" And this young gentleman has since informed Mr. P. that though he was at that moment fully persuaded of the certainty of immediate death, yet the subject of eternity, in any form, had not once flashed upon his mind, previously to my conversation.

It was at this appalling instant, when the last gleam of hope seemed to have vanished, that one of the crew discovered a sail from the fore-top. The joyful announcement was received with deep-felt thanksgivings and three cheers; minute-guns were instantly fired, and after several moments of suspense, the stranger was observed to crowd all sail to the relief of the burning ship. She proved to be the *Cambria*, a small brig of 200 tons, commanded by Captain Cook, bound to Vera Cruz, and having on board, besides her crew, some agents of the Anglo-Mexican company, and near thirty Cornish miners. The humane and heroic Cook, having resolved at all hazards, to attempt the preservation of the numerous inmates of the *Kent*, Major Macgregor was asked, in what order it was intended that the officers should move off; to which he replied, "Of course, in funeral order:" which injunction was instantly confirmed by Colonel Fearon, the commander of the troops, who said, "Most undoubtedly, the juniors first—but see that any man is cut down who presumes to enter the boats before the means of escape are presented to the women and children." We cannot follow the narrator through the whole of his agonizing description of the sensations which agitated all on board, when the first party, consisting of the ladies, many of the soldiers wives, and several children entered the boat, while the sea ran mountains high; but the following paragraph is too interesting to be omitted:—

The success of this experiment seeming to be the measure of our future hopes, the movements of this precious boat—incalculably precious, without doubt, to the agonized husbands and fathers immediately connected with it,—were watched with intense anxiety by all on board. In the course of twenty minutes, it was alongside the "ark of refuge;" and the first human being that happened to be admitted, out of the vast assemblage that ultimately found shelter there, was the infant son of Major Macgregor, a child of only a few weeks old, who was caught from his mother's arms, and lifted into the brig by Mr. Thompson, the 11th mate of the *Kent*.

I have been told by one abundantly capable of judging, that the feelings of oppressive delight, gratitude and praise, experienced by the married officers and soldiers, on being assured of the safety of their wives and children, so entirely abstracted their minds from their own situation, as to render them for a little while afterwards totally insensible either to the storm that beat upon them, or to the active and gathering volcano that threatened every instant to explode under their feet.

During the many hours which were occupied in removing more than five hundred human beings from one ship to the other, the most extraordinary activity and self-possession were displayed by the officers, and, with few exceptions, the most exemplary subordination on the part of the men. In this hasty sketch it would be impossible even to hint at the numerous instances of heroism, self-devotedness, and pious resignation with which the Narrative abounds; we must therefore be content with presenting our readers with one more extract, which describes the state of things on board the

Cambria, after the last individual who could be prevailed upon to quit the wreck of the Kent was taken on board :—

I cannot pretend to give any adequate idea of the feelings of hope or despair, that alternately flowed, like a tide, in the breasts of the unhappy females on board the brig, during the many hours of torturing suspense in which several of them were unavoidably held, respecting the fate of their husbands ;—feelings which were inconceivably excited, rather than soothed, by the idle and erroneous rumours occasionally conveyed to them, regarding the state of the Kent. But still less can I attempt to pourtray the alternate pictures of extravagant joy, and of wild distraction, exhibited by the sufferers, (for both parties for the moment seemed equally to suffer,) as the terrible truth was communicated, that they and their children were indeed left husbandless and fatherless ; or as the objects from whom they had feared they were for ever severed, suddenly rushed into their arms.

But these feelings of delight, whatever may have been their intensity, were speedily chastened, and the attention of all arrested, by the last tremendous spectacle of destruction.

After the arrival of the last boat, the flames, which had spread along the upper deck and poop, ascended with the rapidity of lightning to the masts and rigging, forming one general conflagration, that illumined the heavens to an immense distance, and was strongly reflected on several objects on board the brig. The flags of distress, hoisted in the morning, were seen for a considerable time waving amid the flames, until the masts to which they were suspended successively fell, like stately steeples, over the ship's side. At last, about half-past one o'clock in the morning, the devouring element having communicated to the magazine, the long threatened explosion was seen, and the blazing fragments of the once magnificent Kent were instantly hurried, like so many rockets, high into the air ; leaving, in the comparative darkness that succeeded, the deathful scene of that disastrous day floating before the mind like some feverish dream.

The sufferings of more than six hundred individuals now stowed in so small a vessel as the Cambria were indescribable, and must have proved fatal to the great majority of them, had not a gale of extraordinary violence driven them towards the English coast, and enabled them joyfully to cast anchor in Falmouth on the morning of the 4th. Here their sufferings were speedily alleviated and their wants supplied, with a warmth of Christian benevolence, which is eulogized in a strain of the most affectionate gratitude ; and on the following Sabbath a truly interesting scene was presented to the inhabitants of Falmouth, when the numerous survivors of the destruction of the Kent, headed by Colonel Fearon and Captain Cobb, repaired in procession to the Church, to present a public expression of their gratitude to their Almighty Preserver.

The Narrative concludes with a striking view of the singular chain of providences which combined to effect this extraordinary deliverance, and some excellent advice to all who had been the subjects of this dispensation of Divine mercy. On the whole we can recommend this little volume to our readers as being highly calculated to awaken and gratify the finest feelings of humanity, to impress the mind with the most exalted ideas of that never-ceasing superintendence which a gracious Providence exercises over his creatures, and furnish many convincing proofs that the *vis animi*, which is so strongly pourtrayed in the character of British soldiers and seamen, never shines with such lustre as when modified and embellished by the graces of genuine Christianity.

REVIEWERS REVIEWED.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR—The progress of literature and science cannot be uninteresting to *the Christian Examiner*. They not only furnish a standard by which to graduate the refinement and civilization of a people, but by their connection with the developement of the intellectual, and the exercise of the imaginative faculties, they assume a moral character, and influence directly or indirectly, every gradation of Society. In proportion to their importance, should be the vigilance with which they are guarded. If knowledge be power, and that power, uncontrolled by principle, is dangerous, with what care should the friends of order watch over the progress of knowledge;—if error be never so seductive and so fatal as when apparently connected with literature and science, how scrupulous should be the attention of the friends of morality and religion, lest that which might be the instrument of good, may become, by its abuse, the means of introducing and confirming evil.

These observations are intended to be introductory to some remarks on an article in the *Dublin Philosophical Journal*, to which, for many reasons, I would call the attention of the *Christian Examiner* and his readers. That Journal, the first Number of which has recently been published, is attended by the good wishes of all who are interested in the intellectual prosperity of Ireland. Its contributors are among the first scientific characters of this country, and its circulation promises to be extensive.—The influence which it may exert is of course considerable, and calls for the most jealous attention, lest erroneous principles or mistaken views of practice should be insinuated under the mask of abstract science. Such do I conceive to be the case in at least one article of the work alluded to; and while I acquit the respectable Editor of any intention of trifling with serious subjects, or amusing his readers by admitting sarcasms against the profession to which he himself is said to belong, I cannot so thoroughly clear him of inattention in admitting into the pages of a Scientific Miscellany, among whose contributors are to be found the names of Brinkley, Lloyd, and Nimmo, an article conspicuous only for bad taste, and not very correct feeling—for flippancy of style, arrogance of assumption, and an irreverent allusion to topics the most momentous.

The article is a Review of “the Principles of the Differential Calculus,” by the Rev. Arthur Browne, Fellow of St. John’s College, Cambridge. The author had undertaken to examine in his preface, how far mathematical studies should enter into the ordinary course of education for young men who do not propose to make science and its researches the business of after-life, but who are

intended for active and professional occupations. He argues, and with much force, that for such persons geometrical science furnishes a more useful employment than the laborious and more recondite resources of analysis; that since the student is directed to mathematics principally as a logic, *that* branch should be preferred which is best fitted to discipline and invigorate the mind; and Mr. Browne conceives that geometry, on account of the close connection of its various steps and the severity of its demonstrations, is more calculated to produce this effect than analysis, which works by the use of symbols, to which, in the course of calculation, no clear idea can be attached, and which leads, by methods whose logic has been questioned or denied, to results frequently admirable and important, but frequently, too, trifling and useless.

Such are Mr. Browne's opinions and reasoning. He limits the scope of his observations entirely to those engaged in preparatory education; he denies not the superior efficiency of analysis as an instrument of discovery; but for individuals who do not mean to devote themselves to such subjects, he would prefer as textbooks for their studies, Euclid and Newton, to La Croix and La Place. Now, Mr. Editor, were such an opinion less founded than it seems to be, and less supported by the concurring sentiments of many eminent writers, one would think that, guarded as it is, it presents a front so little dangerous to the interests of science, and is itself so fair a subject of discussion, that it need not have excited very angry feelings. Not so thinks our Reviewer. Indignant at any attempt to deny the supremacy of his favourite science, he rises into a rage not very philosophical: he attacks his supposed antagonist with sarcasm, with censure, with ridicule; and "blind fury," "gross ignorance," and "unblushing impudence," are the phrases applied by our enraged analyst to Mr. Browne's reasoning, attainments, and character. But while the Reviewer so "bethumps with words" his reverend opponent, and treats his arguments and qualifications with contempt, he deems it safer to meet him with that feeling pretty plainly expressed, than to refute his reasoning or disprove his inferences. He has not attempted to shew that analytic mathematics are better calculated than geometry to improve the reasoning powers.—He has no where replied to Mr. Browne's statement of the general objects of a University education; he has no where established that a large part of three years spent in integrating differential equations forms the best possible preparation for the senate, the bar, or the pulpit. Mr. Browne may not be correct in his views, and analysis (which I have heard compared to a journey in a chaise with the blinds up, as we know whence we start and where we arrive, but not one step of the way,) may be the best logic for an unpractised mind; he may be mistaken in his notion of the nature of general education; and although, of the hundreds who pass annually through Cambridge, Oxford, and Dublin, "*vel duo, vel nemo*," pursue mathematics afterwards as the busi-

ness of their lives, still the hundreds should perhaps be sacrificed to the one or two. All this may be certain—but the Reviewer has not even attempted to shew its truth; and though a mathematician, he has proved nothing but that he is very angry, one hardly knows why—and that he would be very severe if his powers were equal to his inclination.

But I have more serious charges to bring against the Reviewer, than the irritability of his temper or the impotence of his wrath. In the heedlessness of his indignation he ascribes to Mr. Browne opinions which are assuredly not contained in his preface, and apparently quotes as his words what cannot, even by implication, be deduced from them. “The fundamental principle,” says the Reviewer, “on which he proposes to build the defence of the geometrical party is *expressed as follows*:—“That it is the duty of Universities not to enlarge the boundaries of scientific knowledge.” Now Mr. Browne never expressed such a sentiment.—He has indeed stated that the purpose which Universities are intended to serve, and for which they are founded, “is not, that they may enlarge the bounds of scientific knowledge, but that they may continually,” by means of liberal and intellectual education, “yield a supply of men well qualified to fill the various offices both in Church and State.” These observations apply only to the original purpose of Universities—a purpose distinctly stated in the statutes of that of which the Editor is a member; and Mr. Browne conceives that to this all other objects should be subordinate. He conceives that education is the grand business of an University—and that, although those who direct education must pay an especial, if not an exclusive attention to the various branches of science, the best criterion of the usefulness of such establishments is to be found in the impulse given to society by sending forth well-qualified aspirants for its various situations. The barrier against improvement, ascribed by the Reviewer to Mr. Browne, exists but in his own imagination, which has urged him to use a controversial weapon so unfair as misquotation.

Mr. Browne, referring entirely to the system of general instruction in his University, alludes with triumph to the Alumni of Cambridge, who have risen in the law, and who, “in their pleadings, manifest that capability of clearly arranging their ideas, “which they acquired at Cambridge;” and with greater triumph to “those efficient Clergymen who are dispersed in great numbers through the country, and who, having received their education here, attribute much of their usefulness as religious instructors, to the mental discipline which they received from “mathematical studies.” Now, the Reviewer may look with contempt on the powers of mind, by which the Hales, and Mansfields, and Eldons, have been distinguished;—he may conceive a good mathematician to be of far more utility than an eminent divine, or an efficient minister of the Gospel; but he is singular, I trust he is, in these opinions, and his support of them is not

very formidable. Until he produces more argument than he has as yet done, I cannot but think that the Universities best perform their office by giving that preparatory education which fits the mind for appreciating and performing the relative duties of society, and that this can be best effected by promoting such subjects in succession as may inform, expand, and strengthen the understanding; and I feel persuaded that the subjects about which moral reasoning is conversant demand powers of mind not inferior to those which are necessary for the most laborious enquiries of science—that they are far more intimately connected with the interests of society than any which analytics ever investigated, and that while much of the discoveries of the mathematician may be termed laborious trifling, the subjects about which the Divine is employed, have been termed by the voice of inspiration “Wisdom”—their importance ceases not with time, but will grow in interest and in influence through the endless ages of eternity.

That the Reviewer’s opinion of this profession is not very exalted, may be collected from his concluding paragraph—“We think that we can collect from Mr. Browne’s observations, that he is penetrated by the deepest respect for a character which all acknowledge to be most useful and respectable, viz. a village parson. Indeed he hints pretty broadly, that the pride and glory of an University should be to turn out annually a number of those amiable and respectable personages. In their utility and respectability we perfectly concur with Mr. Browne; and we earnestly entreat him to take the earliest opportunity of accepting a college living, and becoming an ornament to that innocent and virtuous class of persons.”

Now I would ask the respectable Editor, who is generally believed to be an ordained Minister of the Establishment, and to have therefore solemnly pledged himself to “give up all worldly cares and studies, and to apply himself to the *one* thing”—the extension of religion, and the advancing of her interests—I would ask him, Is this the language which a Minister of the Church of Ireland should permit at the present day to be applied to his brethren? Is this the tone which should be used to the parochial Clergy, on whose respectability and labours so much, under God, of the tranquillity of the country and the happiness of its population mainly depend? Is it befitting a Minister of the Establishment to speak with an ill-disguised sneer of such a body—and while they are spending themselves for the spiritual and temporal welfare of their countrymen, to direct the petty powers of his ridicule against their usefulness and exertion? Is not the Editor aware that his Journal will probably find its way into the hands of the Students of his own University; and does he not apprehend the effect of his sarcasm, however feeble, upon minds alive to ridicule, but disinclined to serious reasoning? Surely the Editor must for a moment have forgotten the supreme importance of religion and its ministers; that man is not a creature whose sole object is to amuse himself with the subtleties of

science, but that he has interests far more important than any which have been investigated by the mathematician, or subjected to the researches of the analyst. Eternity is not a matter to be dismissed with the integration of a difference, nor are moral duties to be enforced by the transformation of equations. Respectable and valuable as are the labours of the mathematician, there is not a Curate in our land, however obscure and lowly, whose exertions are not more noble, and whose objects are not more elevated; and while the advocates of religion rejoice that scientific excellence is frequently found combined with deep theological learning and active professional zeal, they can never for a moment permit that those studies and those labours which have the promise not only of this life, but of that which is to come, should be condemned by the admirers of mere human science.

The Editor is assuredly mistaken if he thinks that the interest of his journal will be advanced by the adoption of such a line.—We have not yet assumed the *philosophical* character of France, nor do our men of science pride themselves on despising religion and degrading her ministers. Men of taste must wonder at the ingenuity which could associate subjects so heterogeneous. Men of piety must lament that sentiments so mischievous could be introduced in such a publication. The friends of religion must look with suspicion on a journal which has commenced with such sentiments; the friends of the Church must regard the Rev. Editor as at least indifferent to her interests; and the University must fear for its students the adoption of such a style of writing, and such a mode of thinking.

In fine, Mr. Editor, the Reviewer has mistaken Mr. Browne's meaning, has misquoted Mr. Browne's statement, and has made a philosophical journal the medium for the expression of sentiments incorrect in reasoning, indecorous in expression, mischievous at any time, but most reprehensible at the present. Exclusively devoted to one pursuit, he makes no allowance for those who worship not at the same shrine; and in his analytical enthusiasm, has entrenched on principles which the wise have ever respected and the good have ever revered. I trust that the notice which I have taken of the article, will impress upon the Reviewer the necessity of prudence, and upon the Editor that of attention; and I would recommend to both, the view which an eminently able man has taken, both of the object of education, and of the end of learning. "I call, therefore, a complete and generous education, that which fits a man to perform, justly, fitly, and magnanimously, all the offices, both private and public, of peace and war. The aid of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to imitate him, to be like him, as we may the nearest by possessing our souls of true virtue, which being united to the heavenly grace of faith, makes up the highest proportion.

I, am, Sir,

With best wishes for the success of your Magazine,

Your most obedient servant,

VINDEX.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Conversion of three Roman Catholic Priests in the South of France to the Protestant Church.—We learn from the *Archives du Christianisme* of February, that three priests have lately left the Church of Rome. Mr. Jean Antoine Cadiot, Rector of the parishes of Gurat and Vaux, one of the number has since died. We are promised an account of his last moments which were highly edifying, and a copy of a letter to his parishioners, giving the reasons of his conversion. The names of the other two are not at present made public, as it would expose them to serious inconvenience under so bigotted a government. They are now preparing themselves for the ministry of the Reformed Church.

Montauban.—The pious Mr. Bonnard has been elected to the Professorship of Theology, at the Protestant college of Montauban, vacant by the death of Mr. Pradel Vernezohe. Nearly all the Protestant clergy are educated at this place.

Paris.—Mr. Daniel E. Joëgle, elected by the consistory of the Lutheran Church of this city, as their Pastor, has been ordained. On this occasion the Reformed or Calvinist ministers, assisted the Lutheran clergy, which we mention as a happy proof of that cordial agreement which exists between the two communions. In fact they are united in every respect, as they officiate frequently in each other's churches; but the government, jealous of the great increase of the Reformed religion in France, is unwilling to make the Protestant church one, by an act of legislature, which both Calvinists and Lutherans are desirous of.

By the census of 1815, the number of Protestants in France was 722,329. The Calvinists have 85 Consistorial Churches, and 5 Chapels, and 269 Ministers. The Lutherans have 31 Consistorial Churches, and 2 Chapels, and 219 Ministers. A Consistorial Church includes all those in the district of the Consistory, thus there is one Consistorial Church at Paris, though there are four or five places of worship; and at Strasbourg there are eight Protestant Churches, which form but one Consistorial Church. This is very evident by looking to the number of clergy, compared with their churches.

This list is taken from the returns made to the Minister of the Interior, but since that time, the number of Protestants, Clergy, and Churches is very considerably increased. In many places great numbers of Protestants have lately been found, who, though deprived of the advantages of a regular ministry and public worship, have preserved the faith of their fathers pure and undefiled, from the time of the revocation of the Edict of Nantz. All these being included, the French Protestants are now calculated at about one million and a half.

The Consistory of the Protestant Church in Paris, in their session in February last, recommended the Bible Society in the most solemn manner to their people. Mr. Jullerot Chasseur was also requested, by the same body, to advocate this cause from the pulpit; he, in consequence, preached two sermons, on the 27th of February and on the 6th of March, in the Protestant Churches of Paris, taking *Deut.* xxix. 29. for his text.

The Roman Catholics in Paris have established a sort of Tract Society (*Société Catholique des bons livres*) for circulating religious books among the people. The following works are at present on their list. The History of Religion by Lhomond; The Acts of the Martyrs; The Parables, by Father Bonaventure; The abridged exposition of the Historical Proofs of Religion by Beuzee; The Life of St. Louis, and the Christian Anecdotes of Reyre. These may be all very good in their way, but where are the Holy Scriptures? We are grieved to find that they are not distributed by this Society, which pretends to labor for the extension of Christian piety. What a blessing then must the Bible Society be to the religious in France, of all denominations.

Education of the poor Protestant children in France.—The Archbishop of Aix, in a letter to the parish priest of Eyguieres, directs that the poor Protestant children may be admitted to the parochial schools, but that they must learn the Roman Catholic Catechism and prayers, and use all the books he appoints. They are, moreover, to attend mass and vespers. Thus in districts where the Protestants are too few, or too poor to support schools, their children must remain in ignorance, or change their religion.

GERMANY.

Ignatius Lindl is now at Berlin, and has published his *Glaubens Bekenntnis* (Confession of Faith) giving his reasons for quitting the communion of the Church of Rome. He was formerly a parish priest in Bavaria, where he exerted himself very successfully in promoting real Christianity; but his labor of love was rewarded by the persecution of his Bishop, and he was obliged to quit the kingdom. Four hundred of his parishioners who had been blessed with his ministry, parting with all their property in Bavaria, accompanied him to the south of Russia, for the sake of enjoying their religious opinions in peace. They have settled in Bessarabia, where the Russian government has allowed them to found a colony in its dreary wastes. During the first winter their sufferings and privations are not to be described, but the greatness of the cause supported them in these trials, and they are now in a state of comparative comfort. Their good pastor, Lindl, has been forced to leave them, but we are not yet informed of the causes which made this necessary; we expect, however, that he will soon quit Berlin to return to his beloved people. We shall take the first opportunity of giving our readers extracts from his account of his conversion.

Bavaria.—The King of Bavaria has addressed a circular to the Protestants in his dominions, assuring them of his protection and toleration, and promising not to interfere in their religious concerns, which are to be entirely directed by their own consistories.

Berlin.—The two Chinese, who are at Halle, had asked the King's permission to be instructed in the Christian religion. After having received, for ten months, instructions from the Reverend M. Treman, they were baptized with great solemnity on Ascension Day, in a numerous assembly of clergy and civil authorities, and on the Sunday following received the Sacrament in St. George's Church. His Majesty the King was pleased to be sponsor to Osseng, the eldest, and his Royal Highness Prince William, his Majesty's brother, to Atho, the younger of the two.

ITALY.

Waldenses.—The Protestant inhabitants of Freissiniere, in the valley of

Queras, are building a new church. There is but one at present in the valley, which is at a great distance from many of the people, and quite insufficient in size for the great population of the place. These interesting people are so poor, that they are not able to accomplish this necessary object without assistance from their brethren in the faith, in other countries.

They have also obtained permission from the king of Sardinia to found an hospital for the sick and poor of their communion, and collections to enable them to endow it are making among the Protestants of France. The king of Prussia has also ordered a general collection to be made in all the churches in his dominions.

Rome.—The English and Germans, have each a chapel for Protestant worship in Rome. The English service was first performed in the *Via degli Avignonesi*; but this place being found too confined, it was last winter removed to a large building without the *Porta del Popolo*. Service is performed twice every Sunday to a congregation of about five hundred persons. The German chapel is of a late date, as it was founded under the protection of the Prussian legation, in 1819. A regular Minister is attached to it, which is not the case with the English, who depend altogether on the clergy that visit Rome from time to time, the Rev. R. Rothe is at present the German pastor.

There has been a burying ground for Protestants dying at Rome, since the year 1765, but it is only lately that the Pope has granted permission for its being enclosed. Some remarks having been made in the English Parliament in 1822, on the intolerance of the Pope, who would not suffer the graves of the Protestants to be protected from insult, Pius VII. even promised to build the wall at his own expense, but he died without having even commenced this work. His successor, the present Pope made at first objections, which were got over at last by the persevering exertions of the Prussian ambassador, and an additional piece of ground is now enclosed, and a house built for a guard, by the subscriptions of the King of Prussia, and the English and other Protestants residing in Rome; it is situated on the mount Testaccio, at the foot of the *Pyramid of Caius Cestius*.

As the Pope has declared the reading of the Scriptures to be unfit for good

Christians, Protestants will be anxious to know how his holiness himself is better employed; we therefore quote from the *Diario di Roma*, the following intelligence. "On the 25th of April, his holiness ascended with great devotion, on his bare knees, the *Scala Santa*." This is the holy staircase, brought from Pilate's palace at Jerusalem, from whence he showed the Saviour to the people, "Behold the man." No good Christian of course doubts the identity of the staircase. This piece of devotion is so much in fashion at Rome (especially during a jubilee year,) that it has been found necessary to case the steps with wood, to prevent the stones being worn out.

SWITZERLAND.

Geneva.—The ancient laws of this republic, enforcing the strict observance of the Sabbath, have lately been revived. This important change, is attributed to the exertions of the English residents in the neighbourhood.

St. Gallen.—The Pope's bull, forbidding the free circulation and reading of the Scriptures, was read on last Easter Sunday in the cathedral of St. Gallen (formerly the abbey of St. Gallen) with great solemnity. A parish priest in the neighbourhood, who encouraged his flock to study the Scriptures, has also been removed by his bishop.

THE NETHERLANDS.

The Jesuits, who are very active in France under the name of missionaries, have been prohibited by the King of the Netherlands from preaching in his dominions. They usually go from town to town, in bodies of four or five, for the purpose of hearing confessions and preaching, and leading the people back as much as possible, to their old superstitions.—This they have wisely been prevented from doing in the Netherlands, by the following circular letter addressed to the bishops, it is dated the 4th of April, and signed Gouban.

"My Lords,

"The King has been informed that "in many places, the missionaries, even "foreigners, have ventured to instruct "the people in religious matters. His "majesty who depends entirely on the "care, the zeal, and above all on the "known wisdom of the bishops and "other heads of the dioceses, together "with their fellow labourers, in the care "of the souls committed to their charge, "considers the presence of these missionaries, not only useless, but injurious "to the clergy; for as strangers they

"cannot know the spiritual wants of "those they wish to instruct. In consequence, his majesty has charged me "to make known to the curates in the "different dioceses, that it is his wish "that they shall not allow these missionaries to discharge any duties in their "parishes; and these directions, I accordingly transmit through you as the "regular organ."

The Jesuits were very angry at this, and in a publication which they conduct, they ask how they can believe the sincerity of a Protestant King?

RELIGIOUS STATISTICS.

The Moravians, or *Unitas Fratrum* have

<i>Establishments</i>		<i>containing Persons</i>	
5	..	in Saxony,	2,468
8	..	in Prussia,	2,817
1	..	in Baden,	162
1	..	in Hanover,	29
1	..	in Denmark,	582
1	..	in Holland,	277
15	..	in England,	3,279
1	..	in Scotland,	94
4	..	in Ireland,	1,041
2	..	in Russia,	449

making a total in Europe of 11,198, contained in 39 establishments or colonies.

The foreign colonies founded by their missionaries, (the earliest in 1732,) are,

		<i>Inhabitants.</i>
9	in Pennsylvania, containing	2,683
1	in Ohio, ..	331
2	in New York, ..	426
1	in Rhode Island, ..	59
1	in Maryland, ..	309
6	in North Carolina, ..	1,625
3	in Upper Canada, ..	152
3	in Greenland, ..	1,343
3	in Labrador, ..	500
7	in the Islands of St. Thomas, St. John, &c. containing	9,296
6	in the island of Antigua,	11,804
2	in the island of St. Christopher, containing	2,473
4	in Jamaica, ..	1,070
1	in South America, ..	1,276
3	in the South of Africa,	1,624

Total number in the missionary stations out of Europe, 34,971, in 52 settlements.

Total number of colonies, 91; containing 46,169 inhabitants.

According to a late census, the inhabitants of the Grand Duchy of Nassau, are in number 316,787—

Of these 168,333 are Protestants,
142,526 are Roman Catholics,
207 are Mennonites,
5,421 are Jews.

Hungary.—A new statistical account of Hungary has just been published by Mr. de Klaporsioz, by which it appears, that the nobility and peasantry are generally Roman Catholics, that the gentry and mechanics are Protestants, that the merchants are mostly of the ancient independant Greek Church, and that the population on the frontiers belongs to that part of the Greek Church which acknowledges the Pope's supremacy, and are united to the see of Rome, (being ex-

communicated by their own church) though using their own liturgies.

There are, [Rome,
426,000 Greeks united to the see of
1,666,600 Independant Greeks,
2,018,000 Protestants, *
4,525,000 Roman Catholics.

8,635,600, Total.

* 820,000 of the Protestants mentioned above are Lutherans, and 1,195,000 Calvinists.

DOMESTIC RELIGIOUS INTELLIGENCE.

HIBERNIAN BIBLE SOCIETY.

Bibles and Testaments issued, viz:

	Bibles.	Test.	Total.
In April, 1825,	485	943	1428
In May,	1340	1291	2631
Total issued from the 31st March to 31st May,	1825	2234	4059

New Societies established since the Annual Meeting on 14th April last,

Auxiliary Societies,	2
Branches,	1
Associations,	5

Total, 8

ANNUAL MEETINGS were held as follows, at which the Rev. B. W. Mathias and the Rev. Henry Irwin attended as a deputation from the Parent Society in Dublin:—

CO. WEXFORD AUXILIARY BIBLE SOCIETY, at Wexford, May 25.

The Mayor in the Chair.—The Report stated a very much increased issue of Bibles and Testaments since the preceding Annual Meeting, a period of nine months. In the twelve months embraced in the preceding Report, 260 Bibles and Testaments had been issued; while in the nine months embraced in the present Report, 357 copies had been issued.

CO. WATERFORD AUXILIARY SOCIETY, at Waterford, on Friday 27th May. The Very Rev. the Dean of Waterford in the Chair, and a considerable number of the Clergy present. (The Rev. Mr. Mathias and Mr. Irwin preached by request in the Cathedral.)

NEW ROSS BRANCH SOCIETY, at New Ross, on Monday the 30th May.

ATHY AUXILIARY SOCIETY at Athy, on Wednesday 1st June.

QUEEN'S CO. AUXILIARY SOCIETY, at Maryborough on Tuesday, June 2.

The MONASTEREVAN AUXILIARY SOCIETY, at Monasterevan on Friday June 3.

ASSOCIATION FOR DISCOUR- TENANCING VICE, &c.

This valuable Society held, on the 8th and 9th of June, the Annual Catechetical Examination in St. Mary's Church, of the Children educated in the various charitable institutions in Dublin and the vicinity; the number of children examined in the Church amounted to 451, which, as each institution sends to the public examination only one fourth of the children who are prepared, gives 1816 for the entire number who have been examined under the direction of the Association. The value of this process of catechetical instruction can be best apprehended by those who are engaged in the education of youth.

The Association has likewise during the last Quarter distributed 777 premiums, obtained at catechetical examinations in the country; added eight schools to the number aided by them, and has sold at reduced prices, or distributed gratuitously, 2124 Bibles, 2162 Testaments, 4260 Prayer-books, and 4593 Tracts and Books.

INFANT SCHOOLS.

We had much pleasure in attending a Lecture delivered on this interesting subject by Mr. Goyder, late of the Establishment for Infant Education in Bristol—he

dwelt with much force on the want of such institutions in this country, pointed out the facility of constructing them, and explained their mechanism. We have heard with much satisfaction that two Schools on this plan are being established one on the North, the other on the South side of the River, and we look forward with pleasure to the plan which we understand had obtained the approbation of our valuable Diocesan before he left Dublin, by which an Infant School would be attached to each Parochial School in the metropolis, under the superintendence of the Parish Clergy.

Receipts of the principal Religious Institutions during the last year.

ENGLAND.

	£.	s.	d.
British and Foreign Bible Society,	93,285	5	2
Church Missionary Society,	45,383	19	10
Wesleyan Methodist Mission. Societ. exclusive of £10,000 by Rev. Mr. Dodwell,	36,034	5	9
Merchant Seamen's Bible Society,	911	4	7
Prayer-book and Homily Society,	1,781	12	10

Society for the Conversion of the Jews,	13,715	2	1
United Brethren London Association,	3,568	17	3
Hibernian Society,	8,143	3	11
British and Foreign School Society,	2,114	19	3
London Seamen's Society	283	3	7
Naval and Military Bible Society,	2,615	2	0
London Missionary Society	40,719	1	6
Religious Tract Society,	12,568	17	0
African Institution,	883	13	8
Newfoundland School Society,	701	0	6
Continental Society,	2,133	15	10
Slave Conversion Society,	3,038	9	8
	£267,851	14	5

IRELAND.

	£.	s.	d.
Hibernian Bible Society,	6,728	10	4
Sunday School Society,	2,653	7	2
Church Missionary Society,	2,804	18	11½
Jews' Society,	1,736	3	5½
Religious Tract and Book Society,	3,647	6	3½
Irish Society,	1,060	3	8
Auxiliary to the Scottish Missionary Society,	601	1	2
Naval and Military Bible Society,	298	5	0½
	£ 19,529	16	1

ECCLESIASTICAL INTELLIGENCE.

New Churches.—In addition to the many Churches which have been recently built in Dublin and its neighbourhood, the foundation has been laid for another in the neighbourhood of Cullen's Wood and Ranelagh. The Hon. Mr. Sandford has liberally given a donation of £4000, towards the building and endowment of the Minister. There are also to be erected in the same neighbourhood, a residence for a Clergyman, and a School-house.

Consecration.—The Church of Mungret, on the Tervoe Road, near Limerick, was consecrated on Sunday, the 5th of June, by the Lord Bishop of Limerick. The Rev. George Peacock is appointed Curate of that Parish.

Ordination.—On Sunday the 5th of June, the Lord Bishop of Limerick held an Ordination in the Cathedral, Limerick, when Mr. Francis Chute Sandes, of the County Kerry, was admitted into Deacon's Orders.

Visitations.—The Lord Bishop of Meath held his Visitation at Navan, on the 2d Instant.

The Lord Bishop of Limerick held his annual Visitation on Thursday, the 9th instant. His Lordship will hold an adjourned Visitation on Tuesday the 22d of September.

The Lord Bishop of Kilmore held his Visitation at Cavan, on Thursday the 9th.

The Lord Bishop of Cloyne is now on a tour of parochial inspection through his diocese, and has fixed Thursday, the 7th

of July, for his Visitation, at the Cathedral of Cloyne.

The Lord Bishop of Derry will, we understand, hold his annual Visitation, in the City of Londonderry, on Thursday, the 7th of July.

Preferment.—On Sunday last, the Rev. F. Synge, A. M. was inducted into the Union of O'Nullet, County Clare, vacant by the death of the Rev. George Macartney, D. D. to which he has been presented by the Earl of Egremont.

Clergy in the West Indies.—The following is a return to an order of the

House of Commons, of the number and description of the Bishops and Ministers of the Established Church, appointed by his Majesty, in the West Indies:—Diocese of Jamaica—the Lord Bishop of Jamaica, Archdeacon of Jamaica, seven Ministers of the Established Church. Diocese of Barbadoes and the Leeward Islands—the Lord Bishop of Barbadoes and of the Leeward Islands; Archdeacon of Barbadoes, Grenada, St. Vincent, Trinidad, Tobago, and St. Lucia; Archdeacon of Antigua, Montserrat, Dominica, St. Christopher, Nevis, and Virgin Islands; thirteen Ministers of the Established Church, three Catechists.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNIVERSITY OF DUBLIN.

At the late Examinations for Fellowships which took place on the 25th, 26th, 27th and 28th of May, Mr. Longfield was declared the successful Candidate.—The other Candidates were Messrs. Darley, Porter, Kenny, Mason, M'Clean, Moore, and Fortescue.

At the Examination for Scholarships, out of 96 Candidates the following were elected:—

Prior, jun. Foy, Fitzgerald, Hamilton, O'Neil, Alcock, Stamer, Seymour, Wilson, Cosley, Franklin, O'Brien, Standford, Donnelly, O'Connor, Calaghan, Boyle, Mullegan, and Potter.

At the examination for Sizars' places, 86 candidates presented themselves, out of whom were elected the following:—Hill, M'Culloch, M'Neese, Molony, O'Flannagan, Lewell, Moore, Flynn, and Browne.

Subjects for the Vice Chancellor's prizes.

—For graduates, English or Latin Prose, "*Columbia*."

For Undergraduates, English or Latin Verse, "*The Vision of Constantine*."

Subject for the Downes's Divinity Composition:—"Thus have ye made the Commandments of God of none effect, by your traditions."—Matthew xv. 6.

The Summer commencements take place on Tuesday July 12.

The prizes for Divinity composition, for extempore speaking on a Divinity subject, and for reading the Liturgy, will be decided on the 7th, 8th, and 9th of July.

The examination for Bishop Law's *Mathematical Premium* will take place about the same time.

In the beginning of last month (June) the number of Students on the books amounted to 1725.

EDUCATION IN IRELAND.

The first Report of the Commissioners of the Irish Education Enquiry has just issued from the Press. Our limits will not allow us at present to go fully into this Report, which extends to upwards of 100 pages.

The Commissioners remark (p. 13), "that in a country in which such marked divisions exist between different classes of the people as are to be found in Ireland, it appears to us that Schools should be established, for the purpose of giving to children, of all religious persuasions, such useful instruction as they may severally be capable and desirous of receiving without having any grounds to apprehend an interference with their respective religious principles."

They shew that all the Societies for Education in Ireland are more or less objectionable, that "none of the existing establishments, whilst they continue to act on their present rules, can provide such a system of education as shall be cordially adopted and generally supported."—The following is the system they propose:—

"We propose that public schools of general instruction shall be established, one at least in each benefice, in which literary instruction shall be communicat-

ed to children of all religious persuasions; that two teachers, to be appointed by the general superintending authority (the establishment of which we shall subsequently recommend) shall be employed in each school, when the extent of attendance shall be sufficient to justify the expense; that they shall each of them belaymen, and that one of them shall be a Roman Catholic, when any considerable number of Roman Catholics are in attendance in the school; and that a Presbyterian teacher shall be provided in those schools, when the number of children belonging to that communion shall render such appointment necessary or expedient; that on two days in the week the school shall break up at an early hour, and the remainder of the day be devoted to the separate religious instruction of the Protestants, the Clergyman of the Established Church attending for the purposes at once of superintendence and assistance, and the Presbyterian Minister likewise, if he shall so think fit, for the children of his communion. That on two other days the school rooms for general instruction shall, in like manner, be set apart for the Roman Catholic children; on which occasion, under the care of a Roman Catholic Lay Teacher, approved of as mentioned in the Minute which we have given, they should read the Epistles and Gospels of the week, as therein mentioned, and receive such other religious instruction as their pastors (who may attend if they think fit) shall direct. It may be right to notice, that in the Roman Catholic Church, there are Epistles and Gospels appointed, not for Sundays only, but for almost every day in the year, and they comprise altogether a large portion of the Old and New Testament."

AFRICA.

We have the satisfaction to learn that Major Denham and Lieutenant Clapperton have returned to England, which they left in 1821 for the purpose of exploring Central Africa, and ascertaining the course of the Niger, which has been an object of geographical research for more than two thousand years. The illustrious and lamented Mungo Park first discovered this majestic river at Sego the capital of Bambara, and afterwards traced its course to Silla and Bammakoo, to an extent of more than thirteen hundred miles. The efforts of many subsequent travellers have added much to our previous information on this interesting

subject; and we understand that Major Denham and Lieutenant Clapperton have ascertained that Lake Tyad is a great fresh water lake, fed by two rivers called the Shang and the Yao, but that it is not a continuation of the Jolibar, or river of Timbuctoo. Our travellers visited Cano and Succatoo, the latter of which is the capital of a great nation. They were kindly received by the king, whose house, to their astonishment, was furnished with English crockery; and he expressed a hope that a mode would be found by which his subjects could trade with the English. They have also ascertained the important fact, that the Timbuctoo river empties itself into the Bight of Benin, which opens a communication with the Atlantic, and will greatly facilitate the object to be pursued by Major Laing in the ensuing spring. The travellers were every where well received by the natives, who made them various presents; among others are five live ostriches and a beautiful horse for our King, presented to him by the native princes.

Mungo Park. — The uncertain fate of the enterprising Park, renders every attempt to explore those regions, where he is supposed to have closed his life, peculiarly interesting, from the reflection, that some information may, by possibility be obtained respecting him. We do not know that the tale of his death has been either negated or confirmed by accounts recently procured from Africa, but we have it from respectable authority, that some information relative to his late expedition will shortly gratify the literary world. The above paragraph announces the return of Lieut. Clapperton, after successfully exploring these wilds, which have been the grave of so many of our heroic countrymen. We now understand that, besides discovering walled towns, in places heretofore supposed to be solitary deserts, peopled with inhabitants who were in the constant habit of using articles furnished by the manufacturing industry of this country, he had the good fortune to discover what, to the reading public, will appear an invaluable prize, the Journal, or part of the Journal kept, by Mungo Park when he last attempted to discover the source of the Niger. How this treasure was obtained we have not heard; but, if we are correctly informed, the MS. has been preserved with care, probably by those who were ignorant of its true value, and who, it is to be feared at a former period, by their culpable rapacity, or murderous resentment, pre-

vented the author from bringing it to that conclusion which he contemplated, and which science desired. A relic so interesting will be regarded with no common anxiety; and we trust little time will elapse before every thing which the gallant Lieutenant may have learned, relative to his daring predecessor, will be published.

Instance of Extraordinary Vision.

—In the Isle of France, during the last war, there resided a man who was in the pay of the Emperor Napoleon, and whose office consisted in informing the heads of the department of the approach of vessels to the island. The most powerful telescopes could afford no assistance whatever, compared to what was obtained in this respect by this man's naked eye.—He mentioned once the arrival of a fleet and the number of the ships. They kept in the same station for many days, until joined by a squadron of ships, when they bent their course for the Island. On their arrival there, they answered precisely to the man's previous description.

—This he could at all times do; yet, stranger still, he always on those occasions looked down to the surface of the water. We know that in peculiar states of the atmosphere the air serves the purpose of a reflecting mirror:—Such were the instances of Captain Scoresby's ship, seen in the clouds; the village of Great Paxton, in the air; and a city in Switzerland, as if on the surface of a distant lake, lofty mountains lying between.—Such phenomena frequently occur; but that the Frenchman should be able at all times, no matter what the state of the atmosphere was, to penetrate so far into the depths of space, is a fact, we fear, beyond the power of human nature to account for.

Models of Fruits.—The difficulty experienced by the most skilful horticultural writers, even when assisted by the pencils of able artists, satisfactorily to describe and represent the various and almost infinite kinds of fruit that ornament the garden, and supply the table with one of its most agreeable luxuries, has suggested to Messrs. Pizzigalli and Degaspari, of Milan, to undertake a work which they call "*Pomona, in relief*;" that is to say, a collection of models of all the fruits cultivated in Europe, so perfect, that it is impossible, without touching them, not to mistake them for natural fruits. The smaller fruits are modelled in wax; the larger in plaster, with a coat of wax. Some, such as grapes, gooseberries, &c. are blown in glass. This collection is already considerably advanced, and will comprehend above five hundred descriptions of fruit.

The East.—Radama, the King of Ovah, and the most powerful prince of Madagascar, since his authority extends over the two-thirds of that island, has lately abolished several barbarous and superstitious customs; has made laws to encourage industry and civilization among his subjects; and has prohibited the crime of infanticide under the most severe penalties. Tananarivoo, his capital, and the place of his residence, is situated at seventeen days journey from the island of Tamatava.

Loco-motive Engine, carrying with it its own Rail-way.—We hear that a young gentleman in Dublin has invented and lately constructed a working model of a loco-motive engine, which lays down as it goes along its own railway. We believe he has applied for a patent to protect his invention, which may prove of immense utility in the transit of merchandise and travellers.

SELECT LIST OF NEW PUBLICATIONS.

ENGLAND.

Theology.—Davison's Inquiry into the Origin and Intent of Primitive Sacrifice, 8vo. 8s. 1½d.—Pearson's Life and Works of Archbishop Leighton, 4 vols. 8vo. 11. 19s.—Fry's History of the Christian Church, 8vo. 13s.—Scientia Biblica, 3 vols. 8vo. 3l. 5s.—Lambeth and the Vatican, or Anecdotes of the Church of Rome and the Reformed Churches, 11. 2s. 9d.—Croly on the Popish Question, 8vo. 5s. 5d.—White's Evidence against Catholicism, 8vo. 10s. 3½d.—Doddridge's Family Expositor, 1 vol. royal 8vo. 11. 2s.

9d.—Toplady's Works, 6 vols. 8vo. 2l. 18s. 6d.—Whitfield's Seventy-five Sermons, 8vo. 13s.—Sermons by a Country Curate, 8vo. 11s. 4½d.—Phillpott's Letters to Charles Butler, Esq., on his Book of the Roman Catholic Church, with Remarks on certain Works of Doctors Milner and Lingard, and on some parts of Doctor Doyle's Evidence before Parliament.—Townsend's Accusations of History against the Church of Rome, 8vo.—Holmes's History of the Moravian Church, vol. i. 9s. 9d.

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VIEW OF PUBLIC AFFAIRS.

TEN years of continued tranquillity have served to dissipate the fears excited by the sudden change from a state of war to that of peace. Ignorant of the effects which such an event was calculated to produce, and believing that what they had been accustomed to for thirty years must necessarily be permanent, the agriculturist, the manufacturer, the merchant felt the evils which resulted, the more acutely, because they were unexpected, and instead of ascribing them to the inherent constitution of society uncontrollable by legislation, fancied them connected with the temporary expedients of the law; and finding that Parliament was unable to discover an immediate remedy, joined the general outcry against the ruling powers. We know not that England has ever experienced a more fearful state than that which came upon her during this gloomy period: exhausted by her own mighty struggles, she seemed to sink under their effects; surrounded by friends whom she could not trust, and undermined by enemies who were reckoned among her own children, she seemed to await but the first attack of foreign, or the first conspiracy of domestic foes, to merge all her glories into ruin. Providentially the surrounding nations had suffered as much from the recent contest, and possessed not the same elastic power of recovery; providentially too, we had at the helm of affairs, a ministry which had firmness to resist, and boldness to repel the assaults of treason and the clamours of impatience. These clamours have been stilled by the joy of returning prosperity; that treason has been put to flight by the content attendant on cheerful industry,—and England exists, notwithstanding the prognostics of reformers and the plots of radicals; exists, having stemmed the retiring tide of revolution, and seeing around her the regenerated nations of Europe, saved by her perseverance, and protected by her power.

The state of England is one of unexampled prosperity: her commerce has again risen triumphant over opposition—her manufactures have again found their way to the remotest quarters of the globe, and her population fully employed, have neither leisure nor inclination to listen to the insidious attempts of disaffection. Her rulers firm in the confidence, and supported by the feeling of the people, have found time to devote their attention to the important matters of internal government, which had been overlooked in the bustle of a contest for existence, or obscured by the superior blaze of military

achievement. The call for retrenchment, always popular, but not always judicious, has been succeeded by a sober and temperate attention to reform, and in the different branches of legal and official duty, improvements resulting from cool examination, are proceeding slowly but effectually, not sparing detected error, and not courting plausible innovation. The wealth which abounds in Britain is finding or forcing employment in the diversified channels of foreign or domestic exertion, is stimulating the industry of the Irish peasant, or rewarding the labors of the inhabitant of the Andes; the rage for speculation is rapidly correcting itself, and will speedily leave nothing behind but that regulated attention to individual interest which is made by Providence so subservient to the general happiness. Commerce freed from the fetters which were imposed, and perhaps rendered necessary by the despotism of ignorance, bids fair to consolidate peace by the consciousness of reciprocal advantage, and to unite the civilized world in the bonds of mutual benefit. The moral and religious state of our empire though not so favorable, presents much to gratify the Christian Examiner. The benevolence which even in the midst of war and distress, gave birth to the great Religious Societies, which have served as the landmarks of progressive Christianity, has not relaxed its exertions. Other means of inducing co-operation have been anew devised, and fresh prospects of usefulness have been opened. Would that we were permitted to say, that reform were as visible as exertion, that the face of society bore as incontestible proofs of the work of the Spirit regenerating the social character, as it displays of the power of benevolence directing the moral energies. But though we doubt not that there is an under-current of good setting in, in opposition to the characteristic evils of society, and that we are sometimes even led to hope, that feelings more congenial to Christian morality and Christian profession are about to assume the mastery, our hopes are speedily clouded and our anticipations disappointed by the occurrence of some new events, which again convinces us that “the kingdoms of this world are” not yet “the kingdoms of the Lord and his Christ,” are still under the dominion of “the Prince of the power of the air.”

In another part of our number we have given some reasons why we think that our own benighted country will share in the progressive advancement of morals and religion. Already has the excitement

of wealth and industry produced some effect on our population, and deadened, we may trust, the usual invitations to clamour and disaffection which stately recur in Ireland. Our interests have indeed engrossed a very large, though not a disproportionate share of the attention of both houses of Parliament, and most important information has been, by means both of committee and debate, presented to the legislature: the committee of the lower house has rather abruptly terminated its sittings, but that of the Lords still continues to examine evidence. Public feeling has been much excited by the remarkable and valuable testimony of His Grace the Archbishop of Dublin, and the Rev. Messrs. O'Sullivan and Phelan. The Roman Catholic Bill having been carried through the Lower House by decreasing majorities, has been lost in the Lords on the second reading; an event which had been so clearly foreseen, that it seems to have excited but little agitation even in this country. The Commissioners for Enquiry into the State of Education in Ireland, have presented their first Report without the detailed evidence on which their opinion is grounded. It may be uncandid perhaps to prejudge the Commissioners before the appearance of the Appendix, but their Report does not seem to have satisfied any of the parties interested in the discussion; it contains too great an apparent sacrifice of Protestant feeling, not to say principle, to please that body; and the Roman Catholic Bishop of Kildare and Leighlin has expressed the sentiments of the other in a manner rather more forcible than decorous. We cannot leave this part of our subject without congratulating our readers, on the event of Mr. Hume's motion on an Enquiry into the state of the Church of Ireland, and expressing our conviction with Mr. Canning, that "as there were few in the House to support such monstrous propositions, there would be found still fewer outside of it."

When we survey the Continent of Europe, we see no cause for alarm;—without pretending to much of 'prophetic lore,' we venture to say, that the attention of the continental sovereigns is directed rather to secure the tranquillity of their own countries, than to disturb that of their neighbours.—In Prussia, we are told that reform is gradually and steadily progressive. In France, there seems to be a degree of coldness towards the reigning family, which will not be removed by the undue degree of bigotry in some of the branches, by the influence apparently acquiring by the Jesuits,

and the monstrous laws of sacrilege, libel, and the restraints on a free press.—In that country the Revolution, which in its consequences had been checked by the despotism of Napoleon, seems likely to run its natural course, with less ferocity at home, and less danger to the neighbouring States, and consequently with a greater prospect of eventual success. The progress of free opinion and discussion must, though impeded, be successful; a country in which a Bible Society, and Missionary and Education Societies are tolerated, and through which English publications pass, and in which Englishmen reside, must be emancipated, gradually we hope, from the thralldom of superstition and bigotry. In Spain the usual monthly course of proscription and tyranny has been run, manifesting equally the infatuation of the sovereign and the degradation of the people. But in South America another prospect opens for all who are interested by the association of Spanish greatness. Virtually separated from the mother country, the colonies are divided virtually from the head of their religion; they are thrown into the arms of the two great Protestant States, by whose commerce and power they are supported. Although their constitutions are still marked with bigotry and intolerance, it is rather apparent than real. Education, which can never co-exist with either, is encouraged; the residence of foreigners is promoted; and the free exercise of their religion is promised. The affairs of this vast continent seem to be managed with much prudence; and although it has been doubted whether the Liberator will turn out a Washington or a Cromwell, nothing has as yet transpired to warrant the imputation of the latter character.

The policy of our Government in recognising the independence of these States, is not more clearly proved by the applause with which it has been received at home, than by the dissatisfaction which a contrary line of conduct has excited in France. Deeply, indeed, is it to be regretted that either the circumstances of the Government, or the prevalence of bad feeling in that country, have choked the legitimate channels of commerce, or authorised the employment of capital in that which has been long stigmatised as the opprobrium of the European world—that traffic which now finds scarcely a flag but the Gallic to protect its atrocities—which perpetuates the misery of one Continent, contributes to the insecurity of another, and is the lasting disgrace of civilized and *Christian Europe*.

78
POETRY.

SONNETS BY JOHN ANSTER, LL. D.

I.

TIME.

Seen through pure chrystal, the imprisoned sand
Without a murmur counts its flowing hour;—
The dial's shifting bar of shade;—the hand
Of the hall-clock, that with a life-like power
Moves undisturbed;—The equal pulse of *TIME*
Throbs on, as beats man's heart in happy health,
Not noticed, yet how sure! with easy stealth,
Unwearied in its ministry sublime;—
And there are those, to whom the matin lark,
Proclaims day's duties, or the cock, whose cheer
Came sad to panic-stricken *SIMON*'s ear,
When for a little moment Faith was dark:
Frail heart!—that still believed, yet shook to hear
The storm of Man's vain anger round his bark!

Jan. 1, 1824.

II.

ALFRED.

ALFRED—oh read his tale by *MILTON* told—
In seasons, when the change of day and night
Doth in our heaven ill separate the light
For studious men,—his hands in prayer did fold,
By angels seen,—and coloured tapers bright
Each lone hour's watch with varying hues record,
While Europe's fates in ample scroll unrolled
Are spread before the mighty island's lord;
And then, and now hath *ALFRED* his reward!
Of all that noble life no hour was lost—
Thoughtful in act,—and active while he prayed,
He loved the land for which his vows were paid,
Restored to peace a people tempest-tossed,
And *ENGLAND* is the nation *he* hath made!

Jan. 1, 1824.

THE POET'S CHOICE OF A GRAVE.

I would not lie in the darksome vault,
Where the free air never blows,
Where rosy damps from the roof hang down,
And the slippery toadstool glows.

Nor yet would I lie in the cold grey tomb,
Where the spotted lizards sleep,
Where the snail-slime gleams on the coffin-lid
And the scaly beetles creep.

O! lay me under the bright green turf,
Where the spotted cowslip bends,
And the primrose droops its pallid head,
When the rain from heaven descends.

There the bee shall come with its wild wood hum,
To visit my grassy mound;
And over my head shall the grasshopper sing,
While the sun shines warm around.

How sweet in such a spot to rest,
And pass the balmy night,
Till the blessed morn of *CHRIST* shall beam
With never-ending light.

J. C. L.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. II.

AUGUST, 1825.

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We have received "PHILALETHES," "AN OBSERVER," "T. C. S.," "REVIEW OF THE SCHOOL OF THE SABBATH," "A LETTER FROM TRINITY COLLEGE."

In consequence of our desire to give in the present Number the entire of the Review of the First Report of the Commissioners of Education, we have been compelled to omit many articles of great interest.

The Conductors of the CHRISTIAN EXAMINER beg leave to mention, that in consequence of the distinguished patronage which their first Number has received from the religious and literary Public, they have determined on continuing to give to each Number, a sheet of sixteen pages in addition to what was promised in their Prospectus.

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. II.—AUGUST, 1825.—VOL. I.

HORÆ HIBERNICÆ.

No. 2.

CROMER, the Archbishop of Armagh, died in 1542, and was succeeded by Dowdal, as zealous an opponent of the Reformation as his predecessor had been. But it is strange, that with this feeling, he accepted promotion from the King, against the Pope's wishes, who not only never confirmed him in his see, but actually appointed another in his place. This person was Robert Waucop, by some called Venantius, a Scotchman, who though blind from his birth, was yet a distinguished theologian, and a Doctor of the Sorbonne. He assisted in the Council of Trent from the first session in 1545, to the eleventh, in 1547. He is said to have been sent *Legate à latere* by the Pope into Germany, from whence arose the German proverb, *Legatus cæcus ad oculos Germanos*. By his means the Jesuits gained their first footing in Ireland. He died without ever entering into the possession of his see, in Paris, in a Convent of Jesuits, on the 10th of November, 1551.*

George Dowdal was a native of the county of Louth, a zealous and learned man: he was consecrated in December, 1543, by Edward Staples, Bishop of Meath, assisted by other Bishops. In the year 1546, the King issued a commission to the state officers, to procure from the Dean and Chapter of St. Patrick's Cathedral, a surrender of their lands and other property. At first they re-

* Spondani Ann. ad Ann. 1546. Palavicini Hist. Concil. Trident. lib. 6, ch. 5. lib. 15. ch. 13. Pere Orleans, lib. 3, p. 85. Mac Mahon jus primat, p. 7, 19.

fused, but in January following, the Dean, Edward Basnet, and Chapter complied with the King's wishes. Their possessions were vested in the Exchequer; but Queen Mary, in 1554, restored them to the Church, appointing Thomas Levereus the Dean, who was soon after consecrated Bishop of Kildare. The death of King Henry VIII. and the accession of his son, in 1547, made way for more important changes; but it will not be amiss before we proceed further, to consider some of the causes which obstructed the progress of the Reformation. The unsettled state of the country may be placed among the foremost of these; for the Kings of England were only nominally the Sovereigns of Ireland, from the time of Henry II. till the reign of James I. when this country was first completely subdued; and the laws of Parliament were never till then universally obeyed. Though the Kings of the several provinces submitted to Henry and his successors, they always acted independently, making war and peace among themselves, and levying taxes on their adherents, without any respect to their authority. They were for some time styled Kings by the English Monarchs, as appears by many documents of those times. Hoveden, p. 312, gives us the contract concluded between Henry and Roderic O'Connor, King of Connaught, in these words: *Hic est finis et concordia, inter Dominum Regem Angliæ Henricum, et Rodoricum Regem Conactæ, scilicet, &c. &c.* There is in the tower a grant made to the King of Thomond, where his title is acknowledged by Henry II. *Rex Regi Thomond, &c.** And that these chiefs continued to exercise an unlimited power down to the time of James, may be seen by referring to Sir J. Davis's Discovery. Had the generous policy prevailed of collecting all the inhabitants into the body of English subjects, this union would unquestionably have prepared the way for the Reformation; but a very different line of conduct was pursued, the natives were treated as enemies, and described as such in several acts of Parliament,† even the killing a mere Irishman was not punished with death, but by a light fine. Constant rebellions were the consequences of this, which retarded the civilization of the country for many centuries. We may learn how little authority Elizabeth possessed in the remote parts of Ireland, from the fact that there were three bishopricks in Ulster, namely Derry, Raphoe and Clogher, to which neither this great Queen nor any of her predecessors ever nominated bishops. The hatred of the English to the natives was not confined to political affairs; we may trace this spirit in the Church, even when they professed the same erroneous creed. It is worth while transcribing the two first Canons of the Provincial Constitutions of Rokeby, Archbishop of Dublin in 1518, as they clearly show this.

I. *Presbyteri Conactenses et Ultonienses non admittantur, nisi iudicio ordinarii inveniantur idonei. Quod non solventes pasturam et simili ordine decimas, excommunicantur.*

* Hen. III. chart. m. 2.

† 25 Hen. 6. c. 4, 5, &c.

II. *Quod Clerici Hibernici non solventes procuraciones Archiepiscopi, et cætera onera ecclesiis imposita, sint denunciati excommunicati per omnes curatos, sub pæna suspensionis latæ sententiæ quoad ultimum vale.**

When the greater part of the country was in this state of anarchy and disturbance, it cannot be supposed that any Acts of Parliament would be obeyed, or that the Irish would follow the example of their conquerors in renouncing the authority of the Pope; thus whatever assistance the civil authority might give in England to the furtherance of the Reformation, was of no avail in Ireland. The Irish chieftains, who were ready to dispute the possession of the country, gladly made use of the pretext of religion, to carry on war against the English power, as we have seen in the case of O'Nial; and the Romish clergy of the English pale, who before had held them in abhorrence, now laid aside their dislikes, and joined in a common cause for supporting the superstitions and authority of the See of Rome.

But the principal obstacle to the Reformation in Ireland was the sad neglect with which the inhabitants were treated. Ignorant of the English language, no care was taken to instruct them in the doctrines of salvation in their own tongue; and when the religion they had been brought up in was proscribed by Act of Parliament, no clergy were provided to supply the place of their old priests, who therefore continued to discharge their functions among them. We need only refer to the Irish Act of Uniformity, 2 Eliz. c. 2, where it is enacted, *that in every church or place where the common minister or priest hath not the use or knowledge of the English tongue, it may be lawful for the same common minister or priest to say or use the mattens, even song, celebration of the Lord's Supper, and administration of each of the Sacraments, and all their common and open prayer in the Latin tongue.* This provision was made in consequence of the difficulty of printing the Book of Common Prayer in the Irish language, as this same act recites. We cannot suppose that the people would be more edified by this service, than by their Latin Mass, and the Latin, *cæteris paribus*, they preferred on the score of antiquity. We shall have to notice hereafter the encouragement Elizabeth gave to the translation of the New Testament into Irish, which was printed in the reign of her successor James, and the exertions of the truly apostolical Bishop Bedell to instruct the people in their own language, and the provision made for this in the Canons of the Church; but it is now sufficient to observe, that from various causes, these plans were never fully put into execution, which would have ensured the conversion of the great majority of the people. The evils which afflict Ireland at the present day, are not new, for acts were passed against absentees, in the 25 Henry VI. c. 9, and in the 28 Henry VIII. c. 3. Nor is the abuse of church preferment to be attributed to the Reformation, for it was found necessary in

* Multa hic desiderari videntur, nec ex MS. Ossoriensi restitui possunt.

the 36th of Henry VI. to pass an act enforcing the residence of the clergy, who are there said to *absent themselves in other lands, whereby the issues and profits of their said benefices be yearly taken forth of the said land of Ireland, to the great impoverishment and weakening of the same, diminishing of God's service, and withdrawing of hospitality.* The remedy provided was probably effectual, for it is enacted *that one half of the revenues of these persons should go to their curates, the other to the king, to be expended in his wars in defence of this poor land of Ireland.*

In the reign of Henry VIII. it was also provided, that no laymen nor boys should be admitted to ecclesiastical preferments, and in the 7 of Edward IV. c. 2, the purchasing benefices in Ireland, from the Pope, is forbidden: in the 32 Henry VI. a similar act was passed, and afterwards in the 10 Henry VII. c. 5. The vices of Henry have frequently been objected to the Reformation by the blind apologists of the Church of Rome. We do not mean to defend him, but surely they have but poor arguments against the Reformed religion, who can rest their cause on the weak grounds of his personal vices. How can the Reformers be answerable for the conduct of any of their followers, when one of Christ's apostles was the traitor?—and Henry was not only not a disciple of the good men to whom we owe so much, but a zealous persecutor of their doctrines. God, who brings good out of apparent evil, made his actions subservient to the great cause of real Christianity, when by subverting the Pope's authority, he prepared the way for the introduction of a complete reformation in religion. This conduct of the Roman apologists is not by any means new; they have copied it from Pagan authors, for Zosimus argued against Christianity from the vices of Constantine, who first exerted his royal authority in its support. We close this brief sketch of Church history in the time of Henry VIII. with the following short sermon of Archbishop Browne, preached in the reign of his successor, as it expresses very forcibly the author's sentiments, whom we must ever regard as the father of the Reformation in Ireland. It is preserved by Sir James Ware. The reader will be struck with the prophecy which it contains, of the future power of the Jesuits, which order was then only just founded; and more so with the fulfilment of the other part of the prophecy, in the abolition of this powerful body in 1773, as was foretold by Archbishop Browne, by one of those *who had made most use of them*, even by a Pope. The work from which the sermon is copied, was printed in London, 1681, when the Jesuits were at the height of their power; it cannot therefore be said, that the prediction was forged to suit the event.

PSALM CXIX. v. 18.—“Open mine eyes, that I may see the wonders of thy law.”

The wonders of the Lord God, have for a long time been hid from the children of men, which hath happened by Rome's not

permitting the common people to read the Holy Scriptures ; for to prevent you, that you might not know the comfort of your salvation, but to depend wholly on the church of Rome, they will not permit them to be in any tongue but the Latin, saying that Latin was the Roman tongue ; but the wonderful God inspired the holy Apostles with the knowledge of all languages, that they might teach all people in the proper tongue and language ; which caused our wise King Henry, before his death, to have the Holy Scriptures translated into the English tongue, for the good of his subjects, that their eyes may be opened to behold the wondrous things out of the law of the Lord. But there are false Prophets at this instant, and will be to the end of the world, that shall deceive you with false doctrines, expounding this text or that, purposely to confound your understanding, and to lead you captive into a wilderness of confusion, whom you shall take as your friends, but they shall be your greatest enemies, speaking against the tenets of Rome, and yet be set on by Rome ; these shall be a rigid people, full of fury and envy.

But, to prevent these things that are to come, observe Christ and his Apostles : let all things be done with decency, with mildness and in order ; fervently crying unto God, *Open thou mine eyes, that I may behold the wondrous things out of thy law* : then should you rightly keep the law and the prophets. It is the part of a Prince to be wise, for he hath a great charge to rule and govern a nation : your late King foreseeing Rome and her Pope's intentions, how that he intended to enslave his subjects, and to keep them in a state of ignorance, consulted with the learned of his realm, knowing that youth might quickly be wrought on ; therefore he prepared, before his death, a wise and learned sort of counsellors for his son's overseers ; not trusting to one or two, but to several, that he might the better rule his people ; whose eyes the Lord God Almighty hath opened betimes, to behold his wondrous works.

Though the words of my text be plainly thus, *open thou mine eyes*, the meanest of you that hear me have eyes, but the true meaning of the words is, endue us with understanding ; for a fool hath eyes, and sees men, women, beasts, birds, and other things, but yet wants understanding : so when we say, *open thou our eyes*, we desire the Lord God to instruct and teach us the knowledge of his laws.

When you were lately led in blindness, your eyes beheld the images that then stood in several of the monasteries and churches, until they were removed ; yet all this while were your understandings blinded, because ye believed in them, and placed your trust in them.

Suppose an artist or workman make an image either of man or woman, and at last a Clergyman of Rome give it such a name, calling it St. Peter, or St. Paul, or St. Mary, or St. Anne ; must not that man, though he behold his own handy work, and knows

in his heart that it was his own work, be blind, and void of reason and understanding of the law of God, and of the wondrous things that are contained in the law of God? Yes surely, he must be blind, and void of reason, and of the true faith, that would worship the same. The workman carved the eyes, but these eyes see not; he likewise carved the ears, but they hear not; the nose, and it smells not; the mouth and it neither breathes nor speaks; the hands, they feel not; the feet, but they stand stock still. How, therefore, can your prayers be acceptable unto this image, that sees you not when you pray to it, that smells not the sweet smells, be they of myrrh or frankincense, burning before it? how can it absolve you, when the mouth is not able to say, *thy sins be forgiven thee?* and if you place a certain sum of money in the palm of the hand of that image, come you again to-morrow, the money it is true, shall find a customer, but the image never the wiser who took it; and if you desire to have it come unto you, it cannot without help; therefore the workman that made this image, is as blind, as deaf, as dumb, and as void of sense as the image itself, and so be ye all that put your trust in them.

Therefore of late, new artificers by springs have made artificial ones which for a certain time shall move, and ye shall believe it to be real and certain: but beware good people, for they be but lying wonders, purposely that ye may break the law of God. And thus hath the devil devised a lying wonder, that ye may be deluded to break the law of the Lord, which is, *thou shalt not make unto thyself any graven image.* O Lord, open thou our eyes, our ears, and our understanding, that we may behold the wondrous things that are in thy law;—the law of God is an undefiled law. Oh! why should we be so wicked then as to defile that law, which the Almighty God hath made so pure without blemish. Jesus came to fulfil the law, and not to abolish the law. But there are a new fraternity of late sprung up, who call themselves Jesuits, which will deceive many, who are much after the Scribes and Pharisees manner: amongst the Jews they shall strive to abolish the truth, and shall come very near to do it; for these sorts will turn themselves into several forms—with the heathen, an heathenist; with atheists, an atheist; with the Jews, a Jew; and with the reformers, a reformed; purposely to know your intentions, your minds, your hearts, and your inclinations, and thereby bring you at last to be like the fool that said in his heart there was no God.—These shall spread over the whole world, shall be admitted into the councils of princes, and they never the wiser; charming of them, yea, making your princes reveal their hearts, and the secrets therein, unto them, and yet they not perceive it, which will happen from falling from the law of God, by neglect of fulfilling the law of God, and by winking at their sins; yet in the end, God, to justify his law, shall suddenly cut off this society, even by the hands of those who have most succoured them, and made use of them; so that at the end they shall become odious to

all nations : they shall be worse than the Jews, having no resting place upon earth, and then shall a Jew have more favour than a Jesuit. Now, to arm you all good Christians against these things that are to come, lest ye be led into temptation, cry unto the Lord your God, and heartily pray that he would be so merciful unto you as to open the eyes of your understanding, that you may behold the wonders and pleasantness that is in his law—which God of his mercy grant that you may all do. Amen.

ON EXPECTATION.

OF the many classes into which man is reducible, there is, we believe, none larger than the class of Expectants. Few there are, indeed, who have nothing to wish or wait for. It would seem, in fact, an essential ingredient in the composition of human nature, the placing its complete good rather in something yet to be attained, than in any thing possessed at present ; and this temperament of mental constitution, which renders man a creature

“ Who never is, but always to be blest,”

has afforded to many a writer, ancient and modern, a trite topic upon which to descant even to weariness.

To reason against this general tendency of looking to futurity for that enjoyment which the present does not sufficiently afford, is, in our judgment, very deliberate folly. For who will regard such reasoning ? Moralists, in the recesses of their closets, may denounce it as a folly ; but will this effect a reformation ? Never. Experience itself, the best teacher which unconverted man recognizes—experience itself cannot do it. Ten thousand disappointed hopes shall not prevent the still-rising expectation of some undefined bliss which the days to come hold in reversion. “ Hope deferred maketh the heart sick ” indeed, as the Scripture tells us ; but the sickness is not generally mortal. The heart, saddened as it may be from the conviction of a long delay, is comforted by the ever-recurring promise that at last it shall not be disappointed. This year brought deception with it ; but who can tell whether next year may not crown with success ? There is life in the thought.

The moralist may lament, and the satirist may sneer at this peculiar bias of the human mind ; but they cannot alter it. Neither the language of affectionate expostulation, or of cutting sarcasm, will new model the constitution of men’s minds. In fact, could the tendency in question be removed, its removal (whatever some may think) might not be desirable. For the error is, not that men should be still looking forward to the future for better things than any yet enjoyed, but that it is to things of time and sense

they turn their aspirations. It is the misapplication of the principle, rather than the principle itself, which is to be lamented. When we see a man unable to find complete satisfaction in any thing which earth can give, and still seeking after somewhat wherewith to allay the inward craving which he feels, what do we see but an immortal being fallen from the high purposes to which his Maker fashioned him, yet unable to find full enjoyment in the perishable pleasures which this world affords. It is that combination of immortality and sinfulness which meets in man, which produces the strange incongruities exhibited in his conduct, flying from one gross indulgence, or one trifling vanity, to another—still hoping that the next will satisfy, yet never meeting satisfaction. Being sinful as he is, man can stoop as low as the very beasts of the field in search of pleasure—the most degrading pursuits shall occupy him; being immortal as he is, nothing which this life affords can bid him be at perfect rest, and seek no farther. The soul of man, preying upon the garbage of this world's delights, yet still restless, though he knows not why—is like those foreign creatures which curiosity imports to countries not their own: we cannot give them the food they were accustomed to—we give them something substituted for it, and they live indeed, but they live and languish. No; man was not formed at the beginning to be a denizen of this world for ever. And although sin entered into this sublunary sphere of our's, spreading disorder, and putting from their first and proper uses the riches and the energies of human kind; even in this mighty wreck, we trace the outlines of that original draught which Omnipotence designed for man. Man was made to be an expectant, and therefore ever will be so. Holiness, indeed, and heaven were the bright realities with which God would have satisfied his creature, had he obeyed the commandment given to him. Sin and earth are those dim shadows with which the poor transgressor seeks to satisfy his soul, yet cannot. The very restlessness with which the felon flies from loud profaneness to deep intoxication, or from these to gambling or some other stimulant—what is it but an evidence that even in that degraded being, outcast as he is from society, and a wonder even to the wicked—that even within him lies shrouded the germ of an imperishable existence, that he feels the cravings of an appetite which was not made to find its perfect satisfaction in any thing—in all those things which this sublunary sphere of limited and transitory pleasure can present to his acceptance.

The Gospel, that message which comes from God to a ruined world, tells of restoration. It is the voice of the Eternal, surveying the moral ruin of the human soul, and saying—"I will arise, and build up the breaches thereof."

Man, if he is to see his Maker face to face and live, must be regenerate; constituted as he now is, the meeting would be death. But Omnipotence hath said to every sinner that will but feel his

deficiency, and pray for renovation : “ Behold, I make all things new.” Whatever, therefore, there is in the penitent which is unsightly shall be removed ; whatever has fallen down shall be repaired ; whatever has been misappropriated shall be restored to its first use. The love of this world shall be taken away, for it is unlawful ; the love of God shall be imparted, for it may not be dispensed with. The ill-directed affections shall be taught again to expand upon their proper objects, and spiritual things shall assume the predominating influence in that heart which once was captivated by things temporal only. The sinner brought under the restoring influences of the Spirit is convinced of iniquity, is humbled and brought low, Christ is revealed to him dying and rising again, for *his* pardon and justification. Repentance, faith, holiness, enter in and occupy the reclaimed soul. The man still hopes, and fears, and loves, and wishes and expects. But other motives now influence, other objects now attract. Are the unconverted little satisfied with their present good, and inclined to look to futurity for it ?—so also are the converted. There is nothing which this world has to give, which they count comparable to what shall be hereafter. Grace has its expectants as well as sin. But of what character are their hopes ? We may read it in the words expressly recorded by one among them : “ We, through “ the spirit, wait for the hope of righteousness by faith.”

Their hopes are not of earth, nor to perish with this earth ;—they shall survive and be in vigour, and bloom with immortality, when the Archangel’s trump shall sound the knell of an expiring universe.

The religion of Jesus Christ then addresses itself to that great internal principle of expectation in man. If this world has its offers,—so has the world to come, revealed in the Gospel. The children of earth have their expectations,—so also have the children of heaven. Shall we bring these side by side, and compare them ? It may not be done. We will not so disparage the high and holy hopes of an heir of glory as to place them in the opposite scale with those wretched toys for which men sell their souls.—No ; if the word of God be true, if faith in a Redeemer is that alone which can deliver, if men are indeed lost by nature, under the just wrath of God, and to receive immunity only as they are found in Christ, casting themselves on his protection, and trusting to His death and merits who interfered to save—if these things be so, he who has not sought to receive an interest in this great salvation, must be pronounced alike by reason and by Scripture, a fool. There may be a diversity in the species of the infatuation, but the effect is the same. No employment, however dignified by human approbation—no pursuit, however applauded by human cupidity, can possibly exonerate from the charge of folly, him who, in following it, suffers his immortal soul to sink into perdition. If man falls into hell, what matters it whether it be when he has just completed his collection of paintings, or added

fifty thousand more to his strong box, or fought his way to the top round of ambition's ladder, perishing with a ducal coronet upon his brow. We call this folly in the extreme. But what then? Every one has not opportunity to do these things. Yet the same principle may find its hold in the breasts of men whose powers are limited indeed, but who commit, as far as they may, the same absurdities upon a lesser scale. The love of money may occupy every recess of that man's heart who never knew an annual profit of fifty pounds a-year; the love of fame may hold in bondage him whose petty walk of life goes not beyond the circumscribed sphere of a remote and unknown village; and ambition may agitate the being who knows no higher advancement than of the poorest officer in the poorest burgh. There is, in short, but one object deserving to engross the thoughts of man—Salvation. He who waits for this, though it occupy his every thought, is wise. He who looks not for it, is deceived and blind, though he expects galaxies of fame and mines of wealth—though the present times be golden, and the future give the promise of ten hundred fold.

Expectation then is, in its strongest exercise, not merely allowable, but even laudable, if it be but rightly directed. Nor is there any reason why even the renewed heart may not seek for itself "great things," if they be among that bright catalogue of felicities which the Divine benevolence has set before his redeemed children, as worthy of their best regards. Revelation bids the saint anticipate a happiness as far beyond the power of mere finite conceptions to appreciate, as it is beyond the reach of mere humanity to enjoy, till "this corruptible" shall have "put on incorruption." The people of God are represented in Scripture as expectants of the highest order, looking forward for enjoyment even to that most portentous of all seasons—The Day of Judgment! When the solid hills shall "melt like wax" "at the presence of the Lord of the whole earth," and the red fragments of a burning heaven shall, as they fall, seem to bury underneath all human hope—even then and there, the sinner saved and sanctified by the outpoured blood of Christ, is bid to expect the consummation of his happiness;—for to such persons, and in such circumstances it is written, "Lift up your heads, for your redemption draweth nigh."

REFLECTIONS

On the Collects, Epistles, and Gospels, for the ensuing Month.

TENTH SUNDAY AFTER TRINITY.

The Epistle, 1. Cor. xii. 1.—The Gospel, Luke xix. 41.

SAINT PETER encourages the believing people of his time, by saying, "The eyes of the Lord are upon the righteous, and His

“ears are open to their prayers.” This promise is here glanced at, as that on which we should ground our faith in offering up the petition for direction in prayer, which implies an acknowledgment of a truth that we find in the writings of St. Paul, “for we know not what to pray for as we ought.” The Collect appears to form a very proper preface to the Epistle of the day, “Concerning spiritual gifts, brethren, I would not have you ignorant.” Concerning these gifts of the Holy Spirit, the earlier Christians appeared to require direction in two particulars—as to distinguishing those who really had them from others who appeared to possess them; and as to which they should chiefly desire for themselves. The same rule which St. Paul gives here, is also given in other words by St. John, when he says, “If any bring not this doctrine, receive him not into your house.”

The Apostle enumerates the extraordinary gifts of the Spirit which were common in his time; and we know, from the commencement of his Epistle, that the Corinthians abounded in some of these. Nay, what is very astonishing, and contrary to what we might have supposed, these supernatural gifts were, like the more common gifts of a bountiful and merciful God, in some cases abused. Some of these gifts were, from their nature, capable of being examined and proved in the most satisfactory manner, and this public mention of them as things of notoriety, particularly as the inspired writer is finding fault with the persons to whom he wrote, may be classed among the strongest internal evidences of the truth of the Holy Scripture. As the greater number of these scriptural gifts tended directly to the edifying of the Christian Church, the circumstance should direct every Christian man, but more especially Ministers, to a diligent study of the written Word, which must be in our time the chief substitute for them. We should also take comfort from the circumstance, that if these gifts are no longer open to us, we may still follow after “a more excellent way.”

In the character of our Lord and Saviour Jesus Christ, as drawn in the holy Gospels, we find such fine and delicate touches given by the hands of the inspired penmen, as may sometimes escape even a pious and attentive reader. We should remember that our Lord, as perfect man, exhibits all the moral virtues in the fullest perfection. Thus his fortitude is noted by a simple expression of St. Luke, who says, when he was going up to Jerusalem to suffer, that “He went before;” (his courtesy we had occasion to allude to in our reflections for last month.) In this place, as well as at Nazareth, our Lord displays what we may call patriotism, or love of country. We find also that he was affected by particular scenes, and what is called association of ideas. This is strongly marked by St. Luke with three distinct expressions—“and when he was come near,” “he beheld the city,” “and wept over it.”

The denunciations which our Lord here delivers against Jerusalem—"they shall lay thee even with the ground," &c.—were fulfilled to the very letter, as may be seen by a reference to Josephus, the Jewish historian, who has left an account of the final destruction of Jerusalem by the Romans.

In the Epistle we find St. Paul addressing the Christian church with these words, "I would not have you ignorant;" and in the Gospel we find our Lord saying to the Jews: "If thou hadst known!"—An awful lesson is conveyed in these words.—Let us, therefore, learn from the example of Jerusalem, over which even the Saviour wept, that "now is the accepted time;" and take the advice of St. Paul, to "desire earnestly the *best gifts*."

ELEVENTH SUNDAY AFTER TRINITY.

The Epistle, 1. Corinthians, xv. 1.—The Gospel, Luke xviii. 9.

St. Paul, in his address to the Heathen people of Lystra, having spoken of that judgment of an offended God, "who in times past suffered all nations to walk in their own ways," adds these remarkable words, "Nevertheless he left not himself without witness, in that he did good, sending rain from Heaven," &c.—This beautiful idea of God's making himself known even to his apostate creatures, chiefly by works of mercy and benevolence, is here brought forward in the Collect. The expression "*running the way of thy commandments*" is highly conformable to the character of true Christianity, which leads to activity not to sloth. "So run that ye may obtain." 1. Cor. ix. 24.

The parable of the Pharisee and the Publican is one of those parts of holy scripture which is sometimes considered perhaps too hastily. There cannot be a better preparation for understanding it than the Epistle. "I declare unto you *the gospel*, by which "also ye are saved, if ye keep in memory," &c.—"how that "Christ died for our sins." St. Paul had no idea of a man's being saved by a simple acknowledgment that he was a sinner—in which sense many are apt to interpret the words of the Publican. No person, however, who was acquainted with the original Greek, would fall into this error, for it distinctly signifies "God be propitious to me," or "God accept a propitiation for me," having evident reference to the doctrine of that atonement and "shedding" of a Saviour's "blood," without which "is no remission." The Pharisee in returning thanks that he is not "as other men are," referred to a false standard, though a very common one. For the test is, not whether we are better than others, but whether we are as good as we ought to be—whether we have acted up to God's commands. Had the Pharisee compared himself with this rule of perfect obedience, his self-complacency must soon have vanished, and he would gladly have availed himself of the covenanted mercies of God extended to the humble and contrite sinner.

In the Epistle, St. Paul enumerates a number of times in which our blessed Lord was pleased to shew himself after He rose from

the dead. St. Luke mentions that our Lord was "seen of them forty days," and "speaking of the things pertaining to the kingdom," that subject on which the disciples appear to have needed much instruction. It may be remembered that our Lord had appointed a particular mountain, in Galilee, where to meet the disciples, on which occasion most probably it was that He was seen of five hundred, as their going up would naturally bring others, and the greatest number of His early converts seem to have been in Galilee. On this occasion also it was when according to the Evangelist, "some doubted." As we see from this Epistle, "the great importance that the Apostles attached to the fact of our Lord's resurrection," we may the better judge of the candour with which the Gospels were written when the circumstance of the unbelief of any at such a season is mentioned.

TWELFTH SUNDAY AFTER TRINITY.

The Epistle, 2 Cor. iii. 4.—The Gospel, St. Mark vii. 31.

In addressing ourselves to prayer, it is of manifest advantage to have set before us in some distinct and elevated point of character the Great Being to whom we should lift up our supplications. Many of the prayers of our Liturgy, as this and the preceding Collect, commence with some peculiar view of the Divine attributes. That which is set before us here is peculiarly proper and pleasing, "Who art always more ready to hear than we to pray," "and art wont to give more than either we desire or deserve." This latter clause appears to be founded upon a saying of our Lord, "Your Father knoweth what things ye have need of before ye ask Him." This little Prayer, short as it is, contains a pleasing mixture of confidence in God, and of deep Christian humility, and beautifully introduces the Epistle for the day.

In the commencement of this very brief portion of Scripture, appointed for the Epistle, the Apostle points out what must ever be a distinguishing characteristic of a true Minister of the Gospel, a sense of entire dependence upon the Divine arm. "Our sufficiency," he observes, "is of God." Every truly Christian Minister must think the same, though he be not willing, perhaps, to add with the Apostle, "Who also hath made us *able* Ministers." There is also another remark that applies to Christian Pastors, "Not of the letter, but of the Spirit." The very manna of the Divine communications, made to us through the medium of imperfect human language, requires that by "comparing spiritual things with spiritual," we should seek with diligence what is the mind of the Spirit. Thus an outward act is sometimes prescribed, when an inward disposition of mind is intended, with which such an act would harmonize. As, for example, when our Lord says, "Ye ought also to wash one another's feet;" and again, "Turn the other cheek also." To wash the feet would be often an inconvenient compliment, and to turn one's cheek literally would often be thought perhaps a further provocation.

St. Paul proceeds to illustrate his meaning by a very striking expression. He calls the old covenant, in this view of looking to its literal fulfilment, "The ministration of death," and returns with wonderful rapidity of idea to illustrate by contrast his favourite subject—the grace and glory of the Gospel.

The method of information by action which is largely used in the Old Testament, and more sparingly in the New, is very suitable to the manners of the East, but is not sufficiently understood in this part of the world, and even gives the sacred word of God an air of ridicule with some of the ignorant and profane. It may be proper therefore to point out a few examples. One of the earliest is Jacob's wrestling with the Angel; another is when Moses breaks the Tables of the Covenant, to intimate that the people had broken the Covenant itself. The instance that is here mentioned of Moses putting a veil on his face, signified that the Mosaic Law contained 'something glorious as yet concealed.' What this was we have the happiness to know. Many Prophets and Kings have desired to see the things which we see, and have not seen them.

"Open Thou mine eyes," says Holy David, "that I may see wondrous things out of Thy law."

The Gospel contains a beautiful example of information by action, where our Lord effects a cure which highly illustrates the new creating efficacy of his grace. The outward means used, it may be observed, were employed chiefly upon such persons, as being deficient in some of their bodily senses required that others, as their hearing and feeling, should be called into full exercise.

THIRTEENTH SUNDAY AFTER TRINITY.

The Epistle, Gal. iii. 16. — The Gospel, Saint Luke x. 23.

Happy were it for mankind did they but acquiesce in that truth conveyed in the commencement of the Collect for this day. To do what seemeth to man's judgment a meritorious thing in God's sight, may, in point of fact be to provoke his heavy displeasure. Murder even may be committed under the fancied idea of discharging a duty. "The time cometh," says our Lord, speaking to his followers, "when he that killeth you shall think he doeth God service." And even the disciples themselves were, as we read in Holy Writ, only about to gratify a secret pride of heart, when, under a specious pretext of zeal for God's honour they were anxious to call down fire from Heaven to destroy a Samaritan village. How important is the analysis of motives, to the determining the value of actions in the sight of the Holy One of Israel. The concluding petition expresses admirably the feeling which should pervade the bosoms of the truly religious. That they "may faithfully serve God in this life," is to be their unceasing effort, but not that they should ground any of their hope for salvation thereupon. The most eminent saint, to whom God himself shall at the last say, "Well done thou good and faithful

servant," looks only to attain the "heavenly promises, through the merits of Jesus Christ our Lord."

These promises form the chief subject of the Epistle for the day, in which the Apostle institutes a regular argument to shew that the expectations which some formed as to receiving a heavenly inheritance in consequence of being Abraham's children, were held very inconsistently by any person looking to establish a legal righteousness. And the absurdity of depending upon a mixed scheme of salvation, partly resulting from grace and partly from human merit, is set forth distinctly, "for if the inheritance be of the law it is no more of promise." The priority of the system of purification by faith might have taught those who knew the Scriptures, that the law which was given long afterward could never have been intended for furnishing men with a means of delivering their own souls, or working out their own salvation. A natural interrogatory would arise then, if the law was not intended for a means of salvation, of what use was it? In reply to which he says it was a temporary thing, added, "because of transgressions," that is to keep those who were the depositories of God's truth from falling into the errors which disgraced the heathen, "till the seed should come," till Christ's appearing in the flesh should make a full developement to mankind in general of God's purposes. This law he says was ordained by Angels in the hand of a Mediator. Moses being employed as the medium for God's communications; "but," as he adds, "a mediator is not a mediator of one," there must be two parties implied from the very nature and name of mediation. "But God is one," who then were the others? Evidently the Jewish people, the "many" alluded to above. The Sinai covenant therefore as it would not abrogate or annul the covenant with Abraham's seed, that is with the Messiah, must have been a covenant distinct from, but not contrary to, the great covenant of redemption in Christ Jesus.—The concluding argument is perhaps stronger than any preceding, being grounded upon the impossibility of any system of strict observance, or as he calls it "law," being equal to the giving "life" to man, who from his very hour of birth brings with him a tendency to evil. The Gospel then is the remedy which alone suits our circumstances. "The Scripture hath concluded all under "sin, that the promise by faith might be given to them that believe."

The Gospel for the day contains the justly admired Parable of the Good Samaritan; in which our Lord, besides giving a lesson of practical instruction, as well as shewing the odious nature of national prejudice, has drawn a brief and feeling sketch of His own Divine Mission.

The scene of the Parable between Jerusalem and Jericho is desert, and well suited to the incident. The traveller having fallen into the hands of thieves who stripped and wounded him "leaving him half dead," is a lively emblem of the state of man by nature "naked and wounded." The Priest and Levite, or the

Mosaic Law, did nothing to relieve the suffering traveller ; but the Good Samaritan, our blessed Lord Himself, moved with "compassion" brought him effectual relief, and suffered personal inconvenience ; he poured in wine and oil, to cleanse and mollify his wounds, and did not leave His work incomplete. "Having "loved His own, that were in the world, He loved them unto the "end," and has left a promise for those who shew mercy to His suffering people, "when I come again I will repay thee."

ON DANCING.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR.—I shall feel obliged by your publication of the subjoined question, in your next Number ; it will, perhaps, call forth observations from some of your enlightened and Christian correspondents, which may prove profitable to those who have the superintendence of the young, and particularly to that most responsible character,

A PARENT.

"Is it inconsistent with the character of a Christian family to have the younger branches instructed in the accomplishment of DANCING, if the motive to such instruction be not the incitement or indulgence of vanity, but a wish to impart to them the ease which is acquired by the practice, and the health which is promoted by the exercise?"

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR.—There is a passage of Scripture, which is not unfrequently misquoted or misapplied in general conversation.—Very lately I heard it employed by a man who is not always sober, for the purpose of sheltering his character from the imputation of immorality. I suppose there must be some source from which the error has been derived, and would be glad if any of your correspondents could trace it. I perceive that Bishop Burnet in his Exposition of the Ninth Article, has adopted it ; and many friends to whom I pointed it out, assured me that they had always had the same erroneous impression of the passage. The misquotation will be immediately obvious, and the misapplication appears to me equally certain.

The passage is found in Proverbs xxiv. 16 : "The just man falleth seven times, and riseth up again ; but the wicked shall

fall into mischief." A reference is made in Bishop Burnet to this passage; but his quotation is, "The just man falleth seven times *a-day*," &c. The term *a-day*, it will be perceived, is an unauthorised addition. Nor does the passage appear to relate to sin, which is the bearing in which it is generally employed. This will be evident by considering the context, "Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place; for a just man," &c. It is evidently addressed to the wicked, commanding them not to oppress the righteous; for although they may be allowed to fall into affliction, yet they are again restored, while the wicked are suffered to fall into permanent adversity. All the marginal references in our larger Bibles support this exposition. It will be sufficient to specify one of them: "He shall deliver thee in six troubles; yea in seven there shall no evil touch thee."—Job v. 19. If you consider this subject worth notice, perhaps you would give these remarks insertion in your Examiner.

Your's, &c.

H. I.

MISCELLANEOUS COMMUNICATIONS.

A BRIEF HISTORICAL ACCOUNT OF PSALMODY.

It is not our intention at present, to enter into any discussion on the sacred music of the Primitive Christians, or to detail the progress and improvements of Cathedral music (by which we mean Anthems, Chants, and Services,) but to give a brief sketch of Psalmody, such as is used in the present day in our Parish Churches. We must, however, premise, that there are many Latin hymns of Prudentius, and some perhaps of greater antiquity in the Roman Catholic Breviary, which, when that was the vernacular language, were unquestionably used in the public service of the Church, and in family worship. To these, there are proper melodies, perhaps as old as the compositions themselves, very nearly resembling our Psalm tunes. But when the Latin was disused, and the Romish Church refused to change the language of its religious offices, the people could no longer join in these cheering acts of devotion, and the singing of these hymns was accordingly confined to Monasteries and Cathedrals, when the canonical hours were sung in the choir. But the good old primitive custom revived with the Reformers, for we find that 140 Albigenses, when Simon Montfort, their persecutor, in 1210, had lighted a pile of

wood for their destruction, threw themselves into the flames singing psalms. The disciples of Wickliff, in England, during the fourteenth century, and those of John Huss, and Jerome of Prague in the fifteenth, were psalm singers; and the hymn-book of the Picards and Bohemian brethren, printed with musical notes at Ulm, in 1538, shows that the tunes used by these Reformers were derived from the above mentioned melodies of the Romish Church, but adapted to German words.

In this book there are translations and imitations in the vernacular language, of the *Stabat mater dolorosa*, the *O Lux beata Trinitas*, the *Pange lingua gloriosi*, &c. &c. all from the Breviary.—Among the Reformers who interested themselves in this matter we have not only Wickliff, Huss, Jerome of Prague, and Zuingle, but Luther, Cranmer, Calvin, Beza, Buchanan, and John Knox. With respect to music, Luther, being himself a composer, was so far from banishing it from the Church, that he rather augmented the occasions for its use. Indeed, besides translating most of the ancient ecclesiastical hymns, the Creed, Lord's Prayer, and many other parts of his Liturgy into German verse, he wrote his catechism in verse, which was set to music in four parts by Henry of Gottingen; and even the Confession of Augsburg was versified and likewise set to music. In his epistle to Senfelius of Zurich, the musician, and pupil of Henry Isaac, he places music above all other arts and sciences except theology, as that and religion are alone able to soothe and calm the mind. In the same epistle Luther says, "we know that music is intolerable to devils," *Scimus musicam daemonibus etiam invisam et intolerabilem esse*, and therefore thus concludes, "I verily think, and am not ashamed to say, that next to divinity, no art is comparable to music." It is very certain that metrical psalmody, in slow notes of equal length, had its origin in Germany, and was brought thence by the Reformers to other parts of Europe; for the 128th Psalm, *Beati omnes qui timent Dominum*, had been translated into German verse, in order to be sung in this manner, by John Huss, in the beginning of the fifteenth century; which was afterwards modernised by Luther in the same measure and to the same tune. And the melody to which we sing the 100th Psalm, is to be found in all foreign Psalm-books, though there adapted to the 134th. It is said to have been the opinion of Handel that Luther was the composer of this noble tune, but we have never been able to find any authentic proof of this. Huss was likewise the author of the German Easter Hymn, *Jesus Christus unser heiland*, &c. which was modernised and republished by Luther, 1525, and from which our Easter Hymn, "Jesus Christ is risen to day," is taken. Luther published three several hymn-books at Wittenberg under the following titles:—I. *Enchiridion ore tlich Christliche lieder und Psalmen*, &c. &c. 1524. II. *Etliche Christliche gesenge und Psalmen*, with a preface by Luther, 1525. III. *Geistliche Gesenge*, &c. *Spiritual Songs*, which blessed be God, are sung in the Church, taken from the

sacred writings of the true and Holy Evangelists, 1525. When Luther published these, and introduced them into the Church, he wrote to Spalatinus, informing him that he intended, according to the example of the Prophets and ancient Fathers of the Church, to make Psalms or Spiritual Songs for the common people, that the word of God might continue among them in Psalms, if not otherwise. He adds, "We seek for poets where we may ; I cannot perform the work so neatly as I would, and therefore desire you to try how near you can come to Heman, Asaph, or Jeduthun."* The metrical Psalmody of the Germans was soon imitated in other countries, the celebrated poet, Clement Marot, having in France about the year 1540, versified and dedicated to Francis I. about thirty of the Psalms, from a prose translation by Vatablus. They soon acquired such favor at Court, as to be sung, in spite of the censures of the Sorbonne, by the King, Queen, and chief persons in the kingdom.† But the prudent policy of the Roman Court suggested a remedy, which was accordingly put into execution ; it was by procuring a translation of the Odes of Horace, adapted to the same tunes as the Psalms, that they recommended the Roman Catholic Priests to supplant David in the popularity which he enjoyed. Marot, who had been long suspected by them of heresy, and once thrown into prison for his religious opinions, fearing new persecution, fled to Geneva, where he put into French verse twenty more of the Psalms. These, with the thirty before published at Paris, were printed at Geneva in 1543, with a preface by Calvin. Marot dying the next year, Theodore Beza versified the rest of the Psalms in the same manner, and the whole hundred and fifty were published at Strasbourg in 1545. Bayle says, that during the whole sixteenth century, there was no French poetry equal to that of Marot. The sale of his fifty psalms was so rapid, that they could not be printed fast enough to supply the public demand for them, more than ten thousand copies being sold in a very short time. When those of Beza were added to them, their popularity still continued, and they were sung not only by the Lutherans and Calvinists, but also, as we have seen, by the Roman Catholics. When these Psalms appeared, in the year 1553, in the same book with the Catechism of Calvin and the Geneva liturgy, the Roman Catholics prohibited the further publication and use of them. To sing a Psalm in French was a declaration of heretical principles, and Psalmody became synonymous with Reformer, Huguenot, and Calvinist.‡ It is now necessary to speak of the music to which these Psalms of Marot were set. The melodies were composed by Guillaume France, an obscure musician, of whom but little is known, as he is never men-

* See his life by Hayne, p. 127.

† Florimond de Remond, *Hist. de la naissance et progres de l'heresie.*

‡ Flor. de Remond, *ut supra.*

tioned by his cotemporaries, or distinguished by any other musical productions, nor do his psalm tunes give him any claim to celebrity; they are extremely poor, though Bourgeois, Goudimel, Claude le June, and many other able musicians have laboured to improve them. They are still in use in the Protestant Churches using the French language, in France, Switzerland, Holland, &c. The Psalmody of the German Protestants is very superior, their music and execution are both good, and it adds greatly to the solemnity of their worship, to see the congregation so generally joining in this act of devotion. Having traced metrical Psalmody in modern languages from its commencement, in Germany, Switzerland and France, it is now time to relate its progress in England. Having spoken of Wickliff above, we shall now only add that many persons derive the term Lollards, from the Flemish "*lollen*," to sing, in consequence of their singing hymns on all occasions. Several of the Psalms were translated into English metre, during the reign of Henry VIII. by Sir Thomas Wyatt, and printed in 1549. The Earl of Surrey wrote a sonnet in their praise, and translated others himself; but both his version and that of Wyatt are lost.* In the act of uniformity for the use of the Common Prayer in English, in 1548, there was a proviso for the singing of *psalms* and *prayers* taken out of the Bible, which Burnet says† "were much sung by all who loved the Reformation; at which time, some poets, such as the age afforded, translated David's Psalms into verse; and it was a sign "by which men's affections to that work were every where measured, whether they used to sing these or not." Strype tells us that Sternhold and Hopkins were assisted in the work of translation by Dr. Cox, W. Whittingham, Robert Wisdom, and others: he adds, "It is certain that Sternhold composed several at first "for his own solace, for he set and sung them to his organ; which "music King Edward VI. sometime hearing, was much delighted "with them, which occasioned his publication and dedication of "them to the said King."‡ But all the Psalms were not versified before the time of Queen Mary, when the exiles, on account of religion, completed the hundred and fifty at Geneva. Sternhold versified only fifty-one of the Psalms; Hopkins, a Clergyman and schoolmaster in Suffolk, versified fifty-eight; Whittingham five; Norton twenty-seven; Wisdom one; and the 25th and 7th have the initials of W. K.; and the 106th those of T. C. Wisdom translated Luther's hymn against the Pope into English, and as our readers may not have met with it, we give it at length.

Preserve us, Lord, by thy dear word;
From Turk and Pope defend us Lord!

* See Warton's Hist. of English Poetry, vol. III. p. 39.

† Vol. I. p. 109.

‡ Eccles. Memor. B. I. ch. II. p. 86.

Which both would thrust out of his throne
 Our Lord Jesus Christ, thy dear Son.
 Lord Jesus Christ show forth thy might,
 That thou art Lord of Lords by right :
 Thy poor afflicted flock defend,
 That we may praise Thee without end.
 God, Holy Ghost, our Comforter,
 Be our Patron, help, and succour,
 Give us one mind and perfect peace,
 All gifts of Grace in us increase.
 Thou living God, in Persons three,
 Thy name be praised in unity :
 In all our need so us defend,
 That we may praise Thee, world without end.

Poor Wisdom's poetry was not, however, always approved of, as our readers will see by Bishop Corbett's epigram upon him, which we give for its quaintness :—

Thou once a body, now but air,
 Arch-botcher of a Psalm or Prayer,
 From Carfax* come !
 And patch us up a zealous lay,
 With an old *ever and for aye*,
 Or *all and some*.

O such a spirit lend me,
 As may a Hymn down send me
 To purge my brain :
 But, Robert, look behind thee,
 Lest Turk or Pope should find thee,
 And go to bed again.

It is but justice to remark, that though the language and style have now become obsolete, the old translators convey the sense of the original more closely than Tate and Brady. The first entire version of the Psalms was not published before 1562, when they were added to the Common Prayer, under the following title : "*The whole Booke of Psalmes collected into English Metre, by T. Sternhold, J. Hopkins, and others, compared with the Ebrue, with apt Notes to sing them withal.*"—Imprinted by John Day. There was no bass or other part, but the mere tunes, in this edition, which are chiefly German, and are still used on the Continent in the Reformed Churches. The hymns *Veni Creator, Te Deum, Benedictus, Magnificat, Nunc dimittis, Athanasian Creed* and *Lord's Prayer* are added in verse, in imitation of what was done by the

* He was buried in Carfax Church, Oxford.

Bohemian brethren, even before Luther's time. Many editions of the Psalms with music, were afterwards published, but we shall only take notice of that by Thomas Ravenscroft, B. M. who was a very able musician. This book was published in small octavo, in 1621, and 1633, and contains a melody for every one of the hundred and fifty psalms, many of them by the editor himself, of which a considerable number are still in use, as *Windsor*, *Saint David's*, *Canterbury*, &c. &c. To these the bass, tenor, and counter-tenor were composed by twenty-one English musicians; among whom we find the names of Tallis, Dowland, Morley, Bennet, Stubbs, Farnaby, and John Milton, the father of our great poet. In this collection, Ravenscroft in imitation of the foreign Protestants, gives always the principal melody, or as he calls it, the *playn-song*, to the tenor. This work is now very rare. John Playford also, when Ravenscroft's work became scarce, printed the whole hundred and fifty psalms in a small octavo volume, arranged in three parts. The most prominent feature in the old psalmody, was the zeal with which all the congregation joined in it. Robert Ascham, in a letter from Augsburg, dated the 14th of May, 1551, says, "Three or four thousand singing at a time in a Church of this city is but a trifle." According to Beza, in 1558, some Huguenots being in the *Prez au Clercs*, a public place at Paris near the University, began to sing psalms, which was continued for several days by great numbers, among whom were the King of Navarre, and many Huguenot nobles. Bishop Jewel in his letter to Peter Martyr, March 5th, 1560, says, "A change appears now more visible among the people; which nothing promotes more than the inviting them to sing psalms.—" "This was begun in one Church in London, and did soon spread itself, not only through the city, but in the neighbouring places: "sometimes at Paul's Cross, there will be six thousand people "singing together." Master Mace, in his *Musick's Monument*, tells us with quaint rapture, that the Psalm-singing at the siege of York during the great rebellion, in the year 1644, "was the "most excellent that had been known or remembered any where "in these our later ages. Most certain I am, that to myself it "was the very best harmonical music that ever I heard; yea, far "excelling all other either private or public Cathedral music, and "infinitely beyond all verbal expression. Abundance of people "of the best rank and quality being shut up in the city, viz. "Lords, Knights, and Gentlemen of the counties round about, "besides the soldiers and citizens, who all or most of them came "constantly every Sunday to hear public prayers and sermon, the "number was so exceeding great, that the Church was, as I may "say, even cramming and squeezing full. Now here you must "take notice, that they had then a custome in that Church (which "I hear not of in any other Cathedral, which was,) that always "before the sermon, the whole congregation sang a Psalm, together "with the quire and organ; and you must also know, that there

"was then a most excellent—large—plump—lusty—full-speak-
"ing organ, which cost (as I am credibly informed) a thousand
"pounds. This organ, I say, (when the Psalm was set before the
"Sermon) being let out, into all its fulness of stops, together with
"the quire, began the Psalm. But when that vast conchording
"unity of the whole congregational chorus came, as I may say,
"thundering in, even so as it made the very ground shake under
"us; (Oh, the unutterable ravishing soul's delight) in the which
"I was so transported, and wrapt up into high contemplation,
"that there was no room left in my whole man, viz. body and
"spirit, for any thing below divine and heavenly raptures."—
Psalm singing was never popular in Italy, and therefore we have
only to say of this country, that Diodati, a native of Lucca, and a
Minister of Geneva, versified the Psalms in his native language,
and had them secretly printed with the tunes, and dispersed them
through Italy. We trust that this very brief sketch of the history of
psalmody, will lead our Clergy to emulate the labours of the early
Reformers, by exerting themselves among their parishioners for the
revival of this delightful part of religious worship; we shall soon
return to the subject, by offering some suggestions on the best
method of introducing congregational singing where it does not
now exist, and of improving it in those Churches, where it is ill
performed.

THE CHRISTIAN EXAMINER.

MR. EDITOR,

Will you allow a sincere friend to your undertaking to address to you a few words on the subject of your Magazine. They come from one who is not uninterested in what concerns the prosperity of his native country, and her advance in literature and morals; but who regards both as but of minor importance when compared with that which can alone give permanence to prosperity, and usefulness to literature—sound, practical, and scriptural religion. It is because your prospectus seemed to promise a peculiar attention to this latter subject, that I have felt interested in its welfare. Attached, as I am, to the Established Church, with whose purity and zeal I believe the welfare of this country to be inseparably connected, I rejoice that so appropriate an organ for its sentiments has been found, by which unity may be promoted, misrepresentation corrected, and her doctrines and discipline explained and enforced.

I think, Mr. Editor, that you are peculiarly happy in the period which you have chosen for your publication. There is at present a greater desire for information, of every kind, pervading all ranks of society, than I remember to have existed; the book-

selling business, as you may learn from your publisher, is perhaps higher than it ever has been in Ireland ; circulating libraries, institutions, lectures, either create, or rise to meet the demand for them ; and education, which is penetrating the inert mass of the people, has excited a desire for reading, which is not to be satisfied with such books as formerly composed the library of the itinerant scholar. This excitement is certainly connected with a feverish state of the public mind, produced perhaps by political, perhaps by religious differences ; but I regard that state, as one of those through which the moral constitution of a country must pass, and frequently as preparatory to its settling in health and vigour. In old and balanced governments, these periodical *accès* carry off the evil humours which have been circulating, and when the people have the power of speaking out, their discontent evaporates, and nothing remains behind but the energy which is produced by the excitement. Ireland seems to me to be in something of a similar state, and without overrating the effect of such publications as your's, I cannot but think they may be highly useful in modifying its fervor, and directing its results. It is true that your Magazine may not fall into the hands of the great mass of the population on whom you would wish to operate, but it is equally true, that the reformation of the lower orders never proceeds from themselves—that the inculcation of correct views, speculative and practical, must influence even them by influencing those to whom they are accustomed to look up, and whose conduct, if it would be corrective, must be founded on just principles and directed by just motives. To do this effectually for Ireland, requires an Irish publication of the character of your's :—books which bear the imprimatur of the other side of the channel, must be too much occupied by the important concerns of England, and their authors know too little of Ireland to understand her diseases or to devise their remedy. They know her in the newspaper reports, in the speeches of her interested demagogues, in the foray of the excited insurgent, in the fever and anarchy of faction ; these swim on the surface of her society, and are presented to the casual observer ; but the internal agitation which has raised the bubbles, the real character, reasons, errors, and compensations, to know these requires a residence in Ireland, a mind turned to these subjects and acquainted experimentally with their operation ; the talents required for such a task might be found abundantly in England, the experience which is so essential no where but at home. Let then, Mr. Editor, your publication be eminently Irish. England wants information about us—your publication may be the most influential, as I am sure it will be the most important.—Ireland is interested chiefly about herself ; meet and direct that interest ; meet it by giving sound information, not the garbled misstatements of party but the genuine detail of facts, directed, in writing that detail, with the weight of philosophy and the fear of religion, for as sure as religion is the most universal, the most

influential of all principles, so surely can it, and it alone, be the medium of the real regeneration of Ireland.

In another point of view, I think your publication fortunate,—it has commenced at a time in which Protestant controversy is stilled—little is now heard of the disputes which agitated our Church but a short time since, as to Bible Societies of one character or another—all seem now agreed that the Bible in its unadulterated simplicity is the charter of Protestantism, that to possess and to give it is the duty and the privilege of the Christian;—in like manner, among Church-men, nothing is now heard of the Baptismal controversy—the Church has not spoken upon that intricate question, and pious Churchmen are now permitted to interpret her services by the analogy of her other formularies, the assistance of Scripture, and the light of rational conscience: even the all-absorbing disputes on the Calvinistic question have been silenced; the very names of Calvinist and Arminian have been partially relinquished; and unconvinced as the opponents on either side may be, they have ceased to stigmatise as heretics, those who perhaps use different words to express the same overwhelming conviction of the unmerited mercies of God, and the free salvation that is in the Redeemer. Do not you, Mr. Editor, revive those disputes—let your discussions be those of religion, not of a party, and let the moderation which you have professed in your prospectus be exemplified in your pages.—I know that you will not please the zealots of either side—I know that you will be stigmatised as an Antinomian by one and as a Pelagian by another; but you will have the approbation and support of all who prefer truth to victory, and charity to polemics, of all who wish peace and prosperity to our Zion. Let me not be mistaken; I wish moderation in discussion, and charity to all; but upon some subjects decision is necessary, and firm and uncompromising opposition to the antichristian errors of Popery, and the no less antichristian degradations of Socinianism, are essential to the *Christian Examiner*; whatever tends towards either, whether openly or covertly, must be met and developed, without hesitation and without compromise: this is the fair field of controversy for the Protestant to employ himself in, banded not against the adherents of a common faith, but against the errors which corrupt, or the assumptions which would remove all its foundations.

In conclusion I would say, that I do not think an undue pre-eminence has been given in your first Number to the Roman Catholic controversy. It attracts, and justly, the attention of the religious as well as of the political world; and while in England it largely occupies the consideration of the legislator no less than the divine, in Ireland it has nearly succeeded in displacing every other subject, and silencing every other controversy. Popery and Protestantism are at length fairly opposed to each other; and as has been justly observed, “the Reformation, for the first time, has been felt in Ireland.” You and I, Mr. Editor, cannot hesitate as to which side victory will belong, and it is my sincere wish that your pub-

lication may be made useful in this great cause, by contributing to spread just and scriptural views, not only of Popery but of Protestantism.

I am, Sir,

With best wishes for the success of your Publication,

Your humble servant,

AMICUS.

EXPOSURE OF A MIRACLE-WORKER IN IRELAND, 1662.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

YOUR publication promising to be useful to the public, as a source of entertainment, improvement, and information, affording a place for original and otherwise fugitive essays, and at the same time giving room for the reproduction of the long-forgotten literature of former times—I offer for insertion in your journal, a contraction of a very curious narrative in a very valuable and scarce book, which bears intimately on the past history of Ireland—I mean Peter Walsh's (a Franciscan Friar) History of the Irish Remonstrance, published in the year 1672. The work is remarkable as a valuable historical document, exhibiting in true colours the ambition, insincerity, and attachment to papal assumption, inconsistent with loyalty, of the Romish Prelacy and Clergy of that day. But the work, if it be valuable, is extremely prolix and tedious, being a closely printed folio of eight hundred pages; and the narrative of which I now offer you an epitome, occupies thirty folio pages, and is a detection of a Prince Hohenlohe of that period. It is observable that the Church of Rome has on many great occasions, when some momentous object was to be effected, and when it wished, in order to attain its point, to keep the strongest possible hold in the opinions and respect of the people, got up at those critical times wonder-workers and propheciers. So it was in this instance. Many of the Romish Nobility and some of the Clergy had consented to an oath of allegiance to Charles II. This loyal formulary the Pope's Nuncio objected to, and having gained most of the Clergy to join in the refusal of it, it was found necessary in order to strengthen their cause, to exalt the sanctity of the priesthood, and make it appear that whatever they did was attested by the favour and finger of God; "and thereby" (as Peter Walsh himself says) "those ecclesiastics shall endeavour to persuade the people to continue rigid Papalins, and so stifle any motive or thought of giving a Protestant prince or potentate any more satisfaction than their predecessors had hitherto given." I have not time here to note any parallel of practice, or identity of political views, between

those who latterly got up Pastorini and Hohenlohe, and the miracle contrivers against the Loyal Remonstrance. In some future Numbers, if you will spare me room, perhaps I shall accept of the indulgence, and epitomize some prominent parts of the very curious history of the Loyal Irish Remonstrance. I now proceed to give Peter Walsh's account of Father Finachtuy :—

“The first place and time, I heard,” says Walsh, “of this far-famed wonder-working Priest, was at London, in the year 1657; then and there I saw a letter written from an Irish Jesuit, one Ward, to another Jesuit in London,* Father Hughes, which related how, amidst all the afflictions of the Catholic religion, God from on high had graciously pleased to visit them at last, and confirm their holy religion, by raising a wonderful man amongst them, James O. Finachtuy, and had gifted this man most extraordinarily—he dispossessing devils, and curing all manner of disease, insomuch that he had often 1,000 and 2,000 following him through bogs and desert places, where he retired from the persecution of Cromwell; so that Priests enough could not be had to hear the confession of the great multitudes who were drawn to repentance by the example of his life and the wonder of his works;—justly, therefore, next to St. Patrick, he was counted the *Thaumaturgos* of Ireland. And as this man of God was in one view the greatest comfort to all Catholics, so on the other he was a terror and confusion to heretics, who clearly saw that they now must fall, God having raised an enemy that they could not overcome—conquering men's conviction, and compelling their consent, by signs, and works, and wonders.”

Peter Walsh proceeds to state how anxious he himself was concerning the truth of these asserted miracles, as being such a confirmation of his religion; he therefore determined to set about a most industrious search. The first person he made enquiry of was Father Bonaventure O'Malachlin, a Franciscan, who was on his way to Spain, and he confessed that neither he, nor any of the grave Churchmen of his acquaintance had any opinion of his miraculous powers, and he said that Finachtuy was a most ignorant creature, and that most of those who seemed to have been cured, relapsed soon after into their former diseases.

Walsh did not hear farther of this wonder-worker until the year 1662, when he went to Ireland in company with the Duke of Ormond; and he then received from the Duke a particular order to look after Finachtuy, who at that time was in progress through the four provinces of Ireland, dedicating and blessing holy wells. Wherever he went he was received with honour and admiration by the Nobility and Clergy. At Clonsilla, within five miles of Dublin, a vast number of people thronged to him, so that some were actually trodden to death. Still Walsh could not find any one

* It is curious to see how at all times, and in every instance, the Jesuits are at the bottom of these matters.

upon whom he could rely, who could assure him of a real cure performed by the man, until he met with Geoffry Brown and Richard Belings, two Catholics of good repute. Walsh knowing these to be no bigots, but worthy of much credit, therefore was pleased to hear Belings say he believed; but when questioned, he said that though he had been at Clonsilla, and was touched and prayed for, to cure his gout, yet he had fits of it since, but not so powerful. Brown declared that in Cromwell's time he was present in a wood in Connaught, where he cured a cripple in the presence of a great multitude—and the cure was thus performed: The cripple being laid at the feet of the Father, he prayed and signed him with the sign of the cross, and he bade him get up, which the cripple did not; then he bade one of his assistants to raise him up by force, and hold him stretched out, and forcibly keep him so for some time; the assistant did what he was desired, and the cripple cried out he was in torture; then the Father bade him be let down, and again he prayed and crossed him, and he was asked whether he felt any pain, and he said no; and then he stood up alone, and walked, and praised God.

This relation of Mr. Brown's had a strong effect on Walsh, and Mr. Belings was so confident of his miraculous powers, that he prayed the Lord Lieutenant for a pass for him to travel through Ireland; but the Lord Lieutenant could not be induced to believe him any thing but an impostor. "But," said the Duke, "if Father Finachtuy comes to Dublin, and does even one of the incredible number of miracles reported of him, he shall lie in my own bed, here in this Castle, and be as safe and free as I." "But," said he in conclusion, "look you, Mr. Belings, to it, that instead of acquiring honour and converting Protestants by bringing this miraculous man here, you will expose him to prying eyes; you will set him before men not willing to be deceived; you will make him an object of scorn and mountebankery, and yourselves ridiculous for your credulity." Belings did not bring him up to Dublin at that time. Walsh next hears of him in London, performing at the Popish Chapels in that City, and even at the Queen's, in St. James's Palace, and that he was curing the deaf, the blind, the halt; and Walsh says that he was brought to London to cure a Portuguese Countess, who was blind; but it did not appear she was cured. Walsh next hears of him being in Dublin, where he landed from England, bringing over with him a woman, who he said was a demoniac, and he gave out that he would in Lord Fingal's house dispossess her, and he would do it to prove the truth of the Catholic religion. But some demanding a visible sign and proof that she was possessed, and of her dispossession, he could give none, and utterly failed, to the confusion of the Roman Catholics, and the laughter of the Protestants.

The narrator proceeds to say, that he ascertained that he received money and valuables in great quantities, and Father Dominic Dempsey, of the Franciscan Convent at Clane, affirmed that he was a cheat, and that his way of exorcising was to get a multi-

tude of people into the fields, and single out some young woman, who he said was possessed, then he would box and bang her, so that for very shame she would confess that she was possessed; and that he had acted thus at Donadea, and that a young woman at confession accused herself very pointedly of being shamed into an acknowledgment that she was possessed. Walsh says he enquired at Lady Dongan's, at Castletown; and Lady White's, at Leixlip, and he there found that he was in credit; and some at Castletown affirmed that he had in their presence restored a cripple to going, and a blind man to seeing, "and persons of Leixlip told me that in that town he had entirely quieted a woman who was possessed, and so mad, that she would walk on the ridges of the houses; and yet I must confess," says Walsh, "that Father Garret Cavanagh, the Parish Priest of Castletown, was not satisfied, for said he to me, 'Finachtuy used other helps than crossing and praying, for he used to lie down upon, and stretch out by main force, the hams of the cripple, so that by main strength he stretched the sinews and removed the impediments that hindered the lame from stretching his limbs. Besides (said he) neither blind nor lame were perfectly cured; the blind saw not clearly, nor did the cripple walk freely, but so as that they would soon relapse again. Still, so strong was this man in general credit, that a young Protestant lady who was cured of an inward pain in one of her limbs by him, read her recantation.'" Walsh now comes to relate his own personal knowledge of the man and his miracles. The first time he met him was in St. Audeon's Arch, in Father Aylmer's chapel, and then Walsh told him all he had heard concerning him, and how unsatisfied he was concerning his miraculous powers. Whereupon Finachtuy fully asserted his gifts,—declared he was God's instrument for the confirmation of the Catholic faith, and the confusion of Dissenters,—and that when in London he made a challenge through the Duchess of Aubigny to the Protestants, to pitch on persons affected with all manner of diseases, their complaints certified by physicians; let them be brought to Protestant Ministers, to be cured by their prayers, and that when they failed (as they needs must) let them be brought to him, and he would cure all. Walsh here remarks, that he now felt some shrewd suspicions; he began to scruple at his want of humility and simplicity—"for," says he, "I never read of any saint that put himself so freely, so purposely, in all places and on all occasions of working miracles, or undertook so boldly where so little need was. But still I checked myself."

Walsh enquired of him how long he had this power; he said long since; and on being pressed for the particular time, he said it was before his taking orders at all; and on being further pressed for the particular occasion, on which he experimentally found that he was endowed with miraculous power, he demurred a little, and then said: "I had a brother of my own, whose breeches the devil stole away at night, whereupon I took a book of exorcisms, and thence read a prayer over him, which was so effectual; that

the devil restored him his breeches ; and this was the first occasion and particular you demand." "On hearing this," says Walsh, "I could hardly refrain from smiling—from thinking many things I could not. However, I gave him thanks for his candid answer, and promised I would obtain leave from the Lord Lieutenant for a public trial of his miraculous powers." Walsh afterwards expressed his great fears for the result of this public trial, but says he did not object or oppose it, lest the bigotted Catholics should say he was unwilling to have their faith confirmed by miracles ; and then he relates how, while waiting for the Lord Lieutenant's return to Dublin, in order to obtain leave for a public display of his miraculous attestation of the truth of the Catholic faith, he had often witnessed his mode of curing the people privately in his own apartment. Some twenty or thirty were admitted of the multitude about the door, and he began to exorcise, and cross, and pray over each individual, as confidently as if he were St. Peter, or even the Saviour. Some complained of the head, some of the back, some of deafness, some of weakness of sight, but none had any visible disease nor complained of being possessed with devils, except one whose eyelids were almost closed, and a girl who said she was troubled with fairies. His prayers and exorcisms were short and without book ; his crosses he began first in the limb that ailed, from thence having drawn the pain, he followed it wheresoever it went, with crossings and prayings ; when after some time the patient said he was cured ; whereupon he desired him to go to the corner of the room, and fall on his knees, and give God thanks.

Walsh, anxious to see a blind boy taken in hand, (for the rest in the room seemed to have no visible disease,) caused this lad, who was stone blind, to be brought to Father Finachtuy. The Father crossed his eyes, made a short prayer, placed a white handkerchief before him, and asked him if he could see ; the boy said "No." He again prayed and crossed, and brought the boy nearer the light, and put up the handkerchief before his eyes ; and being again asked, the boy said he could not see ;—whereupon Father Finachtuy turned carelessly from him, and went to practice on another person, who had no visible disease or evil.—He then went to perform on the girl possessed with fairies ; but before he began with her, he brought her into a private room, and would not permit Walsh, though a Priest, to go along with them, and after some time he called the people in, and the girl was found sitting in a chair before an open window. Finachtuy stood over her, crossing and praying, and after he had signed her several times with the sign of the cross, on the head, face, &c. he asked her where she felt her evil, and upon her answer, "Now in my neck, now in my side, now in my arm," he pursued the spirit from limb to limb with crosses, and still he demanded where she felt the spirit ; and sometimes, when she said she felt nothing, he said she lied, and he boxed her ; and so he went on boxing and crossing, until he pursued the spirit to her foot ; then

he rubbed her foot with his own, and after a few minutes he cried that he had at last drawn the fairy to her toe ; and then he bid her look steadfastly to the window, and see whether any thing flew out ; and if she did not answer, he threatened her, and then he demanded did she not see a great mountain afar off, and black ugly fellows thereon, fighting, and killing, and chopping each other to pieces, and throwing one another into the fire ; and when she answered yes, he fell to again with his conjurations, and he gave aloud a special command to ten thousand devils, enjoining them to come up from hell, and carry away home the evil spirit that was vexing this creature of God. Still he confessed the devil was not subdued, and at length, after tiring himself, and wearying the spectators, he asked the girl was she well ; she said, yes ; he told her she lied, and desired her to come again, that he might take more pains with her. Walsh then tried the power of Finachtuy on himself, to cure a scurvy he was afflicted with ; and declares he tried his powers with humility and resignation, but they totally failed ; and though the failure thus took place with respect to himself, yet Walsh assures us he remained without prejudice or disaffection towards Father Finachtuy. The narrator then proceeds to detail the circumstances of the public trial of his miraculous powers, which he challenged before the Lord Lieutenant ; and Walsh says, the Duke was extremely unwilling to have this public trial, inasmuch as it could not but end in the open shame of the Catholics ; yet his Grace gave way to the importunities of Walsh and others, and therefore his Grace desired Walsh to go to Finachtuy, to know whether he excepted against curing any kind of natural disease, and the Father answered that he would shew before the world, that he could cure all diseases, and thus prove that the Catholic faith was the only true road to salvation, and he was ready to cure miraculously any number of Protestants who had been given over by Protestant physicians, and prayed for by Protestant Bishops and Ministers, but had not been cured, nor were curable by them.

Whereupon the Lord Lieutenant ordered him to be ready in three days ; but before that time was expired, Finachtuy came to Walsh's lodgings, and said he must go off to Connaught ; this was early in the morning, and he complained of sickness and weakness ; and while he was in Walsh's apartment, in came Sir William Petty and Mr. Robert Southwell. Walsh did not expect to see these gentlemen, and supposed they were come to visit himself, but in fact they came from his Excellency, to inform him that things were ready, and several sick and diseased persons provided, for the trial of Priest Finachtuy's miraculous powers, and they brought the Duke's request that Walsh might fix the hour and place for trial. These gentlemen seeing a strange person present, enquired who he was, and Walsh said it was the very man they wanted ; wherefore Sir William thus addressed him :—" Father, I have had a longing desire to see you : as for myself, I am, concerning religion, a sheet of white paper, and

you may write on my soul what you please, as to the way of worshipping God, provided you attest that way by plain miracle; and therefore if you do by prayer remove this wart from my finger, I will at once declare myself of your religion."

Wherefore Walsh interposed and said, that this should not be, for such would be a temptation of God; and that he, Sir William, must, if he expected miraculous favors, bring faith with him, as he could see by consulting the sixth chapter of Mark. Upon which Sir William called for the passage, and when he had read it, he gave over desiring to have his wart removed; but he accosted Finachtuy again, and said, "Father, I have an infirmity, I am purblind—if you will cure me of that inconvenient distemper, I will humbly and religiously acknowledge, as I ought, that God is merciful, and his wonderful hand is here." Whereupon Finachtuy says, "Let us try"—and he advanced a few steps, and fell on his knees, with his face towards the wall, and then he turned to Sir William, and audibly prayed, and crossed his eyes, and invoked God to cure him; and here the two gentlemen asked Walsh what they should do, and Walsh desired them to pray to God to encrease their faith, and with full repentance for past sin, and effectual resolution for a new life, to beg of God, by the passion of his dear Son, to take away their incredulity and other sins, that might obstruct the good man, who was now preparing to practice on, and invoke the name of the most high God over Sir William Petty. Whereupon the two gentlemen fell on their knees, and devoutly prayed. Father Finachtuy then rose, a Stole was put about his neck, and he took the aspersorium to sprinkle them with holy water. Sir William was then placed standing between the father and the light of the window, and the father fell a crossing his eyes, saying aloud a short Latin prayer, and then a prayer proper only for the eyes; and then he bade Sir William take the Bible, and see whether he could read at the same distance other men could. Sir William took the book, and he was so anxious and hopeful for amendment, as he said himself, that at the first opening of the book he thought he read better; but he soon found his error, and said so to Finachtuy; whereupon he began to cross again, but to no purpose; he then arose, took off his Stole, took his hat, and sat down at the fire, with his back turned to the company, as unconcerned as possible. Sir William perceiving that nothing more was to be expected, put on his hat and came to the window to me, and asked me had I ever read any thing in necromancy; I said, no: truly, said he, no more have I, until within these two days I lighted on a book, which I have now to shew you, and in it is the very Latin prayer that the priest has used on my eyes; and so saying, he took an octavo book out of his pocket, which professed to treat of necromancy, and was written by Frater Petrus Lombardus, minor in civitate Alexandrina; and turning over the pages, Walsh himself met the very identical prayer Finachtuy had just used. Whereupon Sir William spoke to this purpose: I myself

will lay one hundred guineas, that if there be a parcel of people assembled in a field, (for I understand it is there that Father Finachtuy desires to assemble such a multitude,)—I will engage on my wager to cure as many as he. Father Walsh, the mystery of the matter is this, when many are assembled, it is one hundred to one but one person out of the multitude may find on that day a cure; some cause may operate to cure naturally some individual, and if some one person is thus made better, the miraculous man is cried up, though all the rest that came to be cured were never the better; with those not cured, it is ascribed to their want of faith, and not to any deficiency of power in the holy man. All which this Finachtuy having found to be true, he has commonly taken advantage of. And so Petty and Southwell departed leaving Walsh a loan of the book of necromancy, but without taking leave or noticing Finachtuy.

This was the last trial that Walsh saw made of the man's miraculous powers. Walsh then went to the Lord Lieutenant and confessed that Father Finachtuy was anxious to go away without the public trial. Nay, then, says my Lord, he is certainly an impostor; if, after having thus put us to this trouble he will now depart without doing any thing or abiding the test he himself so called for.

Walsh then went to Finachtuy, to try and induce him to abide the trial, and entered into conversation with him on matters irrelevant to his miraculous power, and particularly concerning the Loyal Remonstrance, *for great use had been made of the man to cry down the Remonstrance, and the Clergy who supported it.* But upon Walsh asking him concerning it, he said, he never had read it, but requested now to read it, and having done so he said he would sign it as he approved of it: but Walsh said, "Father, I would advise you not to sign it until your public trial is over; for, says Walsh, if you fail in performing your miracles before the public, the people may impute your failure to signing the Remonstrance;" and then Walsh told him, that that very evening he had received an order from the Lord Lieutenant that every thing was ready to commence his work on the morrow, and that the Protestant Doctors were prepared to bring the sick to the place he should choose. The moment Finachtuy heard this he shewed evident marks of trouble of mind, and at once said he could not stay, he must be off to-morrow for Connaught, that there was a horse for him in town to carry him off, and that he had an opportunity to go free of cost,—besides, he said, he was not at all well, and that it required perfect health of body to go through the work of exorcising, and that he must first look to the recruiting of his health and strength, and that when he had recovered in his native air in Connaught, he would return and give the Duke of Ormond satisfaction. Walsh remonstrated, and reminded him how often he had advised him not to make the challenge, and said his now drawing back would offend the Lord Lieutenant, and greatly injure the Catholic cause, and he offered, if he would stay to stand the trial,

that he would at his own charges procure him a horse to carry him home; and as for your health, says he, you look strong, can eat well, drink well, sleep well; besides the journey of 100 miles must be more fatiguing than exorcising, for the world cannot be brought to believe that there is any necessity at all for your vehemence in bawling, or blowing, or boxing, by which you try to effect your miraculous cures,—in a word, if you go now both Catholic and Protestant must take you to be a very *impostor*. To which exhortation Finachtuy said, “then I *will* stay, and appear without delay,” and he had no sooner said so than he cried out, “Oh, that I had again those two possessed women the Jesuits brought me the other day;” and he again asserted that by God’s grace he would not fail to appear, and then Walsh left him in his own apartment, gave him up his own bed and a servant to attend him, and went to sleep in his oratory, which was above stairs. Next morning before day he came up to Walsh’s room accoutred for a journey, and said he must be gone, he was not well, he had sweated so the night before that he had wetted the sheets through, and that he must and would be off that morning for Connaught, and he desired Walsh to make his excuse to the Lord Lieutenant. Walsh then besought him to write his excuse to his Excellency, but he declined it, declaring he was not expert at writing, whereupon Walsh seeing him resolute to go entreated of him to proceed on his journey quietly, and not to have any meetings or attempt any miracles on the road, and he gave him fourteen shillings towards his journey.

Walsh concludes his account of this man by calling on the Nobility and Clergy of the Romish persuasion to vindicate their Church and themselves from the scandal and ignominy of encouraging such vile impostors, and in a note he refers to two other Priests, who about the year 1644 were cried up for miracle-workers; one an Augustinian in the County of Carlow (his name was not Doyle,) a nonsensical ass—the other a Franciscan in the County of Wexford, his name Father Anthony Stafford, a gentleman by birth, a man devout and good, who, though the people cried him up as a worker of miracles, yet he himself gave no countenance to their reports.

NOTE.—Concerning the Duke of Ormond, (the Lord Lieutenant mentioned in this narrative,) Charles O’Connor, a Roman Catholic, says, that he was one of the most heroic, one of the most loyal and honourable men that our native country ever produced. He knew well that the lower order of the Irish are infected by a vitiated taste for every thing out of the ordinary course and the common experience of men, that a mysterious Priest will be attended to by them with greater faith than the most obvious and natural representation, that a designer who means to mislead them has only to tell some strange thing which they can only half comprehend, that they like to gaze at some visionary gleam, half light, half darkness, half pleasing, half terrible, the ghosts of *Rath Cruachen*, the midnight footsteps of something invisible, the shrieks of a spirit in a fog, the scream of the banshee of O’Connor Don.

For a character of Peter Walsh and his history of the Loyal Irish Remonstrance see Rev. Mr. O’Connor’s Historical Address, page 137.

CLASSICAL COINCIDENCES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—Meeting a short time since with an article in your respectable contemporary, *the Christian Observer*, containing instances of parallel passages extracted from the Sacred Scriptures and some Classic Authors, I was reminded of some similar examples, principally from Horace, contained in a paper drawn up by a pious and learned friend, which I have extracted, and send you. I have been induced to do this, not from their novelty or value, but in the hope that the more practised students of the Classics may be led to notice the coincidences, which they can scarcely fail remarking in the course of their reading, and that the younger may be incited to compare the most elevated efforts of uninspired genius with the simple Word of God. This employment will throw a sacred halo around their classic labours, and reward them by exhibiting, as of old, the oracles of Heathenism bearing involuntary testimony to the Son of God.

I am, Sir, &c.

S.

Palmaque nobilis

Terrarum dominos evehit ad Deos.—HOR. ODA. lib. 1. 1.

Now they do it to obtain a corruptible crown, but we an incorruptible.

1 Corinthians, ix. 25.

Integer vitæ, scelerisque purus

Non eget Mauri jaculis neque arcu.—ODE 22.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.—Psalm xci. 9. 10.

Ergo Quintilium perpetuus sopor

Urget? * * *

Tu frustra pius.

Ode 24.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.—1. Thess. iv. 13.

Latius regnes, avidum domando

Spiritum, quam si Libyam remotis

Gadibus jungas, et uterque Pœnus

Serviat uni.

Lib. 2. Ode 2.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. vii. 32.

Omnes eodem cogimur: omnium

Versatur urna, &c.

Ode 3.

And as it is appointed unto men once to die, but after this the judgment.

Heb. ix. 27.

Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Then shall he say also unto them on the left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.—Mat. xxv. 34. 41.

Indomitæque morti.—ODE 14.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying which is written, Death is swallowed up in victory.—1 Cor. xv. 54.

Otium Divos rogat in patienti
Prensus Ægæo. Ode 16.

Come unto me all ye that labour and are heavy laden, and I will give you rest.
Matth. xi. 28.

Comfort ye, comfort ye my people, saith your God.—Is. xl. 1.

Utcunque mecum vos eritis, libens
Insanientem navita Bosphorum
Tentabo, &c. Lib. 3. Ode 4.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.—Ps. xxiii. 4.

Quid leges sine moribus
Vanæ proficiunt. Lib. 3. Ode 24.

Wherefore ye must needs be subject, not only for wrath, but for conscience sake.
Romans xiii. 5.

Fortuna—Nunc mihi, nunc alii benigna.—Ode 29.

Let your conversation be without covetousness, and be content with such things as you have; for he hath said I will never leave thee nor forsake thee.—Heb. xiii. 5.

Lucem redde tuæ, dux bone, patriæ;
Instar veris enim vultus ubi tuus
Affulsit populo, gravior it dies,
Et soles melius nitent. Lib. 4. Ode 5.

And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. xxi. 23.

Jam nova progenies.—VIRG. ECL. iv.

Thy people shall be all righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands; that I may be glorified.—Is. lx. 21.

Pacatum qui reget patriis virtutibus, &c.

Give the king thy judgments, oh God; and thy righteousness to the king's son.
Ps. lxx. 1.

Occidet et serpens.

And he laid hold on the Dragon, that Old Serpent, which is the Devil and Satan, and bound him a thousand years.—Rev. xx. 2.

REVIEW.

THE LATE BIBLICAL DISCUSSIONS.—VINDICIÆ LAICÆ.—DEFENCE
OF RELIGIOUS LIBERTY.

(No. II.)

Our Readers will recollect that we closed the article in our first Number, which we took leave to denominate a Review of the late Bible Discussions, with specifying what might be considered as the more remote causes of that spirit which has lately worked amongst the Irish Priesthood, and impelled them into controversy. It shall be our object in this our present Number to state, as briefly as possible, the proximate and immediate causes which led to those discussions, and we trust that it shall be made to appear that whatever have been the results of these conferences, neither the Protestant

Clergy in general, nor the Religious or Education Societies in particular, were desirous or instrumental in bringing them into existence. We are well aware that the impression has operated on many, that Protestant Clergymen working for and with the Religious Societies were the challengers and instigators, and we find that this prejudice dwelt so powerfully with a personage of high station and talent as to induce him to maintain before a Committee of the House of Lords, that much of the irritation and ill will, that pervades the respective parties in Ireland, has been called into existence by the operation of the Bible Society, &c. &c. instigating and promoting those controversies. In removing this unjust impression we would anxiously remark, that the Societies in question have all of them had near twenty years establishment in Ireland, and we are free to maintain that just the same principles and motives which twenty years ago called them into existence still actuate and uphold them.

With regard to the Bible Society, or the Sunday School, or the Capel Street Association Society, appeal is confidently made to those who have for years attended the General or Committee Meetings, whether in any speech or written document the Church of Rome was ever adverted to, except in terms of respect and Christian charity, or whether the errors or practices or assumptions of its Clergy were ever commented on. Indeed, to us, who have habitually attended the Annual Public Meetings of the Societies in question, it was a cause of much admiration how perfectly clear the respective speakers on these occasions kept from even alluding to the Church of Rome. The object of the Bible Society being simply the diffusion of the Holy Scriptures, and the object of the other Societies being the Scriptural education of the people, they were wise enough to look with a single eye to the great point in view, nor was it consistent with common prudence to cause irritation or provoke opposition, by treading aside into the mazes of religious controversy. They knew the word of God was a lamp to the feet and a light to the path, and would lead of course to the truth that would make the people free, to that truth as it is in Jesus, to that faith which purifies the heart; but whether this truth lay on the side of Protestants or of Roman Catholics they presumed not to pronounce; enough for them was the assurance that the Holy Scriptures would make wise unto salvation, through faith which is in Jesus Christ, and "were profitable for doctrine, for reproof, for correction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works."

We would further observe, that the same spirit and the same economy of management operated with the Kildare Street and Hibernian School Societies. The one, assisted as it is by Parliamentary grants, the other depending entirely on private support; the fundamental principle of both Societies has been, and shall ever continue to be, that the Holy Scriptures without note or comment shall be read in their schools, and that no catechism or doc-

trinal exposition whatever shall be introduced ; each Society declaring expressly a disinclination to proselytism, and establishing the rule that the teacher shall be dismissed who, acting in his capacity as school-master, shall attempt to interfere with the religious profession of his scholars.

The Hibernian Society, in publishing their Eighteenth Annual Report for the year 1824, thus speak :—"In referring to the increasing opposition of the Roman Catholic Priesthood, the Committee consider it a topic which they approach with reluctance, with regard to the loose and indefinite charge of proselytism so frequently alleged as the ground of opposition. Your Committee might meet the objection by proof, drawn from eighteen years acquaintance with the country, that the hostility they now complain of is directed to education in the abstract." A little farther on the Committee report that proselytism forms no part of the Society's system, and they maintain that there is not a School in the Society's connexion where the parents of the Roman Catholic children would not readily bear testimony to the good faith kept in this instance by the Institution.

And the same Report, observing on the correspondence of its agents, remarks, "There is one other observation which the Committee would make on those parts of the Appendix which are occupied with relations of reported conversions,—on this occasion the Committee would remark that such conversions as are contemplated by the Hibernian Society are as applicable to Protestants as Roman Catholics, and are uniformly described as consisting in a religious and moral transformation of character, never in changing the mere ceremonial of one church for that of another. With respect to such charges as are authenticated by the criteria of Christian conversion, whether they take place in the case of an ignorant Roman Catholic or an equally ignorant Protestant, the Committee are ready to acknowledge them to the honour of that grace which is the efficient cause of the Society's success in every object which is contemplated by its supporters."

With the same anxiety the Kildare Street Association put in the same disclaimer of proselytism, and as far as human prudence could provide against it, we consider that they acted. On the Committee of this Society as many Roman Catholics as were willing to act, were admitted, and two most respectable Roman Catholics, Messrs. Donnellan and Daly, were appointed as the Inspectors of its Schools ; and the Report of the Society declares, that "Mr. Donnellan assures us, that he would not act as Inspector were he not convinced that they had the intention *only* of giving education without proselyting, and that as far as he had known, the Society had endeavoured to interest the Roman Catholics in every possible way consistent with the laws, and that he had applied to the Roman Catholic Clergy for information on the subject (the charge of proselyting), and never met with any thing like proof of the assertion."

Thus we think we have fairly made out the case, that the So-

cieties above mentioned had given no provocation for a change of conduct towards them on the part of the Roman Catholics. That the Bible Society, true to its single and original purpose, forced its bibles on no man—that the Education Societies also adhered to the principle of their formation, and simply wished to promote that only desirable education amongst a people which is founded on the word and will of God, and only aimed at that Proselytism which turns the sinner from darkness to light, from the power of Satan unto God. It is not our business here to treat of the kind of Education patronised by Priests and promoted by hedge schools, which the Societies in question wished to modify, if not to supersede.* It is not our object in this article to develop the total want of system, order, and decency that pervaded Irish Schools—the worthlessness, not to say impropriety, of the books used—nor the incapacity and want of character of the schoolmasters.—This information has come before the public in too many shapes not to be notorious,—we therefore are now to consider what new impulse was communicated to the Roman Catholic Priesthood, which stimulated them to change their tactics, and resort to open and violent opposition, and to intrusive and concerted attacks on meetings, which hitherto only met with their silent and perhaps sulkily disinclination. And, primarily, we are induced to attribute the explosive system to the new and potent energies communicated to

* We cannot refuse ourselves the satisfaction of extracting from a publication by the Rev. Wm. Lee, of Cashel, in a tract which is called, “*A Manual of Religious Instruction, for the general use of the Poor of Ireland.*”—“The system heretofore pursued has been a bad one for it has not been founded on religious principles, not sufficiently associated in all its stages with the fear and love of God; and few, I believe, will be now found hardy enough to deny that Education if not connected with the hopes or fears of Religion must prove a curse and not a blessing. For increasing as it does the intellectual strength,—it provides no moral restraint for man, it gives him only a greater capacity for mischief, it gives only another hand to do evil. But besides this fearful aspect of the character of that Education which has hitherto prevailed in this country, let us recollect what are the instruments by which that system has been carried on, and it will be found that the teachers in Ireland, generally speaking, have been of a very inferior order indeed. A wretched mendicant boy, under the well known appellation of a poor scholar, (a being, I believe, peculiar to Ireland) who has for years been begging his bread from door to door, and his learning from hedge to hedge, at length opens his miserable trade, and becomes a teacher of youth; and shall we wonder if ‘a little learning proves a dangerous thing,’ dangerous to its possessor, dangerous still more to those whose misfortune it is to become partakers of it, under the self-appointed master. Let us look to the judicial records of the memorable year, 1798, or of that half extinguished insurrection which has left so deep a stain on the moral character of Ireland, and we shall find that they teem with convictions of school-masters, and that such have been found the chief leaders, instigators, and fosterers of sedition and rebellion: even from the parish where I lately acted as Curate, two schoolmasters, whose schools I have often seen crowded almost to suffocation, have been lately transported under the Insurrection Act. Can we then be surprised if such a system working by such instruments, hitherto prevailing in Ireland, has retarded the advance of her people to moral worth or intellectual eminence?—Can we wonder if her moral, like her natural soil, though most fertile, should still prove, through the unskillfulness of its cultivation, the least productive in the world; or can we be surprised if those who have so long sown the wind shall still continue to reap the whirlwind.”

Popery all over the world—we see a revival of Jesuitism—we see a simultaneous revival of offensive operations against Protestantism—we see Priestly influence exerting again a potent sway in the courts of foreign governments—we see it quenching the light of knowledge and liberty in Spain—we see it ramifying through France, and often forming to effect its ulterior measures the monstrous and mischievous alliance with Infidels and Jacobins—we also have seen lately the introduction of Jesuits in Ireland, where they have been received with unanimous respect, undivided encouragement, extended settlement and accommodation, not a single voice raised against them, no Pascal to expose their monstrous doctrines, no Arnaud or St. Amour to detail and dissuade from their ultra-Papal assumptions. But not alone to the general and renovated energy of Popery are we to attribute this change in the Priesthood of Ireland; we can also account for it in the inauspicious coalition of lawyers and churchmen. Priests and scribes combined of old against Christ, and priests and lawyers now combine against the Bible. It is not the first time in Ireland that this unholy alliance has taken counsel together against the peace of the land. It is not the first time that lawyers have been duped to support the Hierocracy that has been for centuries the bane of this country, and lawyers ere now have assisted the clergy in dry-nursing the land, and Roman Catholic laymen have tamely looked on and witnessed Priests,

’Twixt prince and people close the curtain draw,
Shade them from light and cover them from law.

Sir John Temple attributes the rebellion of 1641 to the allied influence of priests and lawyers; and were it not for the present unexampled prosperity of Great Britain, were it not for the recollections of Waterloo, perhaps the same dramatis personæ might get up and exhibit to the world such another tragedy. Therefore, as there could be now no meddling with cold iron, there might, in order to keep up exasperation, be a strife of tongues if not of swords; as there was logic and licence enough, as Milner was ready written, and Maynooth nothing loath,—and the New Commissioners of Education were on the spot to witness the set-to.—The sooner the lists of controversy were opened the better, and occasion was taken of the visit to the South of Ireland of a Deputation from the London Hibernian School Society, who came on purpose to form and confer with Auxiliary Societies in Munster, and a concerted intrusion and attack were made on their Meeting. In vain were the intruders informed by Captain Gordon and the Hon. Mr. Noel, (the gentlemen composing the Deputation,) that they desired no discussion—that they sought no conference with any but those invited to their meetings and known to be friends to the object of their mission. It happened about the same time that this Deputation arrived at Cork, that the regular Annual Deputation of the Bible Society was on its Circuit in the same quarter, and whether mistaking the Meeting for the English

Deputation, or whether considering it, as all one who or what they attacked first, on the 16th of June, 1824, an orator of the name of Sheehan appeared at the Bible Society Meeting, at Clonakilty,* to oppose and interrupt the assembly. It appears, however, that this assault was rather premature; the forces though enlisted were not quite organized; and the orator, who is connected with a Popish newspaper in Cork, received little support from his party; he was unsupported, whether from shame at his shabby appearance, or whether overcome by the powerful reply of a Clergyman present. The Deputies of the Bible Society therefore proceeded unmolested from Clonakilty to Bantry, where three or four respectable Roman Catholic inhabitants attended the Meeting held in the Church, without any symptom of dissatisfaction. The same might be said respecting the Bible Society Meetings at Ennis, Limerick, Nenagh, &c. &c.

The great interruption that took place occurred in Cork, on the 26th of August, at the Fourth Anniversary of the Formation of the Munster School Society; and the opposition, the intrusion, and the determined insults offered to the Meeting and the cause there advocated, were a fair specimen and a promising prelude to the numerous tumultuous discussions that subsequently took place in Ireland. Having thus detailed what we consider the remote pre-dispositions and proximate causes of the Biblical Discussions, it shall be our employment now, and in a few subsequent numbers, to review the mode in which these discussions were conducted, and to remark on the arguments, the sentiments, and the

* The following were the counter Resolutions prepared by Mr. Sheehan, at Clonakilty—we insert them as a specimen of the spirit in which the opposition to the Word of God commenced:—

1st, That though we piously believe in all the statements of the Old Testament, we do still conceive that many of those statements deserve to be admired rather as the genuine records of a sensual people, than as the daily lessons of a Christian and *Spiritual* generation.

2nd, That we could particularize many of those statements, but that a sense of public decency, and a regard for the young, the weak, and the unenlightened of this Meeting, peremptorily forbid it.

3rd, That though we firmly believe in every part of the New Testament, we do still consider that there are many passages contained therein *difficult of Comprehension*—that as the Word, *when spoken*, was misunderstood by the Jew, so, *when written*, it may be misconceived by the Christian—and that the indiscriminate use of either the New or the Old Testament, without reference to age or sex, note or comment, may but lead to fanaticism and infidelity.

4th, That in England, the centre of Bible operations, and the test of their utility, fanaticism and infidelity have increased with the indiscriminate use of the Scriptures—the people of that country are now more incontinent than ever—dishonesty is spreading rapidly among the lower orders—the state of the criminal calendar in many places has been horribly appalling—and fanaticism has found the Bible there for its prop, and infidelity for its parent.

5th, From the foregoing considerations, that, while we revere the Sacred Scriptures as a valuable deposit in the Church of God, and because we so revere them, we do entirely discountenance their indiscriminate circulation, as theoretically wrong, and practically injurious.

Extracted from Church Missionary Register for July, 1824,—page 287.

conduct of the parties concerned, where we consider them worthy of public re-consideration or honest animadversion. And here we would remark, that at the Cork discussion was particularly observable, the new coalition between Priests and Lawyers; it was quite evident from their intimate union of counsel and purpose, that under a mutual agreement the Lawyers should assist to put down the Bible, provided the Priests took in hand to set up the *Rent*; thus both objects were aided, and thus started into operation Political Priests and Theological Lawyers.

Let us now see whether the priesthood in their anxiety to withhold the *Bible* from the people were great gainers by the assistance they received from their legal auxiliaries.

We conceive that the line of argument adopted on this occasion by the coalesced Lawyers and Priests was an allowance that the people wanted education, but they objected to a Scriptural system, inasmuch as that the reading of the Bible was mischievous, being, in the first instance, an immoral book which superinduced immorality amongst its readers—and, secondly, that it generated fanaticism and superstition; thirdly, that it produced sects, divisions, heresies, and contained no effectual rule or authority whereby these divisions could be allayed, and a multiplicity of errors reduced to the unity of truth. We consider that under these heads the objections to the diffusion of the word of God may be classed: and as the first objection, namely, the immorality of its tendency was commented on in the Cork discussion *particularly*, and we are glad to say exclusively, it shall now be taken in hands as the first object; and on this subject the Rev. Mr. Falvey thus speaks: ‘He, as a minister of religion, wished to see immorality at an end—no one was more anxious than he for such a diffusion of knowledge as will produce that effect; but he wished to ascertain if the professed benefits of the Institution do actually arise. He would ask the ladies and gentlemen present, if the indiscriminate use of the Bible be generally granted, must it not be productive of evil? He then adverted to a passage that he esteemed objectionable; * (*great disapprobation was expressed*) he explained away the question by saying, that he meant nothing improper, but that he merely meant to direct attention to the chapter, which certainly was improper for general perusal.’

Let us now hear what his eloquent coadjutor, Mr. Shiel, who is not only a Lawyer, but also a writer of tragedies, says on the same subject. “He would not abuse the liberality and kindness of his auditors by entering at large into another topic, upon which, before women it might not be delicate to dwell; he alluded to the many passages in Scripture which were written with such force, and he might say with such nakedness of diction, as render-

* We have the authority of a person present on whose veracity we can rely, to state, that Mr. Falvey in citing the v. ch. and 15. verse of the Canticles, in order to show the impurity of the Sacred Word, misquoted the Doway version, in all appearance to heighten the alleged indecency of the passage.

ed them unfit for indiscriminate perusal. There were parts of the Old Testament in which images of voluptuousness were presented to the mind on which the imagination of a youthful female ought not to be permitted to repose. To those passages he would not of course refer, or point out the forbidden fruit, but he would venture to assert that the Odes of Anacreon did not display more luxury of imagination or combine more sensual associations than parts of the Old Testament." A little further on he says, "It should be recollected that the Bible contained details of atrocity at which human nature shuddered. Part of the holy writings consisted of history, and of the narration of facts of a kind that could not be mentioned in the presence of a virtuous woman without exciting horror. Should a woman be permitted to read in her chamber, what she would tremble to hear at her domestic board?—And shall her eyes be polluted with what her ears shall not be profaned?—Shall she read what she dares not hear?—Shall she con over, and revolve, what she would rather die than utter?"

Such were the attacks made upon the Scriptures by a Priest and a Lawyer, nor do we find that one Roman Catholic voice was raised to express disapprobation or horror at this treatment of the word of God. We find, indeed, that when the doctrine of exclusive salvation as held by the Church of Rome was softened down and modified by the Rev. Mr. Esmonde, at Waterford,—that orthodoxy took alarm, and his conduct was commented on by Priests, alive to a favorite tenet of their Church—but when the Scriptures of God were vilified not one friend arose to rescue their character.

Let us now see what were the answers of Protestants to this awful charge against the Bible.—Mr. Connor, in answer to Mr. Falvey says, "allow me now, Sir, to say a few words in reply to the reproach which you have this day attempted to cast upon the pure and holy word of God. You have read for the meeting a passage from the Canticles, and your avowed object in so doing, was to bring discredit upon the Sacred Word. You have brought a charge against God's word, from which all decent human authors are free, and to which none but the most abandoned and profligate are liable. If it were possible to entertain the blasphemous thought for a moment, that the Bible were at all calculated to excite impure imaginations in the minds of its readers, would not this be a reason why it should be kept from the hands of pampered priests, rather than from the hands of the poor, laborious peasantry? The Bible itself, however, furnishes a brief and full reply to the wicked and blasphemous charge. "To the pure all things are pure." If you, Sir, cannot read the Canticles with a suitable feeling, the fault lies not in them, but in your own heart; God only can convert your heart, and when he does, you will then see His glorious Salvation revealed in His word."

The Rev. Mr. Irwin thus spoke to the same purpose: "Wretched indeed must be the state of that man's mind, who, in expatiating over the broad field of Scripture, could select a passage which a prurient imagination considered as likely to wound the ears of

female delicacy, and thereby prove his position, that the indiscriminate reading of the Scriptures is improper; but to the pure all things are pure. If this man be a fair specimen of the teachers of seven millions of our people, then I can only say, God help and pity my poor countrymen."

The Rev. Mr. Pope, on the same subject, thus spoke: "We have heard the assertion that the Bible, on account of certain passages contained in it, is not a fit book to be placed in the hands of the public in general. To this objection I answer—'to the pure all things are pure.' Titus, Ep. 1 chap. The mind that has experienced the renovating power of the Gospel, is to a considerable degree purified. The man is enabled to keep his mind and body in sanctification and honour. Matters that might excite unholy ideas in an imagination that has not felt the influence of Divine truth, fail to generate a polluting image in the soul of him, who lives under the transforming efficacy of true religion. Every faithful history of man must contain statements of his depravity, for human nature is fallen, man is a moral wreck. Let us remember too, Sir, the simplicity of the times at which the Old Testament was written—there did not exist that familiar intercourse between the sexes which now prevails, and consequently man, conversing with man, would not consider it necessary to select the more refined modes of expression, but would naturally employ a coarser and plainer style of language. In the present day, is not a strain of speech on particular subjects in use among our peasantry, without exciting any indelicate idea, which if transferred within the precincts of our drawing-rooms, would raise many a crimson blush? I make this observation to illustrate the truth of the position, that the great simplicity of ancient manners is not to be judged of by the notions of modern refinement and delicate sensibility. A sacred poem has been often selected as the strong foundation upon which this objection is made to rest.—I reply—that that inspired and beautiful composition depicts the love and sympathy subsisting between Christ and his Church—and the marriage state has been selected as illustrative of that interchange of affection, which passes between the Messiah and that Church which he has condescended to designate his spouse. Let us remember too the strong and impassioned style of oriental poesy; and let us connect these considerations with the remarks which have been suggested—and we conceive that the existence of such passages in the Scriptures as those to which the learned gentleman has adverted, is satisfactorily accounted for."

These, the answers given on the occasion by the Protestant defenders of the Bible, were certainly satisfactory; these Popish animadversions were best answered by exposure rather than by argument, and therefore the able and pious author of *Vindiciæ Laicæ* puts in juxta-position the language of the Bible itself, and the remarks of its enemies.

"Let us compare what these gentlemen affirm to be true of the Scriptures with what the writers of the Scriptures affirm of them, and which by their avowal must

be true also, and let us see what consistency or reverence will result from the comparison. In the 118th Psalm, David says, 'By what doth a young man correct his way? by observing thy words;' that is, by observing thy indelicate, obscure, and dangerous book. And again, v. 105, 'Thy word,' that is, thy indelicate, obscure and dangerous book, "is a lamp to my feet and a light to my paths." St. Paul, writing to the Colossians, says, c. 3. v. 16. "Let the word of Christ," that is, an indelicate, obscure and dangerous book, "dwell in you abundantly." The same apostle writes to Timothy, 2 Tim. c. iii. v. 15. "And because from thy infancy thou hast known the holy Scriptures," *i. e.* an indelicate, obscure and dangerous book, "which can instruct thee to salvation." And in the next verse, "All Scripture," that is, all that indelicate, obscure and dangerous book, "inspired of God, is profitable to teach, to reprove, and to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." Our blessed Lord, addressing the Jews, says, John v. 39. "Search, or ye search, the Scriptures," that is, an indelicate obscure and dangerous book, "for you think in them to have life everlasting." Strange enough to look for such a thing from such a book; but what follows is still stranger, "and the same are they that give testimony of me." So that it seems an indelicate, obscure and dangerous book, can testify of the holy Jesus, of the light of the world, of him that came to seek and save that which was lost. In the parable of the rich man and Lazarus, Luke xvi. our Lord represents Abraham as saying to the rich man, "They have Moses and the prophets," that is, an indelicate, obscure and dangerous book, "let them hear them;" and afterwards, "if they believe not Moses and the Prophets," that is, an indelicate, obscure and dangerous book, "neither will they believe if any one shall rise again from the dead."

It is well that Turk, or Jew, or Heathen were not at the discussion at Cork. What sentiments would they have acquired of Christianity, where they heard men, professing to believe in a book which they acknowledged to be a rule of faith and living, declaring it to be so infectious, so apt to excite impure thoughts and kindle lewd affections? And would not the Turk bless Allah, that no Mahometan ever so abused his Koran? Would not the Hindoo thank Vishnu, that not the vilest casté in India would thus vilify the Vedas, as to represent the Scriptures they believe in as the inspiration of their God, as being a canto of ribaldry? We really are well convinced that the Roman Catholic Clergy are ashamed and grieved at the advantage which Father Falvey and Lawyer Shiel have given to Turks and Infidels. It cannot be possible that such under-valuation of the Word of God can be acceptable to any Christian. It is a fearful and pitiable thing to see men so outwitted by their anger as to pull down their own house, in order to find out an enemy locked up in one of the rooms. For his own part, the writer of this article can truly profess, that no one thing in the experience of his life or the range of his reading, has ever so much alienated his mind from the Romish religion, as this treatment of the Word of God. Sad and sunk in error must we think that profession or religion which enforces men to deny the use, the excellency, the purity of that which they consider a revelation of God, in obedience to which Christians hope to live, and in a belief of whose promises they hope to die here, and rise to life immortal.

We declare we heartily pity learned and ingenious men, when we see them thus, forced by private, selfish, and angry feelings, engage in the undervaluing of the word of God;—and we cannot but hope that it was a very ungrateful work to themselves.—Did they *delight* in it, other thoughts must be entertained of them—and the conclusion must be come to, that there are more atheists in Ireland than hitherto we suspected. It is quite fair for our Roman Catholic opponents to cast in the teeth of Protestants the wicked, worthless, unsuitable lives of persons of that persuasion; it *may* be fair to oppose to us our divisions, our supposed schisms, our sectarian spirit—that there is not enough of unity or honesty—that there is pride and every evil work; this you may say, and we may bear with the reproof—and would we were able, as we are willing, to correct the evil. These you may oppose to us—blame us still, blame us soundly—bitterly lay on reproof till we cry, Hold! it is amended!—But, my good Sirs, let the word of God alone. We would beg of you as Catholics, as you call yourselves; we would entreat of you as countrymen, that whatsoever you say of Protestants—however you treat us, let the word of God alone. Do not vilify it; do not accuse that book which your Church has sanctioned and fixed in its canon as the word of a God of purity, as improper and impure. Recollect, we repeat, that it is not the Protestants’—it is God’s book. We have only the use of it, in common with other men; and what is said of it does not disparage us, but him that sent it to us. And here we confess that we are going to commit what might be considered as an act of imprudence; we are going to disclose a secret to our adversaries, whereby they may prevent their own disadvantage and dishonour in future. But in good truth we do not look on our Roman Catholic brother Clergymen as enemies; and we trust the time will come when they shall be no longer our antagonists, but shall together with us hold “the unity of the spirit in the bond of peace.” We therefore let them know that nothing in the world gave us greater content than to see that our religion and our system of free judgment cannot be opposed, without attacking the word of God, and insisting that it is so impure, so obscure, so insufficient, that its excellency must be cast down, and something over which *man*, poor sinful *man*, has the keeping and control, substituted in its stead. And besides from the Bible, this very Roman Church derives, as it acknowledges, all its authority, all its claim to infallibility, all its titles, and all its assumptions; nay, one of its claims as the true and visible Church upon earth, is its sanctity or holiness;—and yet this true, infallible, and sanctified Church derives its authority from a book which it permits one of its priests, uncorrected and unproved, to designate as impure, and improper to be studied. What is this but to supply carnal men with argument?—What is this but to encourage atheism? For when the poor people of Cork heard from the mouth of a learned Priest and a learned Lawyer, that that Church which was founded, not on the light of nature, but on Revelation, as de-

clared in Holy Scripture—when they heard that very Scripture denounced as impure and immoral, what remains for rational men but to betake themselves to infidelity? If the Church of Rome has no better system of opposition to Protestants; if she has indeed such a necessity for wounding us through the vitals of Revelation, better she perished ten thousand times than that such a reproach should be cast on the Scriptures of God. But in this attack on the word of God, on its purity, its decency, we find that our opponents at Cork are neither singular nor unsupported. They have abettors and allies; but such allies, such fellow-workers!—*noscitur a socio*—tell me your company, and I will tell you your character. It is said that England lost America by engaging on her side the tomahawk of the wild Indians; the scalping knife of her friends was more fatal to her interest than the rifles of her foes. So we may say of papal coadjutors in vilification of the Bible; she mixes her battle-cry with the war-whoop of infidelity.—Celsus made the very same objection to the Scriptures; he accuses them of impropriety and impurity. Julian the Apostate did the same; Voltaire in France; Tom Paine in England; Lewis, who wrote that detestable and abominable romance called the Monk, from whence he acquired while he lived the nickname of Monk Lewis. Why, one would think that Messrs. Falvey and Shiel had copied from this very romance their observations on the impurity of the Bible. But not only are our Cork discussers in league with Pagan philosophers, apostates, deists, romancers; but they are supported by Jesuits. For instance, the Jesuit Serrarius brings into parallel comparison certain actions recorded in the Bible, and compares them with the deeds of Jupiter; and he draws this inference, “Are we not to fear for the readers of the Bible, that the same would happen as occurred to the youth in Terence, who, reading of the adultery of Jove, said he would imitate his God.” But what a God,

“Qui templa cœli summo spiritu concutit

“Ego homuncio id non facerem.”

And the great Bellarmine thus speaks: “If the rude people should read the Scripture in the vulgar tongue, they would either emulate or despise the Patriarchs of old, or be induced to consider the Scriptures as lies.”—[Here the learned Cardinal quotes texts which we shall not repeat.]—But let us conclude this part of our Review by asking, Whether the Church of Rome, with her power of censorship, and *indices expurgatorii*, and inquisition, and excommunication—while she is fearful about the Bible—whether works calling themselves religious have not been, and now are in circulation amongst them, much more amenable to the accusation of indecency, than any thing that Holy Writ records as examples, worthy of reproof and correction, and which are therein never recorded but with the subsequent punishment annexed to such crimes. Every one ac-

quainted with the writings of the Church of Rome knows that there are many works of the Confessors, the Casuists, and the Summists, in which are contained, as helps to confession, some of the most abominable and impure questions. If any scholar should happen to light upon the work of Burchard, where in his 19th book he treats of penance, he will meet with abominations, from which, though written in Latin, he will soon turn his eyes. The book was printed at Paris in 1550, *cum privilegio senatûs*. And we have no ambition to give an index to the page or chapter; or if any should say this is an old work and an old story, we would refer to later Summists, where “*Si quis legat ubi agunt de conjugali debito, de adulterio, fornicatione, et peccatis contra naturam, fatebitur nullum Martialem, nullum Petronium, Apuleium, nulla Priapeia, aut catalecta Virgilii nomine edita, conferri posse cum talium magistrorum scriptis. Nullam Ethnicum libidinum incensorem, unquam fuisse, qui non potuisset addiscere, ex volumine Thomæ Sanchez Jesuitæ. So far Andrew Rivet, in his Isa-goge ad Scripturam sacram, p. 204—and he gives examples, with which in no language would we venture to pollute our pages, and concludes the character of the writings of the Jesuitical Summists by saying, “Plura non addo ut confirmem Ponti Tyardei Episcopi Cabilonensis justam de Jesuitis querelam. Formulæ inquit interrogationum sancti illi scilicet pneumatici circa peccatorum differentias, obscæna quædam et impudica, anquirunt quæ sine interrogati (cujus auribus inauditæ turpetudines et lasciviæ instillantur) rubore et interrogantis inhonesti appetitus, titillatione vix ullis verbis aut ne vix quidem enunciari possunt.”*

This was the character given by a Roman Catholic Bishop 200 years ago of the Jesuits' writings, and we find that still they are not ashamed of the same work; for in the course of a few months we have read in the *English Morning Chronicle* a letter from a person in France, complaining that the Jesuits there had put forth a publication, containing questions and principles of examination for confession, fraught with such indecency and exciting such impure ideas, that fathers of families were warned how they admitted such a detestable production under their roof.

Before we close this part of our Review we would make some remarks upon the accusation, ‘that Bible-reading was a cause of immorality;’ for we find that in the 45th page of the Cork Report, “Mr. O’Connell ridiculed the idea of English morality, and referred to the details of frightful atrocity in the English trials, at the assizes; and above all to the Parliamentary reports—the “gentlemen came to educate the Irish women, let them look to their own. By the Parliamentary report on the poor laws it appeared that nineteen out of twenty were mothers a month after marriage.” This reference of Mr. O’Connell’s was certainly intended to convey to the minds of his hearers that the reading of the Bible was the cause of such conduct. Now though it may not be denied that there is much immorality and crime afloat on the surface of English society, yet we are prepared to prove that this deplorable

state of things does not arise from scriptural education, but from the want of it; and appeal is confidently made to those who know England, whether scriptural education, wherever properly and spiritually applied, has not had, and is not working, a happy and permanent effect on the minds of the people? And to this purpose, Captain Gordon, in his answer to Mr. O'Connell, asserts, "that of the youthful delinquents to whom he refers, not one had ever received the benefit of education; that no attendant of a Sunday School was found amongst them. There is no instance upon record where so great a moral revolution was effected in the minds of human beings, as was accomplished through the introduction of the Holy Scriptures by Mrs. Fry into the female wards of Newgate." And this subject gives opportunity to say somewhat in the way of parallel concerning the national morality and prosperity of countries where Bible reading and Scripture education has had free course and fair experiment, and where the reverse has been the case; and in favour of Bible reading we would refer to Scotland, Sweden, Norway, Switzerland, Wales, and those parts of England where children are not driven into the lofts of manufactories, and there withheld from the benefits of Scriptural education. In these countries we see a spirit of enterprize, intelligence, industry; we see power the result of knowledge, and respect for law the effect of self-control. We see freedom of mind producing liberty of action, and freedom of conscience generating a respect for the sanctions of religion, at the same time that its Ministers are kept in their due place—allowed to advise, but not to command—considered men of God, but not the gods of men. On the other side we would advert to countries where the Bible has been excluded, and for brevity sake we will, as a field of mournful instruction, look to Spain, where the interdict on the Bible has had the fairest experiment, and the most success.

It being determined by the King of Spain that mere Popery should pervade the Peninsula, to the extinction of all dissent, and that the decrees of the Council of Trent should have full force; therefore in order to exclude the Bible it was ordered that no bookseller should have, buy, or sell one, on the penalty of two years imprisonment, and a fine of one thousand ducats for the first offence, and the punishment doubled for the next; and not content with discarding the whole Bible, even the Psalms of David, or any summary of Scripture, whether printed or in manuscript were withheld. It might be said, that the Council of Trent allowed the Bible under license from the bishop; but this proved a mere blind and fallacy to the poor Spaniards. Pope Paul V. declares in his breviary, that as books of heretics, and books suspected of heresy, or books otherwise condemned or prohibited, (here comes in the Bible) are obtained under certain pretences, and too much increasing in the kingdom of Spain, therefore all such licenses are withdrawn, and the Pope gives a *mandamus* to the Archbishop of Toledo not to suffer any person, however high in quality, to have, keep, read, buy or sell a Bible; which in-

junction the good Archbishop put into execution with all due care. And still farther, lest the smallest ray of scriptural light should shoot across the Pyrenees, the Spanish Inquisitors, in their Index Expurgatorius, order that all books in which the commendation of Scripture is met—of its adaptation to the wants of the people—of its plainness, its sufficiency—all these passages must be expunged before they are permitted to be sold. Thus out of St. Athanasius's works, where it is said that the Scripture is to be known by the common people—blot out that, says the Inquisition. In the same way out of St. Augustine's works, in the Basil edition, where it is said that purgatory is not to be found in Scripture—let that be erased:—and they had reason; purgatory-fuel cooked well in the Pope's kitchen; it would be a sad loss if so profitable a fire were to go out. In the same way they served the works of St. Chrysostom; and thus the clergy had their wicked will of the word of God, and Spain knew not the Bible.* But if she knew not the Scriptures she was overstocked with legends, visions, miracles. It was the paradise of priests; the wealth of both Indies did not suffice for their insatiability. Swollen with monkery, as with a dropsy, Spain drank of the wealth of both worlds, and still she grew more emaciated. In the expulsion of Moors, Jews, heretics, seeking the peace of unity, what had she obtained but the solitude and desolation of the desert? and though through three centuries illuminated with the fires of the inquisition; though honoured as it has been by giving birth to Jesuitism—still, the cradle of St. Ignatius, the garden of devotees, and the rosary of so many saints—still Spain has exhibited, and to this very hour presents the awful and warning example of what a great country may be brought to by the counsels and misrule of Romish Churchmen.—Nay, more, within these few years, when some of her enlightened patriots, disenthralled as they were from the fetters of priestcraft, by connection with Englishmen and Frenchmen, had established a constitution, and put down papal and kingly despotism by the most bloodless revolution which the annals of modern times record—what has priestly power, the curse of Spain, done, operating as it did on the poor dark people, but raise the cry of religion against liberty, recruit an army of faith, invite the natural enemy of the land, smooth the march of the invader, make their beautiful Spain one wide scene of proscription, and lamentation, and woe?† But not alone in a national and political view is Spain seen

* As a proof of the total absence of the Bible from Spain, Du Moulin mentions, in his *Judge of Controversies*, that “in the *Meditations of St. Teresa*, which Cardinal de Berulle, translated from Spanish into French, and entitled his book the *Road to Perfection*; in this book, which is a large one, from beginning to end there is not one text of Scripture introduced. Here is a woman making profession of sublime sanctity, instructing her followers, without shewing them a sentence of Holy Writ. This was the religious education of Spain!—But more of St. Teresa, bye and bye.

† We would here remark, that while the tenets and discipline of the Church of Rome are peculiarly favourable to the growth of despotic power, and that a ‘Grand

degraded and undone by religious oppression, and the priestly process of compressing private judgment, but we find that her clergy and her people have lost their moral along with their national character, and iniquity has abounded. A book has been lately published by the Rev. Blanco White, a Spanish clergyman, of talent and character, entitled *Practical and Internal Evidence against Catholicism*, in which he gives a deplorable picture of the impurity and infidelity of the Spanish Clergy.

"Few if any, says he, can possess a more intimate knowledge of the clergy than I possess. Devoted to the ecclesiastical profession since the age of fifteen, when I received the minor orders, I continued in constant friendship and connexion with the clergy, until, at the age of thirty-five, religion, and religion alone, tore me from kindred and country. The intimacy of friendship, the undisguised converse of sacramental confession, opened to me the hearts of many whose exterior conduct might have deceived a common observer; the coarse frankness of associate dissoluteness left no secrecy amongst spiritual slaves, who unable to separate the laws of God from the laws of a tyrannical Church, trampled both under foot in riotous despair; such are the sources of the knowledge I possess—God, sorrow, and remorse are my witnesses." And thus, after giving a picture of the profligacy of the higher Spanish clergy, he says, "What need I speak of the vulgar crowd of Priests, who coming (as the Spanish phrase has it) from *coarse swaddling clothes*, and raised by ordination to a rank of life for which they have not been prepared—mingle vice and superstition, grossness of feeling and pride of office in their character."

So much for the Spanish clergy: of the people, suffice it, for want of space to quote one sentence from the memoirs of a Spaniard, written by himself, and just published. He thus describes the picture of misery and crime existing amongst that people, "Assassination more common than sickness—cursing, familiar speech—blood poured out like water—and war even to the knife—the motto alike of the oppressor and the oppressed."

This has anti-scriptural Christianity done for Spain. These are the wretched results of giving Priests unlimited sway and influence. Need we go farther than Spain? Need we cast our eye on the wretched depopulation of the Papal States, infected as they are, not so much with the Malaria of the Pontine Marshes, as with

Monarque' is not settled in the full exercise of despotism, until he has Jesuits as his counsellors—the Church of England is the friend, and favourer, and support of consistent and orderly freedom. And while opposed on one side to the wild dreams and crude experiments of puritanical levellers and radical reformers, she is on the other side prepared to oppose the exercise of tyrannical and unconstitutional aggression, and therefore men like Hall and Taylor and Sanderson were prepared to oppose and bear up against the hard measures of the Puritans, while our brave and decided Bishops were found heading the people's and the nation's cause against the despotic attempts of James,

the Malaria of priestly domination? Need we go on to Naples, &c.? No—enough.

We conclude our article for this month by expressing the hope that the clergy of the Church of Rome are sorry and ashamed of the line of argument taken at Cork. It certainly was a foul step to take at first, and we think we have the evidence of their shame and sorrow in Messrs. Shiel and Falvey never intruding themselves on controversy again. We hope as disgracers of their cause they were kept back; but still this is not enough for the honour of the Church of Rome.—For the sake of common Christianity; in justice to that Holy Book, which all affect to revere as a Revelation from our common God and Father, there ought to have been some public reprehension of those men; there ought to have been some public declaration, that the Romish Clergy of Cork Diocese, with their Bishop at their head, held in all due abhorrence such mischievous and anti-Christian sentiments. We shall in our next Number proceed to review the other grounds of opposition taken to the Bible by the Romish disputers at Cork, Waterford, &c. &c.

FIRST REPORT OF THE COMMISSIONERS OF INQUIRY INTO THE STATE OF EDUCATION IN IRELAND.

No document has ever been looked for with more anxiety than that the title of which stands at the head of this article, the First Report of the Commissioners of Irish Education Inquiry. The public mind has been long deeply interested upon the subject, which, more perhaps than any other, is full of the most important consequences to the political and religious welfare of Ireland. The great difficulty of the education of the country in its present state of conflicting parties, had tended much to excite curiosity as to the plans that should be proposed by the Commission. The studied variety of character and opinion in the persons selected for the office of Commissioners, rendered it impossible to form a conjecture as to the view they might probably take of the question, or the line of conduct they would be likely to suggest; so that perhaps not even the decision of Parliament on the great question of Catholic Emancipation, has been looked for with more eagerness than the Report of the Commissioners of Education Inquiry.

We are anxious then thus early to meet public anxiety, and assist and direct public feeling, by laying before our readers a short review of this most important document. We are desirous to give due praise to the Commissioners for the industry and ability they have exhibited; we are prepared to thank them for the very valuable information with which they have furnished

us ; we are willing to give them the amplest credit for honesty and uprightness of intention ; but we feel ourselves called upon likewise to state fairly wherein we dissent from the conclusions they have come to ; and we trust that they will not be displeased with us for pointing out wherein they seem to have failed, and marking in strong colours the evils which appear to us to belong to their system.

They open their report with an extract from the petition of the Roman Catholic Prelates of Ireland on the subject of Education, presented to the House of Commons ; in consequence of which the Commission was appointed. In that petition the Roman Catholic Prelates assert their desire to combine the literary and religious education of their youth, but complain that the aid granted by Parliament is unavailing to the Roman Catholic youth, because they cannot resort to schools in which the Scriptures are read without note or comment, and the master professes a religion different from the pupils. As the burden of this petition is a complaint against the societies for education existing at the time, the Commissioners in the execution of their duty, naturally began with informing themselves as to the real state of those societies, and of the several schools under their patronage ; and their report consequently commences with stating the result of their very extended and laborious inquiries ; and this is a part of the report for which we cannot too strongly express our thanks. We are presented with a mass of the most valuable and the most authentic information. There may occur some little trivial inaccuracies, and with some we are ourselves acquainted ; but of their general fidelity in stating facts, there can be no doubt ; and the report provides a standing record, to which, in time to come, reference may be made as to the state of education at the present moment.

In proceeding to describe the existing state of the education of the lower orders, the Commissioners found it necessary, they say, to refer in the first place to the Act of the 28th of Henry VIII. chap. 15, entitled an Act for the English order, habite, and language ; and that of the 12th Elizabeth, for the erection of free schools, both of which appear to have borne too much of a political character, and seem rather to have been intended to introduce English language and manners, than real religious education amongst the Irish.

These acts of narrow and mistaken policy appear to have produced little or no effect, and to have left the people as ignorant, irreligious, and disaffected as they found them. Nothing very effective appears to have been done in this matter except one or two laws upon the same principle, in the reigns of Charles II. and William III. until the establishment of the Protestant Charter Schools, in 1733.

The state of these schools occupies the first place in the report, and meets with most unqualified censure from the Commissioners. Now we are no friends to the principles on which the Charter School system is carried on—we feel satisfied that no general

good can follow as the natural consequence of views, erroneous in theory and defective in practice, and that unless modified, and guarded, and corrected, those schools which have met with the reprobation of such men as Howard in 1784, Disney in 1806, and more recently the Board of Education in 1808, cannot answer the wishes of the public, the intention of the benevolent founders, and the labours of the superintending committee, whom we would be much more inclined to accuse of unavoidable ignorance than of wilful neglect or deficiency of zeal. Holding these opinions, we are prepared to go a great way with the Commissioners in their censure of the principles and practices of these schools; but we cannot help thinking that their censure would have had more weight if they had come to examine the question with a little more impartiality, if a determination to condemn had not been quite so apparent, and if the facts which they adduce as proofs of mismanagement had been investigated at more length and decided on with less precipitancy. The Commissioners were indeed bound to report such instances, if such were found, but they ought to have been very deliberately considered, and very satisfactorily established, before they were made the foundation of charges seriously affecting the characters of individuals. Without passing a judgment on these charges, we really think that the circumstances which have been laid before the public through the medium of the daily press, should induce all impartial persons to suspend their opinion until the verdict of a jury, which has been loudly called for by the Legislature, has substantiated the guilt or innocence of the parties accused; and we much regret that a body so respectably constituted as that of the Commissioners, to whose testimony so much weight is deservedly attached, should have committed themselves on grounds apparently so capable of contradiction.

Having premised these observations, we candidly confess that we agree with much of the reasoning in the report as to the principles of management by which the Incorporated Society is governed, and which are such, they say, that no hope of any permanent improvement in its schools can reasonably be entertained.—p. 24.

They quote and adopt as their own the sentiments expressed on this subject by Mr. Disney :—"The two-fold government, by the means of the local committee on the spot, and the central committee in Dublin, is liable to considerable objections. If the local committees are zealous and active, and take an interest in the welfare of the school, they cannot carry any of their plans for the improvement of the school under their immediate care into execution, without the concurrence of the committee in Dublin. That committee will frequently not enter into their views, and when they do, the general interest of the schools, or the state of the funds, may render it inexpedient to comply with their applications. Hence zeal is damped, and local exertions discouraged."—p. 24.

Mr. Disney in his examination adds, "that it appears to him in a high degree improbable, that a central committee like the Committee of Fifteen, with the aid of a local committee, should ever be an efficient instrument for the management of such schools."

It is to be remarked here, that zeal, and activity, and interest in the welfare of the schools are naturally supposed to exist in the local committee; and we have reason to suppose that if the schools were unconnected with and uncontrolled by the Committee in Dublin, they might be well conducted, and managed with effect. The great evil seems to have been that the control and authority rested in an absent body, who could neither feel the interest in the welfare of the school which the local committee might possess, nor be competent to judge of circumstances which would naturally influence and guide those on the spot.

We fully agree in all that can be said against the idea of any society flourishing, that hangs over their schools the dead weight of such an absent paramount authority; and we should have hoped that the good sense of the Commissioners would, with such an example before their eyes, have prevented them from ever recommending such a drag to be put upon the general education of Ireland, as a Board or a Committee in Dublin, to have absolute authority over the schools, either to paralyze the zeal of those locally interested, or to attempt to do away entirely with local inspection and local superintendence.

The report further (page 29,) states another radical defect in the system of the Charter Schools, in which we most fully agree, and which applies with equal force to all boarding schools; and we cannot express our own sentiments better than in the following language:

"A system of education which separates children from their kindred, and which turns them out into life when just arrived at maturity, without friends or relations, and without that practical experience which children under ordinary circumstances insensibly acquire, by witnessing the realities of life around them, does not appear to us likely to attain the benefits expected from these establishments."

The Report furnishes us with an account of what would of itself form a just objection to the Charter Schools and all other boarding schools, the immense expense at which they are maintained. The expenditure of the Society during 91 years has been £1,612,138. Seven thousand nine hundred and five children have cost just a million sterling.

It would be well if this were seriously considered by the different parishes in Dublin, who maintain at an enormous expense small boarding schools.

The Report has not furnished us with an account of the management, the failure or the success, of this class of Schools. We feel assured their principle is bad; but from what we know of the result we are confident that the great contrast between them and the Charter Schools would exhibit in strong colours the blessings

of being under local management and affectionate superintendence, which may counteract many mischievous tendencies in the system, and the evil of having schools under the deadening influence and authority of a cold calculating absent Board.

The next class of schools noticed in the Report are those under the Association for Discountenancing Vice, &c.

"The schools are open to children of all religious persuasions, provided only they conform to the rules: all must read the Scriptures, but none excepting those who belong to the Established Church are called upon to receive instructions in the Catechism of that Church, the only one allowed to be taught."—p. 32.

As to the character and effect of these schools, the Report gives the following favourable account:—

"Though the schools established by the Association have been principally for the education of children of the Established Church, they appear to have been attended almost as numerous by Roman Catholics as by Protestants."

"In the course of our inspection, the schools connected with the Association appeared to us generally to be of a very orderly and highly respectable description."

"The effective superintendence of the schools rests chiefly with the Parochial Patron, by whom the half-yearly returns are directed to be signed. The Committee of Management, however, appear on two occasions to have had recourse to an inspection, though no system has been hitherto adopted by the Managers of the Institution for the regular visitation of the schools."—p. 33.

We consider that blame attaches to the Association for not having a regular plan of visiting their schools: with this we conceive that their system would have been complete. They present their schools under individual local superintendence, in the hands of those who feel personally an interest in their welfare; and this is their ground-work and foundation. By the aid the Society furnishes, they devolve upon the conductor of each school an additional responsibility to urge him to attention and care. In consideration of their assistance, they obtain a right to suggest such plans of general improvement as their situation enables them to propose—and the certain return of their Inspectors would tend to correct the apathy or the unfaithfulness of human nature.

They insist upon nothing absolutely but the reading of the Scriptures by the children who have attained a sufficient proficiency in reading—a condition to which we shall ever maintain, that no class of Christians have a right to object; and the learning the Church Catechism by the Protestant children.

The Commissioners next notice the schools under the Society for promoting the Education of the Poor of Ireland, commonly called the Kildare-place Society.

They state the necessity for this Society to have arisen from the nature of the schools established by the Association, &c.

"They were at once too few in number, and too Protestant in character, to become generally available for the education of Roman Catholic children, who continued to remain in most instances without any other instruction than such as they could obtain in that ordinary class of country pay schools, generally known in Ire-

land by the name of 'Hedge-Schools,' which were very frequently of an objectionable character."—p. 37.

"This Society was managed by a committee of gentlemen of various religious persuasions. The principles which they had prescribed to themselves for their conduct were, to promote the establishment, and assist in the support of schools, in which the appointment of governors and teachers, and the admission of scholars, should be uninfluenced by religious distinctions, and in which the Bible or Testament, without note or comment, should be read by all the scholars who had attained a suitable proficiency in reading—excluding catechisms and books of religious controversy; wishing it at the same time to be distinctly understood, that the Bible or Testament was not to be used as a school-book, from which children should be taught to spell or read."—p. 39.

Such were the liberal, the catholic principles, on which the Society for promoting the Education of the Poor of Ireland commenced, and on which, composed as they were of Protestants and Roman Catholics, they have continued to act.

In 1815 their plan was so approved by Government and Parliament, that they were considered as proper persons to be entrusted with the distribution of a large parliamentary grant for the education of the country.

In the year 1817 they emerged from their more obscure, but more peaceful and happy retreat in School-street, in the Liberties of Dublin, where the Society of Friends had, during the troublesome year of 1798, erected a capacious school-house, and took possession of their more spacious concerns in Kildare-place.—Here these benevolent persons, who had before been, without interruption or hostility, doing the little measure of good that lay within their reach, became marks at which various persons might aim their shafts.

Many of the best friends of our Church quarrelled with the Society because they did not insist upon the reading of the Church Catechism as well as the Scriptures; and if such were attended to, we would have been led to believe that they thought there was some truth necessary to salvation contained in the catechism they excluded, which was not to be found in the Scriptures on which they insisted.

Many of the warm and vigorous supporters of the Scriptures without note or comment—men truly scriptural in their faith and Christian in their lives, seemed jealous of the Society, and if they did not speak against its labours, they at least stood aloof from its exertions; whilst by degrees the Roman Catholics, who, if they really believed that they held nothing contrary to the written word of God, might have been well pleased with such neutral ground, first became cool, and then hostile to the Society, and put forward their orators and their agitators, to declare against its principles and its practice. Amidst, however, this general opposition, the Society kept the even tenor of its way; they possessed one thing which many liked who disliked every thing else belonging to them—they possessed money; they had to distribute am-

ple funds entrusted to them by Government, and if this were the origin of the envy and the jealousy which they experienced, it ensured them many partisans, and effectually added an immense number to the list of their scholars and their schools. It was against this Society particularly that the petition of the Roman Catholic Bishops was directed, it is therefore peculiarly interesting to consider the report given of its operations, and how far it has succeeded in the various objects it proposed, of assisting schools that conformed to its rules—maintaining in Dublin Model Schools in which to exhibit its system—training masters for the schools in the country—publishing and supplying to the schools a variety of moral and entertaining books, fitted for supplanting objectionable works in use, and maintaining an effective system of inspection of all the schools in connexion with the Society.

It appears that in spite of all the opposition given to them, and the objections made to them from various quarters, that in the year ending 3d June, 1825, they had under the Society 1490 schools, containing not fewer than 100,000 scholars, and the Commissioners say of these schools, “In the course of our several tours of inspection, we have been in many of the schools connected with the Society, and we found them, generally speaking, convenient, cleanly, and in good order, and the instruction given in them extremely efficient.” The Model Schools have met the decided approbation of the Commissioners; and it is to be noticed, that in them the number of Roman Catholic children far exceeds that of Protestant, in spite of the decided opposition given to the principles of the Society by the Roman Catholic Priesthood: but in a large city the priests cannot exercise that system of espionage and tyranny over their people which they do in the country, and therefore the people have the greater opportunity of shewing their own feelings, which appear, in this instance, decidedly in favour of the Kildare-street schools.

The system of training masters appears likewise to have admirably succeeded, and the Society has since its establishment trained for the use of schools in the country 840 masters.

In their department of printing, publishing, and circulating cheap and unobjectionable books, they have likewise been successful. The report states,

“In proportion as better books have been sent into circulation by the Society, those of an objectionable character have been gradually disappearing; and as the number of volumes issued by the Society within the last seven years has amounted to very nearly a million, we cannot doubt but that a proportionate decrease has taken place in the supply of the works complained of.”

There was no point upon which the Roman Catholics appear to have exhibited a more tender sensibility than the accusation of their common schools being furnished with objectionable books. We well recollect that when Mr. North in his place in the House of Commons stated the fact, their virtuous indignation knew no bounds, and they took many opportunities of denying the exis-

tence of such books, and termed the accusation a base and unworthy calumny. The report, however puts this fact beyond a doubt,

“ We have, nevertheless, found the traces of their former abundance in the following catalogue of books, which, among many others of a scarcely less objectionable character have been returned to us by the respective clergymen, as having been found by them in the common schools, subsequent to the issuing of our commission.

“ The History of the Seven Wise Masters and Mistresses of Rome, the Seven Champions of Christendom, the Seven Wonders of the World, the Irish Rogues and Rapparees, the Life of Captain Freney the Robber, the Life of Redmond O’Hanlon the Robber, the History of Captain Grant a gentleman highwayman, the Garden of Love, the Feast of Love, the Effects of Love, the Economy of Beauty, the School of Delights, Nocturnal Revels, the Chevalier de Faublas, the Monk, the Life of Lady Lucy, the Life of Moll Flanders, Fanny Meadows, Donna Rosina, Rousseau’s Eloisa, the Pleasant Art of Money Catching, the Devil and Dr. Faustus, the Feats of Astrologers, Tristram Shandy, the Arabian Nights, Pastorini’s Prophecies, Guy Earl of Warwick, Parismos and Parismenos, Hero and Leander, the History of Philander Flashaway, and the History of Reynard the Fox.”—p. 43.

Their inspection seems to have been efficient, and their inspectors gentlemen of character and respectability, fully qualified for their office.

This certainly has been a most favourable report of the exertions and effects of this Society; and if we had not heard a rumour to the contrary, it would have led us to expect that the Commissioners would have recommended the continuance of a system carried on by persons of such high and excellent character, and upon principles so Christian, so liberal, and Catholic; but it appears that it has not been palatable to the Roman Catholic Clergy. They have, particularly subsequent to the issuing of the commission, most strenuously opposed it. Mr. Donnelan, a Roman Catholic Inspector, states that he conceived that

“ The object of the Roman Catholic priesthood was to overturn the Kildare-place Society, and to prove to the Commissioners that its system was totally inefficient for the circumstances of Ireland; and in order to induce parents to withdraw their children, they refused to give them absolution, to church the women after childbirth, or to administer the consolations of religion to them at the time of death: if the children remained at the schools, they had recourse to the last resource, that of cursing, which the poor people consider will bring down the vengeance of Heaven in every respect. The vulgar expression, he says, is—that they will have neither ‘luck nor grace,’”—p. 50.

Such had been the opposition to this Society on the part of the Roman Catholic Clergy, proving, most clearly by the unwarrantable violence of the means they have adopted, that this system of education has the esteem and approbation of the Roman Catholic population, as well as the support of the Protestant gentry and clergy.

We hasten now to the conclusion to which the report informs us that the Commissioners have arrived;

“ Upon the whole, It appears to us, that while the Society have succeeded beyond their own most sanguine expectations in some of their objects, they have failed in others ; they have certainly failed in producing universal satisfaction.”

As the Committee of this Society had published an improved edition of Esop's Fables, we presume they were acquainted with the fable of the Old Man and his Ass, and that they had learned so much as not to have engaged in the foolish project of pleasing every body. As this is the foremost, so it seems to be the gravest charge against the Society ; and we can assure the Commissioners, that short as has been the lifetime of their plans and propositions, they have most lamentably failed in giving general satisfaction ; and we really believe it is because they have forgotten the moral of the fable, and tried to please every body that they have pleased, as yet, no body ; and may, for aught we can see, lose their labour into the bargain.

“ And it is observable, that while in matters which they consider of lesser importance, for instance, the issue of books, the arrangement of the Model School, the training of masters and mistresses, their system of rewards, and their directing the public mind so powerfully to Education, they have conferred the most extensive and undoubted benefits on Ireland ; the three points which they distinguish from all others, as being fundamental and indisputable, are those in which their failure, to a certain extent, cannot be denied. The compliance with these three fundamental rules, we are convinced, is in many cases merely nominal : the use of the Scriptures is frequently a matter of form ; catechisms are taught as freely in many of these schools as in any others, merely by the fiction of treating the appointed times as not being school hours ; the selection of masters and mistresses, though nominally uninfluenced by religious considerations, are truly and practically confined to Roman Catholics, when the patrons are the Roman Catholic Clergy ; and to Protestants, when the schools are in connexion with the Association for Discountenancing Vice, or the patrons are clergymen of the Established Church.”—p. 58.

This is, we confess, to us a most extraordinary part of the report. There is here the strongest praise given to the Society ;

“ They have,” says the report, “ conferred the most extensive and undoubted benefits on Ireland.”

How ? by success in matters of lesser importance, and failure in the fundamental and indispensable points of their system ! ! This is indeed most damning praise : to some, after reading the report of the operations of the Society, this sentence against it may seem quite unaccountable ; to us there is an easy solution, it is the first step in the Commissioners' progress towards giving universal satisfaction. The Society, because it holds forth the light of the Scripture, is obnoxious to the Roman Catholic Clergy, and therefore, let its merits be what they may, it is to be thrown overboard.

Let us consider the principal objections made against it. “ The use of the Scriptures is frequently a matter of form.” Is this an honest and *bona fide* objection on the part of the Commissioners ? On

whose part is it made? Not on the part of Protestants. His Grace, the Archbishop of Dublin says,

“The system just described (reading the Scriptures in the Schools without explanation) is one I have never been able to approve of, standing by itself; if connected with another it may be made to be usefully instrumental.—I am willing to suppose, that in cases where any attention is paid to clerical duties, some religious teaching is superadded to this simple reading the Testament, either by means of Sunday Schools, or on week days out of school hours, so as not to interfere with the rules and conditions of the schools regulated under this particular plan of a comprehensive system, which has rendered it necessary to give the Testament by itself, without note or comment.”

Is it on the part of the Roman Catholics that the objection is made? Surely not; they have never quarrelled with mere formality, they must first quarrel with themselves. It would have been more honest in the Commissioners to have said, we approve of the principle of reading the Scriptures as a particular plan on this comprehensive system; we could wish to see the principle more vigorously put in practice.

The next objection is, that catechisms are taught as freely in many of their schools as in any other, merely by the fiction of treating the appointed times as not being school hours. We confess we cannot discern the fraud or fiction of really closing the school, allowing all the children of a different persuasion to leave the room, and then, when those of but one denomination, whether Protestants or Roman Catholics, remain, to have them taught their catechisms. With whom does this objection originate? Not with the Protestants; not with the Roman Catholics; who have each by this means an opportunity of teaching their own catechism without offending the prejudices of their brethren: with the exception of the Commissioners themselves, this plan appears to us to have given general satisfaction. As to the last, the selection of masters and mistresses, we cannot justify the Society in even winking at an infringement of their rules, or aiding schools connected with societies differing from them in their fundamental principles. In fine, the report says,

“It appears to us that the objection which may, with the greatest propriety, be urged against the Society, is the very opposite to that which, during their course, they seem most to have apprehended; they feared that they should be considered as going too far upon the subject of religion. In our opinion they do not go far enough.”—p. 50.

In this we fully agree with the report, and we believe, so does almost every member of the Committee; we fancy that very few, if any of them, thought they went as far as was desirable, though they thought they went as far as was practicable. When we come to consider the plan proposed by the Commissioners, we shall see whether it is likely to supply this defect, or whether it be not probable that schools under their system will effect much less as well as give much less general satisfaction.

We pass over the Lord Lieutenant's School Fund, and proceed to notice the information which the report furnishes as to a Society

which we have always looked upon with peculiar pleasure, the Sunday School Society for Ireland. We felt, we confess, a particular anxiety to know how the Commissioners would view this most Christian, most influential and valuable Society, and we are happy indeed in observing that they seem to have fully apprehended its character, and appreciated its value. They give a most hopeful account of the practical results; and as it appears to us, a most just and fair digest of its principles. They have in connexion with them 1702 schools, containing 150,831 scholars.

"The most remarkable features of the plan on which this Society acts are its simplicity, and the important results which are produced, when compared with its very limited expenditure."

"It is another characteristic of the system, that the Society assumes no direction or control whatever as to the management of the schools or plans of teaching. Although they distribute the Scriptures without commentary, they abstain from enquiring whether any is added by the teachers. In like manner they do not forbid the use of Catechisms, though they supply none."—p. 64.

We are ourselves fully aware of the wisdom and practical good of this characteristic of the Sunday School system, and we are very glad to see it brought prominently into public notice. No society seems so clearly to see how little can be done by the control of a committee or board sitting in Dublin; how every thing beyond "kind admonition and advice," comes with most power and effect from the local superintendence. Our readers will perceive there is the most marked contrast between their system in this respect and that of the Charter Schools, and they will do well to compare the results.

"Another peculiarity which has led to the extension of these Schools, is, that they are formed with great facility. There is no stipendiary master to be sought for and engaged, and no apparatus but a few books to be provided."—p. 64.

"It is impossible, indeed, to witness the proceedings of these Schools even in the most cursory manner, without perceiving their beneficial tendency. The influence on moral character which has been already produced, in those parts of Ireland where institutions of this kind have been formed, is attested by undoubted authority—and we entertain no doubt that it is one of the most powerful instruments for raising the character and advancing the general welfare of the people.

"Among the benefits which most generally follow the exertions of the Sunday School Society, we think it important to notice those which are produced by the increased intercourse and the more near approach which these institutions are the means of producing between the different classes of the people. A mutual attachment and interest are created between the teacher and the pupil, which is productive of benefit, while the course of instruction continues, and is not likely to terminate with the occasion which gives rise to it. It affords a new and powerful incitement for good conduct, the effects of which are not confined to the scholar, and which by tending to remove prejudice and to conciliate regard, is necessarily productive of improvement in the general state of society."—p. 65.

We cannot describe how fully we join in those sentiments; how exactly they express our opinion of the advantages and peculiar features of the Sunday school system. We rejoice that the Com-

missioners see so plainly the blessing of an unbought, free, kind, affectionate system of education, in which the different ranks of society are brought together and mutually engaged; in which love and cordial regard are substituted for authority and rule.— And if they shall be found recommending a system the very reverse of all this, it is not because they have not had a better pattern before them, or because they could not see or estimate its excellence.

The next Society noticed in the report, is the London Hibernian Society for Establishing Schools, and Circulating the Scriptures in Ireland. This is a Society which, if any thing can justify prepossession and prejudice, ought certainly to justify prejudice and prepossession in its favour; whilst it appears to us to have been approached by the Commissioners with much prejudice against it. The Society originated in the year 1806, with charitable disinterested individuals in England, in no way connected with the country, but by the bonds of Christian benevolence and kindness. Their original error, from which much of the prejudice against them has arisen, was, that they made their system too complex, and mixed up with their plans of education other objects calculated to impede them in that pursuit. At first the Ministry of the Gospel formed a prominent feature in their operations, and they employed preachers in various parts of the country, aiming avowedly at enlightening the minds of the Roman Catholics. This branch, however, they have laid aside, and now confine themselves to establishing schools, circulating the Scriptures, and employing readers to read the scriptures in the houses of the poor. They have at present under them 653 schools, containing 61,386 scholars, and 10,117 adults. They also circulated in the year 1823, 2005 English bibles, 12,297 English, and 2200 Irish Testaments. The Holy Scriptures of the Old and New Testament, without note or comment, in the English and Irish languages, and the Society's spelling books, are the only books provided by the Society. There is a scale of proficiency laid down, which is required to be attained by the scholars, which is to be ascertained by quarterly inspections, and according to which the masters are to be paid.

We shall only notice that which regards the Testament class—

“ Four chapters at least in the Gospels or Epistles, selected by the visiter, or inspector at the preceding inspection, and four pages of the spelling columns are to be repeated every quarter.”

“ It is one of the general instructions, that no teacher is to obtrude on the attention of his pupils the peculiarities of his religious denomination. He is, however, to require their attention to the grammatical import of their reading lessons and tasks, and to the moral duties inculcated therein.”—p. 69.

There is every thing in the benevolent plans of this Society to meet with the approbation of all who are anxious for the instruction of the people, except that of joining other objects with that

of education. We are not informed what induced the Society to lay aside their original plan of employing preachers; but we feel assured that however highly we approve of the system of readers of the Scriptures going from house to house, the Society would have been more eminently useful in the great cause of education, if they had occupied themselves with it solely, and had not impeded their progress in that fundamental and paramount branch, by the prejudice and opposition naturally excited on the part of bigotry and ignorance against the other.

"The London Hibernian Society," says the report, "has from the commencement been opposed by the greater part of the Roman Catholic Clergy." "The opposition so generally given by the Roman Catholic Clergy has been rested both upon the ground that the use of the Scriptures in the way prescribed by the rules of the Society, is contrary to the discipline of the Roman Catholic Church; and their apprehension, that the real object of the Society is to disturb and undermine their religion."

The Society positively disavow that their object is to make proselytes from the Roman Catholic to the Protestant communion.—With regard to their schools, we conceive that the rules, which we have extracted fully, bear them out, unless as far as the Scriptures themselves have a tendency to make people proselytes—which we firmly believe they have, and which we are sure that the Roman Catholic Clergy themselves believe them to have. As to the other parts of their operations, we do not see how they can in honesty cast off the charge of proselytism. Out of these schools, we honour them as the open opposers of the errors of Popery; and it is a point upon which they have taken the greatest credit with the religious public in England. Their fault to us appears to be that they have two objects in view which can never, without embarrassment, be pursued by the same Society—the scriptural education of children upon a compromise of not interfering with the peculiarities of their religious creed, and the scriptural instruction of the adult population, without any such compromise.

The report states, as the result of their exertions, that several of the Society's schoolmasters have by degrees become converts to genuine Christianity, and that there are also many other instances of conversions from the Roman Catholic Church. It states also what appears a very commendable feature in their Schools—

"That as the interest of the schoolmaster is directly concerned with, and dependent upon the progress of the children in the particular course prescribed, there is no opportunity for that latitude, or for those evasions which are found to exist in the schools of some of the other Societies. It is not, therefore, surprising that the progress of the Society should have been constantly and strongly opposed by the Roman Catholic Clergy."—p. 80.

The last report of the Society, May, 1825, states, that there was in spite of all opposition an increase in the Society's schools of 100, and of 6,335 Scholars. The Commissioners are inclined

to doubt the truth of this statement of increase ; but we must be allowed to say, that we think this doubt on their part arises rather from prejudice than from any good grounds. The returns of the London Hibernian Society, if made by the Society without deliberate deceit, such as Mr. O'Connell charges them with, (evidently upon his own shewing without any ground), must be more accurate than those of any other Society, because their schools are inspected quarterly, and payment is made for proficiency actually witnessed by their inspectors.

The faults with which the report charges the Society, besides the unpardonable one of opening the people's eyes to the errors of Popery, are the following :

“ The funds of the Society are not of such amount as to enable them to erect and furnish suitable school-houses, or to allow adequate salaries to the teachers, and the schools are frequently opened in remote and obscure districts, where little assistance can be obtained from local patronage or superintendence.

“ Accordingly in those Schools of the Society which we personally visited we found that, with the exception of such as were also in connexion with the Society for the Education of the Poor of Ireland, or the Association for Discountenancing Vice, or under the superintendence of powerful local patrons, the buildings in general were common cabins, and sometimes mere hovels. The masters are usually from the lowest ranks of the peasantry, and have themselves frequently received but very little education. As might be expected in these circumstances, too little regard, generally speaking, is paid to cleanliness, order and regularity.

“ In most of the schools there is a want of the useful requisites, and writing and arithmetic appear to be less attended to than in any other class of schools. The great object of the schools, and that to which their attention is almost exclusively given, is the reading of the Scriptures, and committing to memory those portions of Scripture which are to be repeated to the inspectors at the next quarterly examination.” p. 81.

We are not disposed to deny that there is some truth in this account of the schools of the London Hibernian Society, though we think that prejudice against them for their offences in the way of proselytism has led rather to an exaggerated statement of their defects. We have ourselves often seen very inferior schools under that Society, to which, however, upon the whole, we think the country owes a great debt of gratitude, and upon which, if we mistake not, the rising generation will depend more than ever for scriptural education.

We should wish to call the attention of our readers to the causes of this inferior description of schools ; they are to be found “ where little assistance can be obtained from local patronage or superintendence.”

It is impossible for the Committee in London, or the Agent in Sligo, however assisted by a quarterly inspector, to ensure a good school in the absence of local patronage and superintendence. We knew not one exception to this principle in the whole field of observation afforded by the report of the Commissioners, and we particularly desire the attention of our readers to the fact.

The report thus shortly notices the Baptist Society :—

“ The general objects of the Society appear to be the same as those of the Hibernian Society.

“ The Society is opposed by the Roman Catholic Clergy equally with the London Hibernian Society. The principles of both are the same, and as there is little, if any difference between their practice, the observations which we have made upon the Schools of the London Hibernian Society apply to those of the Baptist Society in all respects.

“ The number of children are stated to be about 8,000.”—p. 82.

The report next notices the “Irish Society for promoting the Education of the native Irish through the medium of their own language.”

It makes a very fair statement of the proceedings of this Society. Beyond a mere detail of facts the Commissioners say little either in its praise or censure. They admit the fact of half a million employing the native language of the country exclusively, and at least a million more, although they have some knowledge of English, and can employ it for the purposes of traffic, making use of their native tongue on all other occasions as the natural vehicle of their thoughts.

“ The plan of the Irish Society was adopted from their view of the inefficacy of the measures which had been pursued for educating that part of the people through the direct medium of English schools. The act of 28 Hen. VIII. c. 15, to which we have before adverted, was passed for the declared purpose of putting an end to the Irish language by a scheme of pure English instruction ; nearly three centuries have, however, elapsed without producing that effect. For removing the obstacles, and substituting something better suited to the wants of this portion of the people, the expedient which had been partially attempted in Ireland at different periods, and which is recommended by the example of other countries, particularly Wales and the Highland districts of Scotland, has been resorted to by the Irish Society, namely to afford and encourage that species of education which the people are in the first instance, best prepared to receive. It forms no part of the design of the Society to preserve and perpetuate the Irish tongue ; it is used simply as a medium, and the apprehension that such use of it will retard the acquisition of English, is conceived by the promoters of the plan to rest in a mistake and to be contradicted by experience. According to the evidence which has been furnished to us, the establishment of Irish schools has been the means of extending the knowledge of English in the districts where they are situated, a result which corresponds to the effect of similar schools in Scotland and Wales.” p. 83.

As zealous friends to the principle of the Irish Society, we rejoice to see it admitted and approved by the Commissioners of Inquiry, and we trust their sanction will have the effect of leading the public more warmly to come forward in its support.

The report next proceeds to notice the Roman Catholic Societies for Education, and states that there is an institute called the ‘ Brothers of the Christian Schools in Ireland,’ composed entirely of Roman Catholics, and carrying on education on the most rigid principles of their religion.

The Brothers take a vow of poverty, of chastity, and of obedience to the Superior ; and they vow to teach children gratuitously during their lives, and are not at liberty to retire from any part of this engagement unless by dispensation from the Pope or their bishop. There are at present about forty Brothers, under whose superintendence there are three schools in Dublin, one in Waterford, containing about seven hundred children ; one in Cork containing about one thousand ; one in Limerick, five hundred ; one at Carrick-on-Suir ; one at Thurles, two hundred ; one at Dungarvan, two hundred and fifty ; one at Ennistymon five hundred ; and one at Cappoquin. They are all day schools, well filled with pupils. The Commissioners give an account of the school in Hanover-street East in Dublin, of which Mr. M. B. Dunphy is director ; it serves as a sample of the other schools—there are four Roman Catholic catechisms taught in the school. The Evangelical Life of Christ, and Reeves's History of the Bible are used. There is no copy of the holy Scriptures in any of these schools. The works used are those that contain and explain the peculiar doctrines of the Roman Catholics.

We feel thankful to the Commissioners for having so faithfully made us acquainted with the nature of these Roman Catholic schools ; and having thus silenced those prejudiced persons who would speak as if all illiberality were at the side of the Protestants, we give the following extracts from the report :—

“ In the religious instruction afforded to the children we collect from Mr. Dunphy's evidence, that it is not unusual to advert to what the teachers conceive to be the errors of the Protestant religion ; and the peculiar exclusive tenets maintained by the Roman Catholics are, as might be expected, impressed upon the minds of the children. A list of the works used in the school as class books, and also of those forming a library occasionally lent out to the boys and their parents, was furnished to us by Mr. Dunphy. It cannot be supposed that we should be able to appreciate correctly the contents of all the books contained in this list ; but we feel justified in saying, that there are some in the latter list especially, which ought not to be put into the hands of children. There are in this collection two copies of the book, known by the name of Pastorini's Prophecies, which it is right, however, to state, Mr. Dunphy says, were never sanctioned by the Archbishop, or by any of his priests ; and that he gave directions to have them called in last Spring, about the time that the titular bishop of Kildare and Leighlin wrote against the work.”—p. 86.

This exhibits a specimen of the common generalship of the Church of Rome. They use a book as long as it is likely to answer any end, political or religious, which they may have in view ; and having reaped whatever advantage from it they desire, they think to get rid of the odium that may attach to them on this account, by a disclaimer of it on the part of some influential person amongst them.

The Commissioners, with much feeling, record a fact connected with the returns of this school, which gives a most lamentable specimen of Romish duplicity. We cannot do better than present it to our readers in the words of the report :

“ There was one other book in the possession of Mr. Dunphy, not returned in either of the above lists, which, he says, perhaps one or two boys may have read a part of once or twice, but which he states, has not been used to any extent in the school as a class book ; and he adds, “ it is not given to the children at present, not from

"any thing hurtful in it, but having only one copy we do not use it now." This book is entitled, "A Sketch of Irish History, compiled by way of question and answer for the use of schools;" printed at Cork, 1815. It appears to be a work of the most objectionable nature, and calculated to keep alive every feeling of religious hostility to Protestants, and political hatred to England. We might easily justify this censure of the work by producing extracts from it; but we forbear, trusting that a better system of instruction, and a kinder feeling towards each other, amongst every class of Christians, will at no distant period exclude all books of an offensive nature from every institution for education. Mr. Dunphy states, in a letter annexed to his examination, that he did not return this book in the list of those belonging to the school-library, although it had by some accident been left in the school-desk; and he states that it was not a school-book, or belonging to the school, but the property of the brotherhood, and kept for their private reading. We observe, however, that the words "Christian schools, Hanover-street, East," are written in the title page, and the work itself purports to be printed for the use of schools."—p. 80.

There are also schools for boys established in different parts of Ireland, by lay-brethren of different religious orders, and there are several schools for females only, under the care and management of the different nunneries throughout the country. In both these classes of schools "the instruction is in the strictest sense of the word Roman Catholic. The children, (except the few Protestants who attend) are all taught the Roman Catholic catechism, and the Scriptures are not read in any of their schools."

There are also free schools for males and females attached to many of the Roman Catholic chapels; reading, writing, and the sedulous teaching of the various Roman Catholic Catechisms, form the general course of education; the Scriptures are not used in them.

There is, besides, for the purpose of Sabbath catechetical instruction, "the Sodality of Christian Doctrine," a society of catechists, whose duty is to attend every Sunday in the chapel, and instruct the children in their catechism. Sodalities, or as they are frequently termed, Confraternities, of this character, are established in many of the towns and most populous parishes of the south and west; and there are but few chapels in Ireland in which religious instruction is not imparted on Sundays to the Roman Catholic children of the parish.

It would have been satisfactory if the report had furnished some information as to the quantity or quality of the education, or, as it is termed, religious instruction, given on these occasions in the chapels. As far as we are acquainted with them, the sum of instruction given is making the children repeat the Roman Catholic catechism. No child is taught to read, but is taught the catechism by dictation. It may take a child who cannot read five years to know his catechism by rote, and then he is a perfectly instructed disciple of the Romish church; he knows, according to them, all that is necessary to salvation, and being unable to read, he is not in danger of learning any thing else. In truth, the great object of these assemblies of children on the Sabbath, is

to keep them from frequenting Sunday Schools, where they may be taught to read the Scriptures.

So far we have given an outline of the information which the report affords us, as to the means at present used for extending education throughout Ireland; and however lengthened the detail has been, it was necessary, in order to enable our readers to form some judgment of the opinion which the Commissioners have formed, that none of the present institutions "provide a system of education suited to the peculiar situation and circumstances of Ireland," and also as to the plans which they propose in preference to those at present in existence.

The first objection which we find made to the present systems is, that they do not give general satisfaction, or in plain words, that amidst a variety of conflicting interests and opinions, they do not please every body. Have the Commissioners really indulged the idle hope that *they* will please every body? Do they now think that *they* have given general satisfaction?

Another objection to most of the systems in operation is that they both attempt and effect too little upon the important point of religious instruction. We shall see presently whether the plan proposed is likely to communicate more religious instruction.

The Commissioners are anxious for a system of united instruction that shall not be liable to these objections. The report distinctly states, that all the difficulty arises on the part of the Roman Catholics. As to Protestants of different persuasions, the report says,

"It has been satisfactory to us to learn, that tho' differences of opinion exist among persons of these respective classes of Protestants, there is nothing which would prevent them from receiving religious instruction from persons of their respective communions in the same schools, if such an arrangement should be found convenient, nor would there be any difficulty in their reading the Scriptures together."

How far there is any thing reasonable in the objections of the Roman Catholics will appear from the following extract:—

"The anxiety and apprehension which we found to prevail amongst the Roman Catholic Clergy with respect to proselytism, induced us carefully to inquire whether many children had in fact been converted from the Roman Catholic faith through the immediate instrumentality either of the schools of the Kildare-place Society, or of the other societies with which it is connected; and we have no reason whatever to believe that the conversion of any children has taken place in any case, in which it cannot be sufficiently accounted for by the religion of one or other of the parents."—p. 90.

It appears then that the object which must be held in view by the Commissioners in recommending a new plan is, to propose that, which without affording separate education to Protestants and Roman Catholics, shall satisfy the scruples of the latter without being materially objectionable to the former.

We confess we are prepared, with the Commissioners, to admit the extreme difficulty of what they attempt.

The Protestants conceived that in the plan of the Kildare-place Society, they made every sacrifice which their consciences would

allow them to make ; they conceived that in fixing upon the Scriptures as a book of instruction, they were putting forward the only common ground on which it was possible for Christians to agree ; and if they could not agree on that, they knew nothing that could give them the title to the name of fellow Christians. The Commissioners seem to have come to the conclusion that there is nothing belonging to Christianity in common between Protestants and Roman Catholics, and that whilst they are to be educated together, it is to be upon a plan that would equally suit Christians and Mahometans. We confess we are not disposed thus totally to throw off our Roman Catholic brethren, or to allow the propriety of our being separated by them, as if we belonged not to the Church of Christ. We give the words of the report :—

“ On the fullest consideration which we have been able to give to the subject, we are of opinion, that it is desirable to unite children of the different religious persuasions in Ireland, for the purpose of instructing them in the general objects of literary knowledge, and to provide facilities for their instruction separately, where the difference of religious belief renders it impossible for them any longer to learn together.”—p. 92.

We are free to say, we wish, *if possible*, for united education, and we are in every way opposed to a system which shall provide separate schools for Protestants and Roman Catholics ; but we are disposed to dread greater evil from a system which only brings them together, more plainly and pointedly to separate them, and to instil into their minds, *ab ovo*, that they have nothing in religion common between them.

This seems to be the principle of the proposed plan : it denies any common Christian ground between Protestants and Roman Catholics ; they may be united for literary instruction, but divided for religious education.

We now proceed to notice the machinery of this proposed plan :

“ We propose that public schools of general instruction shall be established, one at least in each benefice, in which literary instruction shall be communicated to children of all religious persuasions ; that two teachers, to be appointed by the general superintending authority, (the establishment of which we shall subsequently recommend), shall be employed in each school, where the extent of attendance shall be sufficient to justify the expense ; that they shall each of them be laymen, and that one of them shall be a Roman Catholic, where any considerable number of Roman Catholics are in attendance on the school ; and that a Presbyterian teacher shall be provided in those schools, where the number of children belonging to that communion shall render such appointment necessary or expedient ; that on two days in the week the school shall break up at an early hour, and the remainder of the day be devoted to the separate religious instruction of the Protestants, the Clergymen of the Established Church attending for the purposes at once of superintendence and assistance, and the Presbyterian minister likewise, if he shall so think fit, for the children of his communion. That on two other days of the week, the school-rooms of general instruction shall in like manner be set apart for the Roman Catholic children ; on which occasions, under the care of a Roman Catholic lay teacher, approved of as mentioned in the minute which we have given, they shall read the epistles

and gospels of the week, as therein mentioned, and receive such other religious instruction as their pastors, (who may attend if they think fit) shall direct. It may be right to notice, that in the Roman Catholic Church there are epistles and gospels appointed, not for Sundays only, but for almost every day in the year, and they comprise altogether a large portion of the Old and New Testament."—p. 97.

"We think it further necessary, that means should be provided for supplying Testaments, according to the authorised version, for the Protestant children. With respect to the Roman Catholic children, an edition of the New Testament for their use has been submitted to us by the Roman Catholic Prelates. The text of this edition is the Douay Version; almost all the notes, however, originally annexed to that version, have been omitted. We find, in fact, that there are only sixty-three notes altogether to the four gospels; and these, with the exception of an inconsiderable number, have no peculiar reference to the doctrines of the Roman Catholic Church, as distinguished from those of the Protestant churches; and such as have this peculiar reference, are expressed in a manner which ought not, we think, to be offensive to any description of persons: the summaries prefixed to the different chapters are in like manner, as it appears to us, unobjectionable. To this edition is also annexed a table of the epistles and gospels throughout the year, specifying the portions of the Scriptures appointed to be read for those purposes by the Roman Catholic Church.

"Deeply impressed with the importance and necessity of introducing the Scriptures into all institutions for the education of the people, as a fundamental part of the instruction, we recommend that copies of this edition of the Testament, omitting the address thereto prefixed, but retaining the notes, should be furnished for the religious instruction of the Roman Catholic Children, in every school established upon the system proposed.

"It will be for the Roman Catholic Clergy to supply such other books for the purpose of religious instruction as they may desire. We would suggest, however, that many forms of catechisms are now in use amongst the Roman Catholics in the different districts of Ireland, and that it would be expedient that some one or two should be selected or compiled for general use.

"It will be necessary also to provide a volume compiled from the four gospels, in the manner adverted to in our conference with the Roman Catholic Archbishops.—Such a book, together with the book of Proverbs, and the work containing the history of the Creation, the Deluge, and other important events, extracted from the Pentateuch, may be profitably used in the schools during the period of united and general instruction. We by no means intend such works as substitutes for the Holy Scriptures, although we propose that the reading of the Scriptures themselves should be reserved for the time of separate religious instruction.

"The means by which a system of general instruction can be properly enforced and administered are hardly of less importance than the system itself. That object has not hitherto been accomplished by any one of the institutions which have been supported by the public funds in Ireland."—p. 97 and 98.

If we object to the proposed plan of entirely separating Roman Catholics and Protestants in religious instruction, as if they were not the creatures of a common God, or the subjects of a common Gospel, we object equally to the proposed machinery which seems to be rendered necessary to carry that vicious principle into

effect. We doubt the possibility of any Board, let them be composed as they may, or situated where they may, or armed with what powers they may, effectually establishing and superintending schools throughout the different parts of Ireland.

We should have thought the Commissioners must have some how contrived to have put themselves back at least one hundred years before they could have proposed such a plan. We cannot conceive how it was possible for five men, with the information they possessed, and the information they have given us, to have, for a moment, entertained the idea that the cold, blind, heartless decision of an absent Board ever could ensure effective instruction in 1,200 schools in different parts of the country. They must have forgotten what they have told us of the Charter Schools, and the Board of Fifteen—how the superintendence of the Board in Dublin never produced one good either boarding or daily school; whereas, they themselves have told us, that “by the great care and benevolent exertions of individuals, some of these institutions became, for a time, marked exceptions to the general character of the rest.” They must have forgotten what they told us of the failure of those schools under the London Hibernian Society, which, left to the Committee and its quarterly inspectors, did not enjoy the superintendence of some powerful local patrons. They must have forgotten, and we wonder how they could, their just eulogium upon the system and effects of the Sunday School Society, whose excellence is, that the Committee interfere so little, and have contrived to draw forth so much of the blessed influence of benevolent local superintendence. We do wonder that such a plan could have been proposed by the same persons who expressed themselves as they have done, with regard to the Sunday School Society. In short, in the constitution of this Supreme Board, they appear to us to have transgressed every principle which they themselves approved, and to have proposed to put into action the very principles which they condemned. We feel assured it never will, it never can work.

The Commissioners seem somewhat to have suspected the inefficiency of their Board under any ordinary mode of proceeding. Their remedy appears to us very objectionable, and likely to be very inefficient. “The Board should, we think, appoint inspectors who should be enabled to examine upon oath. The schoolmasters also, we think, should be sworn to conform to the rules laid down by the Board for their guidance.” We never heard before of a grave proposal to improve the degraded morality of a people by a multiplication of oaths; and we beg leave to ask whom are the inspectors to examine upon oath? Is the schoolmaster to be examined upon oath as to whether he has kept his first oath?—or are the children to be examined on oath as to the conduct and propriety of the master?—the last boy that was whipped, as to the impartiality and tenderness of the master who whipped him!—or the Protestant boys as to Roman Catholic education, and the Roman Catholic children as to Protestant instruction? These will

be new schools. We confess we are prejudiced enough to expect more good effect from the affectionate and tender eye of an unpaid, unsworn Sunday School teacher, than from all the salaried inspectors, with their powers of examining upon oath.

We could weep for the children of a parish who had been used to experience the kind, the Christian exertions of an affectionate pastor in his daily school, or who had been in the habit of seeing with pleasure the kind interest in their improvement and welfare exhibited by their landlord or his lady, when transplanted to a school of the new description under the unsoftened rule of a master subject to no local control, and under the eye of no superintendent that has an affectionate interest in their real good. And we can feel for the situation of a faithful minister who cares for the little ones of his flock, exposed to see them neglected or ill treated without any resource but that of preferring a complaint to a Board, who can never have the means of deciding between him and the master, and who, in proportion to his zeal and the excellence of his character, may be disposed to receive his communications with distrust, and meet them with coldness and reserve.

We feel assured that such a system as this never can be acted upon, and if it did succeed, if a number of schools were successfully established under such a Board, we have no hesitation in saying that it would do more to extinguish the little spark of good, the kindly feeling that is springing up between the different ranks of society, than any thing that has yet appeared in Ireland. It would paralyse all local exertions, and take from the more respectable inhabitants of the country every interest they now feel in the moral and religious improvement of the rising generation.

We have also great objections to the plans of instruction proposed in the schools.

The report had given us a promise that some attempt would have been made to insure even a larger portion of religious instruction in the schools than had been given before, but we see nothing to effect it in the proposed plan. We solemnly protest against turning the clergy into formal visiters of those cold, heartless schools, where they are not to find a portion of the Scriptures or other books of useful instruction prepared by the scholars, and which it would be their pleasing duty to hear and to explain, but where they may now take the place of parish schoolmasters, set the children their tasks during two half days, and if they please stand by while they are learning them.

The Commissioners, from evidently never having been themselves conversant in country schools, seem to have made a great blunder with regard to the time necessary for religious instruction. When clergymen in their examinations, or in their returns, have spoken of the time appropriated to religious instruction, they have done it upon the supposition of the children having been previously prepared in some given portions before they came under their care for particular explanation and instruction; and when with this view of the subject they have said that parts of one or

two days in the week were sufficient for religious instruction, the Commissioners think they are largely providing for it, when they set apart portions of two days; having first taken care that during the other days there shall be no such preparation. This is a confusion they have fallen into, from practical inexperience upon the subject. We take upon ourselves to say that, considering the necessary interruptions in attendance which will always occur in country schools, this time allotted, accompanied with the deprivation of the Scriptures during four whole and two half days in the week, will not enable any children to make the progress of half a chapter in the Testament per week, much less that proficiency required to entitle them to be candidates for the premiums offered by the Association for Discountenancing Vice, &c.; and on the part of the Protestant children we do protest against their being thus, for so large a portion of the week, deprived of the Scriptures; and we feel assured that nothing but indifference, which will more or less be found in some, or want of pecuniary means to keep a better school, will ever induce a Protestant clergyman to exchange his present Association School, for one upon this new plan. We think, however, that there might possibly be some arrangements that would tend to mitigate the evil. The clergyman might be allowed to divide the portion of the Scriptures in which he would examine the children at the end of the week into smaller portions, and have one learned by them each evening out of school, and repeated to the master on his first coming in the morning, by which means they might be prepared to benefit by his attendance during the time specified.

We anticipate no increase of peace and harmony and good-will from the display in the school of a champion of each of the contending sects. And we do not know what charm the Commissioners suppose likely to reside in the new Board, which will make the Protestant and Roman Catholic masters agree so well together, as to be an example of brotherly love and union to the children under their care. We fear, indeed, that it will be highly necessary to furnish the Inspectors with the powers of examining upon oath, in order to have any chance of unravelling all the petty feuds and jealousies that will spring up in these seminaries of literary union and religious discord.

There could never be written up as the motto of such schools, "no longer strangers and foreigners, but fellow-citizens with the saints and of the household of God." But if the spirit of the schools were to be expressed by any text, it would be by one that would well suit the bigotted exclusiveness of the worst times of Popery, such as, "The Jews have no dealings with the Samaritans."

There is a most strange inequality in the proposed mode of dealing with the Protestant and Roman Catholic Clergy. If we had only read the proposed plan and not the preceding information, we should unavoidably have been led to conclude from the way they are dealt with, that the Protestant Clergy were the of-

sending party, that they had been, compared with the others, most negligent in the duty of educating their flocks, or when engaged in it, most bigotted in their way of carrying it on.

The Protestant Clergy are to be compelled to attend and assist in these schools. The Roman Catholic Clergy, it is said, may attend if they think fit. The Protestant Clergy are provided with no power of even objecting to a master if they think him incompetent or unfit; without the approval of the proper Roman Catholic pastor, (i. e. the priest of the parish) no Roman Catholic school-master can be appointed.

The Protestant Clergy have no power to select what books they may think fit for their children, the Board having the sole power of admitting or rejecting all books or papers which may be read in their schools, whilst a particular clause says, "it will be for the Roman Catholic Clergy to supply such other books for the purpose of religious instruction as they may desire."

The Protestant Archbishop was never consulted as to what sort of education would be consistent with the discipline, or likely to promote the good of the youth of his church; he was indeed examined with regard to what he conceived to be the duty of the Clergy as to instructing the youth of their flocks, and when he stated his view of it, he was not paid the compliment of having it supposed that he and his brethren would see to the performance of that duty, but the report proposes that an Act of Parliament shall make it compulsory on the clergy to attend these new schools. The school-master and the inspector, we should suppose, will be the spies that shall watch over their discharge of this part of their office, and the said Board the ordinary authority that shall call them to an account for any alleged transgression either in the way of excess or neglect.

The Roman Catholic Archbishops, on the other hand, were consulted largely as to what would be consistent with the discipline and not impeach in any way the doctrine of their church; and even the reasonable proposition of having "the more advanced of the Protestant and Roman Catholic children read at certain times during school-hours portions of the holy Scriptures together and in the same classes, out of their respective versions, subject to proper regulations in the presence of their respective Protestant and Roman Catholic teachers" was objected to, and consequently abandoned, though it was stated, "that opportunities might be afforded to the teachers of each persuasion to explain to the children separately the portions so read."

This we conceive was going quite too far in the way of concession, and having stated the grounds on which we object to the report with a view to the Protestants, we shall state our strong and decided objections to it, when we consider the situation in which it places the Roman Catholic population. The Commissioners do not only propose to offer them education in which they shall not be forced against their will, to let their children read the Scriptures without note or comment, but they deliver them bound hand and

foot into their priests' hands, and take care that no scriptural light shall shine upon the rising generation except in the presence of their priests or of the persons approved by them. Under the proposed system a Roman Catholic parent cannot say, 'I regret my ignorance of the inspired word of God—I regret that from my youth I have not known the Scriptures which can make a man wise unto salvation, and I wish my child to read the Testament of the Lord and Saviour Jesus Christ.' No, there is no such liberty allowed to the thinking Roman Catholic for his child. The Commissioners would rivet those chains which the Roman Catholic clergy have forged for the people, and which the people in many instances have been anxious to throw off.

That the people are in many instances desirous of acting thus, and asserting their right to have the Scriptures in the hands of their children, is abundantly evident from the fact, attested by the report, of the immense number of Roman Catholic children attending Scriptural Schools in spite of the excommunications and curses of the Priests. We would protest against the principle—and we hope a British Legislature will never sanction it—that the rising generation are not to have the privilege of a Scriptural education, except at the will of an order of men, let that order be what it may. But further, we assert that the report bears us out in saying, that if improvement is to be looked for from Scriptural education in Ireland, it must not be in the power of the Roman Catholic Clergy of Ireland to administer it as they think fit, without any other control than that of the oath which is imposed upon the Roman Catholic schoolmaster whom they approve of.

There may be some honourable exceptions; but against the great body of the Clergy of that Church the report substantiates the heavy charge of being the enemies of education, and especially of Scriptural instruction. Of all the Roman Catholic schools, the report says, "the Scriptures are not used in them," either with notes or without notes. In what state the people are, with regard to a knowledge even of the existence of the Scriptures, will appear from the evidence of Mr. Donelan, a Roman Catholic:—

"In answer to a question whether the peasantry could in most instances, distinguish between a Testament and any other book of the same size upon a religious subject put into their hands, he says 'Upon my word, I think they could scarcely do so, except where the exertions of the Bible Society have succeeded; but in many parts of Connaught the peasant does not know what a Bible or Testament is.'"

Is it unfair, after this, to accuse the Roman Catholic Clergy with being hostile to Scriptural education in any shape? We have it upon evidence, that they evaded the rules, on this point, of the Kildare-street Society. What security have we that when they have got the Roman Catholic children into a room by themselves, they will not evade the rule of scripture-reading in their own schools, and make the master evade it; and who shall

control them!—forsooth, the Board in Dublin!! Will they be willing? Will they be able?

“To another question—Whether they generally understand that the Bible contains the word of God, the history of our Saviour, the history of the creation, and the redemption of the world? Mr. Donelan further says, ‘I think we may say in general they do not; they may have some general notion of it, but it is a very vague idea: in some few instances you will meet with an utter ignorance of it altogether.’”

This report has brought in the Roman Catholic clergy guilty of the ignorance and consequent degradation of Ireland: they have not banished the worst possible books from the schools of the country, but they have banished the Bible, and left their flocks ignorant of the very existence of the word of God; and yet the Commissioners in the face of this fact, with which their own report supplies us, recommend that no Roman Catholic child shall be suffered to read any portion of the Scriptures except under the immediate control of those very persons who have proved so hostile to its circulation, and who have been so successful in banishing it almost from the land. This is concession without parallel. What a remedy for the evils—for the ignorance of Ireland!! If a complaint were made against the parent or master of any children, that they had deprived them of necessary food, that in consequence the children were deficient in their intellect, and almost ruined in their health and strength; if upon examination it were found that the children knew not the sight of wholesome food, that if you offered them bread they would not know it from a stone; strange remedy it would be to say that these children should have no bread unless accompanied by the mixture made up by those very persons who had starved them, and should not even have that except when shut up alone without a human witness of their future treatment, in the room with their hard masters or unnatural parents. Yet this is the prescription for Ireland’s Scriptural education which we find in the report.

There is one consequence which appears to us to follow from the report, (if it shall be acted upon without most material modifications,) to which we should wish thus early to draw the attention of the public and of the Commissioners themselves—the absolute necessity of a Society upon an enlarged scale for the purpose of affording Scriptural education to the people. In this age of Societies we are unwilling indeed to contemplate a new one; but the Scriptural education of the rising generation of our people is too important an object to be sacrificed to the foolish, vain hope of giving general satisfaction. It cannot, and it must not be abandoned. The people are crying for bread, and we must not leave them without any thing better than this cold stone, which the report threatens them with. We know not yet how this new Society may be formed, whether it may be grafted upon the stock of the London Hibernian Society, lopped of some of its irregular side branches, or upon the Kildare-street Society, if it shall, as we trust it will, continue true to its principles; but *a Scriptural Education Society there must be*, and its friends must appeal warmly in its support to the lovers of the

Scriptures in England and Scotland. They will be forced to stir up in those countries not only that Christian liberality which has heretofore supported the wants of our land, but must call upon *the Protestant feeling of Great Britain* in behalf of the Protestant youth who are to have the Bibles taken for so many days out of their hands, and in behalf of the Roman Catholic youth who are to be entirely precluded from the use of them, except through the hands of an unscriptural priesthood. And should the Parliament of Great Britain sanction this scheme which stops the free course of God's word amongst the Protestants, and forbids it in its undiluted purity to the Roman Catholics, the friends of Scriptural education must appeal from the Parliament to the people, and seek from their free-will offerings an antidote to such a mischievous legislative provision.

Whilst, however, we feel thus surprised and grieved at the Report of the Commissioners, and consider the evils with which it threatens us to be most serious evils, we do not despair; we feel assured that the Scriptural education of the rising generation of this country, is too nearly connected with the eternal good of immortal souls, and with the glory of the Redeemer, to be left in the hands of man. We are sure that He who sitteth above the Cherubim, will eventually guide and direct the important matter; and whilst we would take those means which prudence suggests, we willingly commit the result, without uneasy fear, into the hands of the Almighty.

And though we speak with unqualified disapprobation of the plan proposed in the report before us, we would not be understood as speaking disrespectfully of the Commissioners, some of whom we most highly respect and esteem. Yet we cannot but think, that they have been too precipitate in proposing measures, when they have not had sufficient time thoroughly to digest the materials with which they were supplied. The impatience of the public has induced them to be too hasty in drawing conclusions, and in bringing forward their report; and we feel a confidence that more mature reflection, and closer attention to the voice of the better informed part of the public, will lead them to alter many of their sentiments, and correct many of the errors into which we have no doubt they have inadvertently fallen.

Remains of the late Rev. CHARLES WOLFE, A. B. Curate of Donoughmore, Diocess of Armagh, with a brief Memoir of his Life.—By the Rev. JOHN A. RUSSELL, M. A. &c.—Dublin, 1825.—2 Vols. 12mo.

We are not disposed to give a regular review of these interesting and unpretending Volumes—Our recollections are too vivid, and our feelings are too much engaged to permit us to undertake such a task. We remember Wolfe in apparent health and strength, enjoying the honours of an high University character, the life and leader of his academic circle, where cheerfulness never deviated.

into folly, and the playfulness of wit and the earnestness of enquiry alternated with the bland good-humour of social intercourse; we remember him too, after disease had grasped its victim, and the smile of benevolence had acquired a more serious and solemn meaning, when his strength was wearing fast into decay, and little was left of this world but the consciousness, the happy consciousness, that it was to be succeeded by another;—and now we notice this little Memoir but to associate our labours with one who would have shared them, one whom we knew and loved, to “hang our recollections” too upon the bier of Wolfe.

We would likewise express our gratitude to the Reverend Editor for having executed so well, a task which presented numerous difficulties, which all wished to see performed, and few had courage to attempt. It has, indeed, many difficulties;—to join the impartiality of the critic with the warmth of the friend, to unite the judgment of the Editor with the fond associations of severed feeling, to speak of one’s-self without egotism, and of one’s friend without prejudice, requires a combination of talent rarely, if ever, to be found;—if such has not always been exhibited in Mr. R.’s work, the delicacy of his task may easily plead his excuse, and the public will not value this book or its Editor the less, because the latter’s estimate of his valued friend’s remains may have assigned to them a more elevated place than they are perhaps entitled to.

But Mr. Russell’s deservings are of an higher character.—His book partakes largely of the spirit of the individual who is its subject, and we can venture to recommend it, as not containing a thought or an expression inconsistent with the purity of religion. Piety without obtrusiveness, and feeling without enthusiasm, strongly mark its pages, and the warmth of friendship is united with the simplicity of truth—unaffectedness is indeed its character, as it was that of its lamented subject, and the sentiments which occur seem to be the habitual outpourings of a mind sincerely influenced by the importance of religion. We are gratified that the memory of our friend is committed to a work which we trust is known far beyond the narrow limit of his immediate intimates, and we are no less pleased to see the Reverend Members of our Church employing the little leisure which the active duties of a professional life permit, in recommending by the powerful example of such characters as Wolfe’s, the principles which should direct and the practice which should adorn the believer’s life.

Wolfe was indeed no ordinary character; and short as has been his career, that character found room for development. It was marked by power of understanding, and strength of feeling, by an acuteness of intellect, a playfulness of fancy, an originality and firmness of thought; above all, by a simplicity of purpose, and a devotedness of heart, which qualified him to be eminently useful in the sacred profession of which he was a member, and to herald to a perishing world, “the power of God, and the wisdom of God.” But

though sufficiently marked by these features, it was only to the observation of friendship that they were displayed—unobtrusive and retiring, he shunned exhibition, and almost unaware of his own powers he avoided publicity;—his life too, presented little that was remarkable—its dawn was passed in the ordinary exercises of a school, its morning in the usual conflict and indolent bustle of a College, his noon he consecrated to the undivided service of his God, and the evening of his days, short and cloudy, rapidly closed his earthly prospects. We regret, but we cannot wonder, that the Editor has not been able to collect more anecdotes illustrative of his early years, and the peculiar bias of his intellect. They would have formed a sort of mental life, and unmarked by incident as was the tenor of his way, they would have acquired peculiar interest—perhaps his immediate friends were not aware of the importance of observing the early traces of feeling and of genius, and the power of reviving them had ceased before friendship was induced to make this melancholy claim on memory.

We could have wished too that the Editor had been more detailed in marking the religious progress of his friend. The change to which he alludes (vol. i. p. 152,) if exhibited more at length would have been, we conceive, most eminently useful. The public has sometimes been made acquainted with the wonderful display of Divine grace manifested in the lives of such men as Gardiner and Newton, and have acquiesced, with some murmuring in the necessity of the influence of the Holy Spirit effecting such an alteration; but we do not find the same acquiescence in the need just as imperative for the agency of the same Holy Spirit to convert even the most moral character, to confer a spiritual knowledge of God's holy law, and that devotedness of the heart and the affections which both constitute and evidence the Christian. We have great pleasure in quoting the following lines from Mr. Russell as illustrative of the effect of the awful realities of religion on the mind of Wolfe, though we wish the progress to that stage had been more minutely marked, for we cannot receive the extracts from his manuscripts as proving more than a reverence for revelation and a due respect for its evidences:—

“He was exemplary, I might say, blameless in his moral conduct, and scrupulous in the discharge of duty; and though naturally impetuous in his feelings, habitually lively and even playful in his temper and manners, yet there was manifestly an influence in his heart and guard upon his tongue, which never permitted him to violate the rules of strictest chastity and decorum. He was devout and regular in his habits of private prayer and in attendance upon public worship; I have often seen him affected even to tears in reading the sacred word of inspiration. But, when he came to preach the doctrines and duties of Christianity to others, they burst upon his mind in their full magnitude and in all their awful extent: he felt that he himself had not given up his *whole* heart to God—that the Gospel of Christ held but a divided empire in his soul, and he looked back upon his earlier years with self-reproach and self-distrust, when he recalled to mind the subordinate place which the love of God possessed in his heart.”—vol. i. p. 152.

We could also have wished that Mr. R. had been more detailed in his statement of Wolfe's religious opinions when fully matured.

That they were sound and evangelical we have no reason from the Memoir to doubt; and, indeed, we have had opportunities of knowing such to be the fact; but it would have been satisfactory to have had them more displayed; to have had them sketched by the hand of so original a thinker, not in the formality of a sermon, but in the unreserved communication of friendship, or the intimacies of conversation. We would have even consented to sacrifice some of those lively letters which grace Mr. R's work, for one declaratory of his religious sentiments. Mr. R. probably thought himself excused from such a detail, as the second volume contains his declared opinions, but though we admit the validity of his excuse, we regret that he has availed himself of it.

We have known the University of Dublin for many years, and we have seldom known an individual pass through it with such an entireness of the mingled love and respect of his contemporaries as Wolfe did. The warmth of his affections, the playfulness of his temper, the amiability of his disposition, and the total *abandon de soi-meme* which marked his character secured the one, while his evident power of intellect, and correctness of scholarship ensured the other. Though not uniformly successful in his seeking for College honors, he shewed that such was the result, not of want of talent, but of attention; and so entirely devoid was he of that selfishness which is too frequently the result of emulation, that we have known him petition an examiner to have his academic judgments lowered, in order to gratify the feelings of an unsuccessful rival. The defect of Wolfe's mind in his College life, was an unsteadiness of application, not caused by want of moral or mental firmness, but derived partly from the variety of his talents, which by proposing many employments, distracted his attention, and partly from that never-ceasing good nature which made his time too much the prey of the good humoured and talented, but indolent loungers with which a College abounds. Mr. R. has well described his habits, (vol. i. 114,) and with a good-natured sophistry, which we cannot stop to examine, has endeavoured to extenuate them. We shall only say, that had Wolfe joined steadiness of application to his other qualities, his course through life might have been different, perhaps more useful, perhaps more happy—the independence of a Fellowship would probably have soon rewarded his exertions, and the acquisition of a College living, would have not only restored him to the life and profession which he loved, but would have enabled him to realise those visions of conjugal affection which would have cheered his course through this life, and smoothed his passage to another.

But it is on Wolfe in his professional character we love to look. The quiet resignation with which he yielded to a separation from the object of his attachment, the prudence with which he sought and found relief in active and useful employment, and the intense-ness with which he gave himself up to its duties, present a beautiful picture of his firm and unpretending mind—willingly retiring from the ease and literary leisure of an academic life, sur-

rendering all that was endeared by choice and habit, exchanging without a sigh the conversation of friends and the enjoyments of refinement, for the unregarded and obscure labours of an Ulster Curacy, and throwing himself into those labours with a zeal, an earnestness and a success, which mark his whole heart being devoted to his God, and that God condescending to bless the offering.—We had not the good fortune to know more of Wolfe at this time than what occasional intercourse during his short visit to Dublin would permit, but we can well believe Mr. Russell's account of the manner in which he performed the duties of his situation, and we would seriously recommend to all young men who are entering the Ministry to pursue his line of conduct;—prudent without compromise, and zealous without being obtrusive, he steered his course with steadiness between contending extremes—from the pulpit delivering with authority the Message of God—in the cottage and by the fire-side becoming the living comment on that Message,—the friend, the adviser, the guide of his flock, he won their affections without descending from his station, he reprehended their failings without repelling their confidence. Of his exertions as a preacher, the second volume contains many specimens, and of his pastoral habits and success we are glad to cite the following striking description from an eye witness :

“ As he quickly passed by, all the poor people and children ran out to their cabin-doors to welcome him, with looks and expressions of the most ardent affection, and with all that wild devotion of gratitude, so characteristic of the Irish peasantry. Many fell upon their knees invoking blessings upon him ; and long after they were out of hearing, they remained in the same attitude, shewing by their gestures that they were still offering up prayers for him ; and, some even followed the carriage a long distance, making the most anxious enquiries about his health. He was sensibly moved by this manifestation of feeling, and met it with all that heartiness of expression and that affectionate simplicity of manner, which made him as much an object of love, as his exalted virtues rendered him an object of respect. The intimate knowledge he seemed to have acquired of all their domestic histories, appeared from the short but significant inquiries he made of each individual as he was hurried along ; while, at the same time, he gave a rapid sketch of the particular characters of several who presented themselves—pointing to one with a sigh— and to another, with looks of fond congratulation.”—Vol. i. p. 212.

As a *preacher*, we consider Wolfe's qualifications to have been of an high order, and eminently calculated to affect. We well remember the sensation produced by his first sermon, at the Asylum Chapel, a sensation not diminished by his successive appeals.—We consider simplicity and force to be the characteristics of his style—his views are frequently original, frequently powerful, and always expressed in what seems to be the plainest diction—he never weakens by expansion, nor loses his grasp of an idea by dilating it into minuteness—his imagery which is occasionally brilliant is used for the sake of illustrating or enforcing, never merely for ornament—above all, he is *in earnest*—he feels that he is “ *a dying man speaking to dying men,*” an ambassador charged with a message from the God of heaven and earth, and hence he sets it forward with a plainness and with a seriousness which never fail to attract the attention of the hearers, and to raise them

from contemplating the mere language of the preacher, to the solemn truths which he would set before them. We have no room for extracts which are indeed unnecessary, but we would mention the 3d and 8th Sermons as exhibiting perhaps the best specimens of Wolfe's peculiar style.

As a poet we may fairly say that he never surpassed his own well known Ode on the burial of Sir John Moore, which the public approbation has already pronounced to be a powerful effusion of poetic feeling ;—we may be wrong, but we cannot help thinking that Wolfe was more the orator than the poet, and we think that we can discover that superior tendency even in this exquisite sketch. It is difficult, indeed, to say where the province of elevated eloquence ends and that of pure poetry begins—to each belongs the *verba ardentia*, “the thoughts that glow and words that burn,” the high souled sentiment, the condensed and energetic expression, the image which embosses the thought upon the mind—much of this is to be found in Wolfe's prose, and we think that had he cultivated the Muses he would by these very qualities have been eminently fitted for excellence as a lyric poet. We can afford but two specimens, one for the sake of the anecdote which accompanies it, and the other as it is of a very different character. Several of the expressions are peculiarly felicitous.

(*Air*.—Gramachree.)

1

If I had thought thou could'st have died,
I might not weep for thee ;
But I forgot, when by thy side,
That thou could'st mortal be ;
It never through my mind had past,
The time would e'er be o'er,
And I on thee should look my last,
And thou should'st smile no more !

2

And still upon that face I look,
And think 'twill smile again ;
And still the thought I will not brook,
That I must look in vain !
But when I speak—thou dost not say,
What thou ne'er left'st unsaid,
And now I feel, as well I may,
Sweet Mary !—thou art dead !

3.

If thou would'st stay, e'en as thou art,
All cold, and all serene—
I still might press thy silent heart,
And where thy smiles have been !
While e'en thy still bleak corse I have,
Thou seemest still mine own,
But there I lay thee in thy grave—
And I am now alone !

4.

I do not think, where'er thou art,
Thou hast forgotten me ;
And I, perhaps, may soothe this heart,
In thinking too of thee ;

Yet there was round thee such a dawn,
Of light ne'er seen before,
As fancy never could have drawn,
And never can restore !

"He was asked whether he had any real incident in view, or had witnessed any immediate occurrence which might have prompted these lines. His reply was, "He had not ; but that he had sung the air over and over till he burst into a flood "of tears, in which mood he composed the words."

FAREWELL TO LOUGH BRAY.

Then fare thee well !—I leave thy rocks and glens,
And all thy mild and random Majesty,
To plunge amid the world's deformities,
And see how hideously mankind deface
What God hath given them good :—while viewing thee,
I think how grand and beautiful is God,
When man has not intruded on his works,
But left his bright creation unimpaired.—
'Twas therefore I approached thee with an awe
Delightful,—therefore eyed, with joy grotesque—
With joy I could not speak ; (for, on this heart
Has beauteous nature seldom smil'd, and scarce
A casual wind has blown the veil aside,
And shewn me her immortal lineaments,)
'Twas therefore did my heart expand, to mark
Thy pensive uniformity of gloom,
The deep and holy darkness of thy wave,
And that stern rocky form, whose aspect stood
Athwart us, and confronted us at once,
Seeming to vindicate the worship due,
And yet reclined in proud recumbency,
As if secure the homage would be paid :
It look'd the Genius of the place, and seem'd
To superstition's eye, to exercise
Some sacred, unknown function.—Blessed scenes !
Fraught with primeval grandeur ! or, if aught
Is changed in thee,—it is no mortal touch
That sharpen'd thy rough brow, or fringed thy skirts
With coarse luxuriance :—'twas the lightning's force
Dash'd its strong flash across thee, and did point
The crag ; or, with his stormy thunderbolt,
Th' Almighty architect himself disjoin'd
Yon rock ; then flung it down where now it hangs,
And said "do thou lie there ;"—and genial rains,
(Which, e'en without the good man's prayer, came down,)
Call'd forth thy vegetation.—Then I watch'd
The clouds that cours'd along the sky, to which
A trembling splendor o'er the waters mov'd
Responsive ; while at times it stole to land,
And smil'd among the mountain's dusty locks.

We have now nearly performed the task we had assigned to ourselves ;—we have not entered with minuteness into these volumes, because we believe that the public opinion has been already formed on them, and because we think that the offering of friendship to early and departed piety is too sacred to be rudely molested by the hand of criticism. Had, indeed, those volumes been made the vehicle of injurious opinions, of sentimental, or rationalized Christianity, or offensive panegyric, our respect for the living, and our recollections of the dead would not have im-

peded our performance of a solemn duty; but we can say with pleasure that this work is free from such objections, that it may be safely recommended to all classes, that the young may learn from it to consecrate their talents to the service of that God, "from whom cometh every good and every perfect gift," the aged to compare their protracted life with the brief but beneficial career which was contracted within thirty-two summers, the Clergy to see the blessing of God poured out on the unostentatious labours of this pious youth, and all to contemplate with softened but with elevated feelings, the closing hours of his short but not useless existence.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Paris.—The Protestant Religious Societies of France held their anniversary meetings on the 12th, 13th, 14th, and 15th of April last. They were, the Religious Tract Society, the Bible Society, the Missionary Society, and the Society of Christian Morality. The Religious Tract Society circulated, during the last year, 79,000 religious publications: their subscriptions amounted to 4000 francs (about £167) a sum very insufficient to their great objects. They purpose now publishing annually, a religious almanack, to supersede those at present in use in France, which are entirely at variance with religion and morality. We are persuaded that this will be attended with very beneficial consequences in a country where periodical publications, and almanacks in particular, are so widely circulated. There are depots in most of the departments, and auxiliary Societies at Toulouse, Montauban, Nismes, Montpellier, Bordeaux, and Lorient. The Baron de Stael is treasurer to the Society; the chief speakers were, M. M. Guizot, Galland, Fontain, Merle d'Aubigne, and Wilks. The Rev. Mr. Monod commenced the business of the day by a prayer, and his son, also a clergyman, concluded it in the same manner.

The Meeting of the Bible Society was particularly well attended; during the year 6,576 Bibles and Testaments were distributed. The subscriptions amounted to 114,308 francs, the expenditure to 86,187 francs 68 centimes, and

in the course of the year, twenty-three new auxiliary societies have been formed. 48,700 copies of the Holy Scriptures had been issued by the Society since its establishment. The ladies have formed 106 associations in Paris, and collected, during the year, 6,637 francs, and distributed 79 Bibles, and 80 New Testaments. The Mechanics of Paris have also formed associations for the furtherance of the great cause, which is a very interesting circumstance, and shows how much zeal for religion is increasing among the Protestants in France. The meeting was opened by M. Monod, and closed by M. Gœpp, with suitable prayers. The Marquis Jaucourt, is president of the Society, and he addressed the meeting, together with M. M. Lafion de Ladebat, Delessert, Billing, the Deputy Coulman, the Count Pressac, the Baron de Stael, &c. &c.

M. Appia, from the Valleys of Piedmont, addressed the assembly, and entered into some interesting details on the wants of his brethren.

The Missionary Society received in subscriptions during the year, 27,000 francs, which exceeds that of the last year by 14,000 francs. Four Missionaries are now preparing themselves under the direction of the Pastor Galland, and excited considerable interest by appearing at the meeting. The Admiral, Count Ver-Huel, is President of the Society, the principal speakers were, M. M. Waddington, Roseloloy, Letenneur, Stapfer, Wilks, Duvivier, &c. &c.

The Society of Christian Morality met on the 15th, the President, the Duke

de Broglie, in the chair. Among other matters in which the Society interest themselves, a report was presented from the Committee for the abolition of slavery, which forms an important branch of the Society of Christian Morality. An English lady of the name of Walker, one of the Society of Friends, spoke at these meetings, a gentleman interpreting what she said into French; she was heard with great attention. It is expected that several other religious Societies will so arrange their anniversaries against the next year, as that they may all be held during the same week.

Education.—The Jesuits have succeeded in bringing the education of the poor almost entirely into their own hands, wherever the appointment of masters belongs to the crown. There are, however, many charity schools on more liberal principles, chiefly supported by the Protestants. In the department of the Seine, there are 45 of these schools, and 4,562 pupils. In Paris there are 28 schools, 5 of which are for adults, containing 3,591 pupils. In the arrondissement of St. Denis, there are 9 schools with 597 pupils. In the arrondissement of Sceaux there are 8 schools and 374 pupils.

Jesuits.—A college of Jesuits has been established at Louvèze, by the Bishop of Viviers, (as we are told) for animating the piety of the faithful who come on a pilgrimage to visit the tomb of St. Jean-Francois Regis. It is pretended that miracles are daily performed by this saint, in recovering the sick, &c. which draw great crowds to his shrine. It is really lamentable to witness this revival of superstition in the nineteenth century.

New Jesuit College.—The late Abbey of Mount St. Martin, near St. Quentin, has been just bought by the Jesuits for 1,100,000 francs, to serve as an auxiliary establishment to St. Acheul their chief seminary.

Lyons—Conversion to the Protestant Church.—A rich merchant of this city, Mr. Mollard Lefevre, has just embraced the Protestant faith, he has given an account of his reasons for so doing in a Paris newspaper.

Rouen.—Thirty of the most respectable inhabitants of Rouen, in consequence of the intolerant pastoral letter of their Archbishop, have left the Roman Catholic Church and became Protestants. The Archbishop, among other equally into-

lerant regulations, directs that all parents delaying the baptism of their children beyond eight days, shall *ipso facto*, be excommunicated. The Protestant Clergyman, to whom these persons declared their desire of becoming members of his flock, thinking that they were too much wrought upon by the feelings of the moment, requested them, very prudently, to reconsider the matter, and to examine the grounds of the Protestant faith, putting into their hands some books for this purpose. Struck by his open and fair conduct, they complied with his advice, and in about a week returned to him, fully confirmed in their determination, and on the following Sunday they were received into the Church.

HOLLAND.

Jansenists Church in Holland.—The Jansenists are still a very powerful body in Holland, having their Bishops and Priests independent of the see of Rome. The Pope has repeatedly issued bulls of excommunication against them, but they persevere in maintaining those peculiar doctrines which formerly subjected them to such heavy persecutions in France. A Bishop has just been consecrated among them, at Deventer in Holland, as successor to Bishop Gisbert de Jong, elected in 1806. They have three Bishops, one at Deventer, another at Haarlem, and a third at Rotterdam. These Bishops are elected and consecrated without any rules or sanction from the Pope. The lay members of this Church amount to some thousands.

SWITZERLAND.

Zurich—Conversions to the Protestant Church.—A distinguished character in Switzerland, Mr. Casimer von Blumenthal, has lately renounced the errors of the Church of Rome and become a member of the Protestant Church.

Geneva—Conversion of a Roman Catholic village to the Protestant Faith.—The parish priest, Mudry, of the village of Versoix, having exhorted his parishioners to study the Holy Scriptures, he was removed by his Diocesan the Bishop of Friburg. The inhabitants being very much opposed to this, they declined the services of the priest who was sent by the bishop, and ever since have attended the Protestant worship in the neighbouring village of Gentod.

GERMANY.

Darmstadt.—Dr. Van Ess has lately published a report of his Bible Society, in Darmstadt. He is, as our readers know, a Roman Catholic priest, but he is *zealous for the law of his God*, and his exertions for circulating the Scriptures among the poor, can hardly be conceived. In conjunction with his brother, who was also a priest, he undertook a new translation of the Old and New Testament into German, which is ably and faithfully executed. But the translation of Martin Luther, and the Roman Catholic one of Gessner, are also distributed. His brother is dead, but the great work through the blessing of Providence, does not want labourers, for in the extracts he gives from his correspondence, we see with pleasure that many of the clergy of his own connexion are forwarding the cause by their exertion in the remoter parts of the country among the poor peasantry. Many parish priests read to their flocks a chapter from the Old, and another from the New Testament, regularly after mass, and the consequence is, that the churches are filled by the anxiety of the people to understand the Scriptures. The total number of Bibles distributed from the establishment of the Society, to the end of September 1824, is 11,984, of Testaments 523,127. We translate the following passage as a specimen, only regretting that we have not room for longer extracts.

“I know many Catholic Pastors who, on Sunday after mass, always read a chapter from the New Testament, and comment on it in a practical manner; but on Holidays and Sundays, they expound it more at length. It is wonderful to see how full the churches are, and with joy and readiness, the people with their Testaments in their hands, refer to the passages which are quoted, and what practical results are to be traced from this, in the manners of both young and old. Many priests who have distributed the Scriptures to their flocks, have carefully instructed them from the pulpit, on the contents of the Bible, and on the spirit with which it is to be studied. A correspondent writes to me thus, ‘After I had carefully taught my people, who are scattered over a large tract of country, some of them being from six to seven miles from the church, before the commencement of the winter, in the most profitable and edifying manner of reading the Holy Scriptures, I visited them separately, going from house to house,

“exhorting the heads of families to read a chapter every night and morning, and particularly on the Sabbath day, that they might be enriched in all utterance, and in all knowledge, through the Holy Scriptures, which are able to make wise unto salvation. It would require volumes, for me to relate to you all the affecting scenes I witnessed on these occasions, when their gratitude was expressed by their prayers and tears. How wonderfully, and in what manifold ways, has the good seed, sown but two years since in the distribution of Bibles and Testaments you sent me, brought forth fruit among my poor and desolate flock. Among others, I visited a poor widow with a large and helpless family. She addressed me, placing the Bible on her heart, saying, here my good Pastor is my treasure, and the treasure of my fatherless children, and where our treasure is there is our heart also. You have brought us to God by giving us this book which is the consolation of our poverty, for here we find all that our heart desires, when we are deprived of every thing else. God reward you for this heavenly gift; give my children also a copy, which I consider to be a great inheritance for them, they shall gather and sell water-cresses, and so repay you the price. In another family, three very young children were able to repeat the 5th, 7th, and 8th chapters of St. Matthew, and when I questioned them, I was surprised at the readiness of their answers, though they never had been at school, but had received all their instructions from their pious father. Another poor woman with five young children, had been confined to her bed for six years, during which time she had been unable to attend church. She said, since God, through you his messenger, sent me his holy word, my burthen has been lighter, for here I have learned in whom I have believed, and in whom I hope, and I know that the afflictions of this life are not worthy to be compared with the glory to be revealed. Before I knew the Scriptures, I was without comfort on my bed of thorns, because I could not go to church, but now I hold communion with God in his word, this Bible is my church, my altar, and my spiritual banquet. Perhaps you little thought, my good pastor, in giving me this book, that you would make my hard bed a church, a pulpit, & an ark of the covenant, this is God’s doing, and to him be praise for ever.”

DOMESTIC RELIGIOUS INTELLIGENCE.

New Church.—We have learned since our last publication, that in addition to the sum for building a Church near Ranelagh, the same liberal and benevolent individual has given a further sum for completing a school house, and house for the clergyman, and for whose support he has also provided.

Infant Schools.—We believe that we have been misunderstood in the article inserted in our last respecting the Infant Schools. We now beg leave to state that there is no connexion contemplated between the two Establishments of which we spake.

The Primitive Wesleyan, or Church Methodist Annual Conference.—The Annual Conference of this Society commenced in Dublin on the 29th of June, and terminated its deliberations on Monday the 11th of July. The Rev. Adam Averell was chosen President, and Mr. Alexander Stewart, Secretary. The Minutes of the Conference which have been just published represent the affairs of the Society as in a very prosperous condition. At the memorable division among the Methodists in Ireland, which took place in 1816, in consequence of permission being granted to the Preachers to administer the Sacraments on certain Circuits, about six thousand resolved to continue their original connexion, as a body, with the Established Church. Their number since that period has increased to more than twelve thousand. They employ at present fifty-eight travelling Preachers, ten of whom have been called out at the present Conference. They have eight Home Missions, and a Missionary has been appointed for St. John's, New Brunswick. An effort is now making by some friends of Original Methodism in Yorkshire, to establish a similar system in England, and within the last year several societies of 'Church Methodists' have been formed

on the Beverley and Hull Circuits, in which two Preachers from Ireland, and Mr. Mark Robinson of Beverley, the author of an interesting pamphlet entitled, "Observations on Methodism," have been mainly instrumental. The fundamental rules of this Society are similar to those of the Irish Primitive Wesleyan Methodists, namely, that they will hold no religious meetings during the canonical hours of the Church of England, nor suffer their Preachers to administer the sacraments of Baptism and the Lord's Supper; and to preserve their connexion from any future innovations similar to those which, since the death of the Rev Mr. Wesley, have withdrawn the great body of the English Methodists from the communion of the Established Church, a representative from each Circuit is to have a seat in the Conference, and the Trust Deeds of the chapels are so drawn up, that upon any infringement of their fundamental principles, they become forfeited to the crown. A respectable deputation from the Church Methodists in Yorkshire attended on the late Conference in Dublin, when a friendly union between the two bodies was ratified, and Preachers from Ireland were appointed to labour in the sister country.

Annual Meeting of the Irish Evangelical Society.—On Thursday the 21st inst. the Annual Meeting of the Irish Evangelical Society was held in the Lecture Room of the Dublin Institution. W. C. Hogan, Esq. having been called to the Chair, the Report for the past year was read by the Rev. David Stuart, from which it appeared that the affairs of the Society are in a very prosperous state. The Meeting which was numerous and highly respectable, was addressed by several clerical and lay gentlemen on the importance and necessity of supporting the Society, whose object is to extend a knowledge of the gospel thro' Ireland.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNIVERSITY OF DUBLIN.

On Tuesday, the 12th instant, being Commencement-day, the following degrees were conferred:—

Doctor of Divinity.—Rev. William Gwynne.

Doctor of Laws.—Rev. Edward St. Lawrence, Rev. Henry Theophilus Hodder, and Thomas Abbott.

Doctor of Medicine.—John Hawkey.

Bachelor of Medicine.—Thomas Mulock Molloy, Samuel Hanna, Patrick Bride, Wm. Fetherston, Hugh Montgomery, Samuel Cusack, Henry Darley, William Bruce Joy, and Alexander M'Mullen.

Master of Arts.—Rev. William Magee, Rev. John Spray, Rev. Fielding

Morrison, Rev. William Lee, Rev. Richard Graves, Rev. John Norman Lombard, Rev. Samael O'Sullivan, Rev. Luke Fowler, Rev. James Edward Surridge, Rev. William Nicholas Manley, Rev. Gustavus M'Causland, Rev. Thomas Harding, Thomas Mulock Molloy, Samuel Hanna, Thomas Luby, Nathaniel Hall, Dyonisius John Charles Bingham, Joseph Timothy Jackson Curtis, Benjamin Cronyn, Patrick Bride, Henry Darley, William Fetherstonhaugh Montgomery, James King, Thomas Hewett Montgomery, Dyonisius Murphy, and John William Jeffcott.

At the same time eighty Students were admitted to the degree of *Bachelor of Arts*. The Medal for Science was presented by the Vice-Chancellor to Mr. Hardy.

PREMIUMS ON DR. DOWNES'S FOUNDATION, for *Reading the Liturgy*, were given to Marks, Johnson, and Grier; for *Composition* on a subject prescribed by the Professor of Divinity, to Marks, Gregg, and Chambers; and for *Extemporaneous Discussion* on a subject proposed by the Professor of Divinity, to Collins and Duncan.

BISHOP LAW'S PREMIUM for Mathematical Proficiency was given to Smith, (George Sidney.)

The **VICE-CHANCELLOR'S PRIZES** for Compositions in the Greek, Latin, and English Languages, were adjudged to the following *Graduates*:—Taylor, M'Caul, and O'Donoghue; and to *Under-Graduates*,—Phayre, Baillie, and Bellett.

In the *Hebrew Language* on the foundation of the Lord Primate, were adjudged to the following Bachelors of Arts:—Cooper, King, Young, O'Beirne, Radcliffe, and Taylor.

At the late Quarterly Examination held in our University, Certificates and Premiums for superior answering were thus adjudged:

For General Answering—Certificates to Wilson, sen. (Samuel,) O'Brien, 2dus. (James,) Mr. Berry, O'Shaughnessy, Mr. Preston, sen. (Arthur,) Mr. Montgomery, Tuckey, M'Causland, (Dominick,) Bernard, Lyne, Mease, jun. (James,) Fitzgerald, 4tus. (Francis,) Donnelly, sen. (Wm.) And Premiums to Halpin, sen. (John,) Hamilton, Imus. (Richard,) Mr. Clarke, 2dus. (William,) Mr. Batt, Jerrard, 1mus. (George,) George, Montgomery, 3tus. Hall, 2dus. (Richard,) Fitzgerald, 3tus. (Edward,) Gamble, and Ormsby 3tus. (Wm.)

For Answering in Science—Certi-

ificates to Mr. Jebb, 2dus. Grant, 2dus. (James,) Hamilton, 5tus. (William,) Meade, Gordon, sen. (Jonathan,) Thynne, Mr. Kyle, Mr. O'Hara, jun. (William,) Barry, sen. (Henry,) Griffith, 5tus. (Charles,) Sadlier, 3tus. (William D.,) Reardon, jun. (Wm.) Bleazeby, Bredin, Jerrard, 3tus. (Frederick,) Malet. And Premiums to Mr. Martin, 3tus. (Richard) Mr. Tottenham, Jones, 3tus. (Thomas,) Graves, Griffith, 4tus. (William D.,) Lowe, Cullinan, jun. (Pat.) Mr. Hamilton, 3tus. (Wm.) Mr. Fortescue, Creed, sen. (Richard,) Murphy, 5tus. (Henry) Spring, Herrick, Atwell, M'Mechin, Lynch, 3tus. (John,) Smith, 6tus.

For Answering in Classics.—Certificates to Mr. Blake, 2dus. (Martin,) Jacob, Hamilton 5tus. (William,) Graves, Kettlewell, jun. (Jos.,) Lonergan, jun. (John,) Thynne, Mr. Ormsby, Mr. O'Hara, jun. (William,) Hannegan, Stokes 3tus. (Huddart,) Graham 3tus. (Richard,) Newton, Power, 3tus. (Samuel,) Malet. And Premiums to Mr. Lefroy, Neely, Halliday, jun. (William,) Moore, 6tus (Ross,) Thompson, 4tus. (Robert,) Lowe, M'Donough, Mr. Nugent, 2dus. (Thomas,) Mr. Butler, 4tus. (Somerset,) Nolan, sen. (Thomas,) Bell, 3tus. (Robert,) Spring, Reardon, jun. (Wm.) Rolleston, jun. (Charles,) Astle, Jerrard, 3tus., (Frederick,) Scannell.

The Menai Bridge near Bangor, Carnarvonshire.—On Tuesday, the 26th of April 1825, the *first* chain of this stupendous work was thrown over the Straits of Menai, in presence of an immense concourse of persons of all ranks. At half-past two o'clock, about half flood tide, the raft, prepared for the occasion, stationed on the Carnarvonshire side, which supported the chain intended to be drawn over, began to move gradually from its moorings, towed by four boats, with the assistance of the tide, to the centre of the Strait, between the two grand piers; when the raft was properly adjusted, and brought to its ultimate situation, it was made fast to several buoys, anchored in the channel for that specific purpose. The whole of this arduous process was accomplished in twenty-five minutes. The end of the chain, pending from the apex of the suspending pier on the Carnarvonshires side, down nearly to high water mark, was then made fast by bolts to that part of the chain lying on the raft, which operation was completed in ten minutes. The next process was fastening the other extremity of the chain (on the raft) to two immense powerful blocks, for the purpose of hoisting the

entire line of chain to its intended station, the apex of the suspending pier, on the Anglesea side. When the blocks were made secure to the chain (comprising twenty-five ton weight of iron) two capstans, and also two preventive capstans, commenced working, each propelled by twenty-four men. To preserve an equanimity in the rotatory evolutions of the two principal capstans, a fifer played several enlivening tunes, to keep the men regular in their steps, for which purpose they had been properly trained. The chain rose majestically, and the gratifying sight was enthusiastically enjoyed by each individual present. At fifty minutes after four o'clock, the *final* bolt was fixed, which completed the whole line of chain. From the casting off of the raft, to the uniting of the chain, took up only two hours and twenty minutes.

This splendid specimen of British architecture will be a lasting monument to the discernment of the present government, for having called into requisition the transcendent talents of Mr. Telford, who was present on the occasion.

Upon the completion of the chain, three of the workmen had the temerity to pass along its upper surface, which forms an inverted curvature of 550 feet. The versed sine of the arch is 43 feet.

London.—The magnitude of the metropolis cannot be fairly estimated without taking into consideration the extraordinary population of the villages in its vicinage. These are the branches of the trunk, and both are taken into account when we state the bulk of the tree. Persons who are only acquainted with country villages will startle when they hear of a village containing 18,262 inhabitants, which Chelsea does. Kensington contains 10,886; Hammersmith, 7,394; Brentford, new and old, 7,094; Fulham,

5,003; Wund worth, 5,041; Richmond 5,219; Clapham, 5,083. These villages are most of them of the size of large towns.

The Prayer-Book of Charles I. used by him at his execution, was lately sold by auction for one hundred guineas. The work is in folio, partly black letter, bound in Russia, originally purple, but now much faded, with arms and cover in gold. On the leaf of the preface is written, "King Charles the First's own Prayer-book," and "Ex Libris Biblioth. Presby. Dumf. Ex dono Joan. Hutton, D. M. 1714." On the title-page of the Psalter is "Carolus R." supposed to be the autograph of the unfortunate monarch. This book is reported to have been given by the King, at his execution, to Dr. Hutton, and presented by him as a relic to the Presbytery of Dumfries. It is stated that it afterwards became the property of a gentleman named Maitland, and at his death was put up for sale; but the Presbytery of Dumfries declared that it had been surreptitiously removed from their library, and threatened proceedings at law to recover it, and were only deterred from instituting them by their inability to shew how they lost the possession, the law of Scotland requiring that, as the first step towards regaining possession of any moveable property.

Homer.—Captain Clifford has brought to England a most valuable manuscript upon Papyrus, of a portion of Homer's Iliad, belonging to Mr. Bankes, the Member for Cambridge University. The MS. was discovered in the island of Elphantina, in Upper Egypt, by a French gentleman travelling for Mr. Bankes. It is written in Uncial letters, and is ascribed to the age of the Ptolemies. It is alleged to be, by many centuries, the oldest classical writing in existence.

VIEW OF PUBLIC AFFAIRS,

Nothing has occurred during the last month seriously to affect the continuance of external peace. The Continent seems generally to continue quiet, and whether the influential cause be internal agitation or the wants of exhausted exchequers, or the domination of that strange despotism of monarchs which has assumed the balance of power, tranquillity generally prevails. In France, the grand spectacle of the Coronation seems to have gratified neither natives nor strangers, and the popularity of the Royal Family has certainly not been increased by it. It has been stated that at the earnest representation of the Bri-

tish Government, the French troops are to evacuate Spain speedily: it may be so, but they will leave behind a discontented populace, an insurgent army, and a sovereign timid, and suspicious, and cruel, because he knows himself to be hated—in the meantime the French seem desirous of proving that they are the masters of Spain *de facto*, and it is said that in Cadiz they have claimed all the honors of the national flag, and even attempted to prevent a British frigate visiting a British packet. We trust that the respective Governments will explain the circumstance alluded to, and that the peace of Europe

will not be disturbed. The accounts from Italy are as usual, of a melancholy kind; public credit at the lowest, the roads infested with robbers and assassins, and to complete the climax, *the Pope opening three Asylums for Murderers on the roads which they infest!* In the variety of reports from Greece, little can be depended on; the patriots do not seem to have been so successful as our hopes and their own boastings had promised, but on the other hand, the Turks even with their Egyptian allies certainly make no progress. How long will mistaken policy preserve the ruins of this barbarous empire to overshadow Greece and threaten Christendom! The liberation of Spanish America seems to be completed, and perhaps not a soldier remains there to uphold the cause of slavery and Ferdinand. The result of the English interference between Portugal and the Brazils has not yet transpired.

The Session of Parliament has closed in a speech by the Royal Commissioners, echoing the feelings of the people on the increasing prosperity of the nation at home, while nothing has occurred, it is stated, to disturb the amity which exists abroad between Great Britain and other states. Tranquillity certainly seems to exist in Great Britain as profound as we have ever recollected, the sure indication of the commercial prosperity and full employment of the population. The quarter's accounts have been made up and confirm this statement, as the revenue has increased most rapidly, notwithstanding the repeal of several productive taxes, and the almost general adoption of a system of commercial policy which has not been met by corresponding liberality on the part of other countries.

The Session of Parliament which has just closed, was distinguished for the attention paid to domestic objects. It was a gratifying sight to see his Majesty's Ministers foremost in the censure of abuses, and eager in supplying the remedy. It was not less distinguished for the large share of attention which was given to the affairs of Ireland, and if we may judge by the tranquillity which prevails here, not without success. The Special Committee of the House of Lords have presented their report, in which there are various suggestions as to the improvements in the mode of administering justice, the qualification for the elective franchise, and other important subjects; they carefully abstain from giving any opinion on what are termed the Roman Catholic disabilities, and especially recommend to the consideration of Parliament the relations between Landlord and Tenant. Ireland is tranquil, but how long she may continue so, it is

difficult to say. The leaders, whom, unfortunately for themselves, the Roman Catholics follow, have not only threatened, but actually formed a new Association, thereby justifying the worst statements of those who are opposed to their political claims, and confuting most powerfully, all the special promises of their friends. What effect their inflammatory harangues, exaggerated representations and misstatements, which would be termed falsehoods but for the convenient shelter of *rhetorical figures**—what effect these will have upon the inflammable disposition of the Irish peasantry, we fear to say. Some results have already appeared in the attempt recently made in Cork to interrupt the Wesleyan Missionary Meeting, but we trust that the executive is armed with sufficient power to prevent the serious mischief threatened by this new body, and that they will find that the law to which they promised obedience, is not to be so easily evaded. It should not be forgotten that Mr. O'Connell has professed his regret that he supported the two propositions which are technically called the wings of the Emancipation bill, and has declared his determination never again to consent to them. The brawls, contentions, petty quarrels, and machinations of these persons would be unworthy the notice of the Christian Examiner, but that they form a part of the elements by which our unhappy country is agitated, and which never can be permanently counteracted, until education and the influence of Scriptural knowledge has rescued the peasant from their grasp.

Much attention was excited during the latter part of the Session by a statement brought forward by Mr. Buxton, relative to a most extraordinary violation of law in the violence offered to the person of Mr. Shrewsbury, a most highly respectable Missionary to the Negroes in the island of Barbadoes from the Wesleyan Connexion. The outrage, which spoke volumes on the temper, character, and prospect of eventual good resulting from the free population of the West Indies, met with the reprobation of all parties, and Mr. Canning proposed and carried resolutions stronger than those moved by Mr. Buxton. We shall see how they are received by the planters. We have heard with deep regret that the first act of the new Bishop of Jamaica, was to appoint as his chaplain, the man who had made himself so conspicuous as the libeller of Wilberforce and the defender of slavery. We trust that it was in ignorance of the controversy such an ominous appointment took place.

* Vide Mr. Shiel's Examination.

POETRY

HYMN, FROM THE GERMAN.

BY JOHN ANSTER, LL. D.

'Tis an hour to think and feel!—
 With prostrate heart, and folded hand,
 And eyes uplifted, brethren, kneel,
 Pray God to bless our native land!—
 Cling to hope with heart and blood—
 God is gracious!—God is good!
 'Tis an hour to think and feel,—
 For the pure of heart to kneel!

II.

Let the panting earth rejoice
 With the bells' triumphing peal!
 With the echo of man's voice
 Make the hymning temple reel!
 Upward o'er the lofty choir,
 Like a cloud of smoke and fire,
 Bid the organ's breath aspire:—
 Spirits of our brethren dead,
 Over us your presence spread—
 While we bend in faith and fear,
 Be our guardian angels here!

III.

Our country!—Oh how sweet the sound!
 Dearer and every hour more dear!
 With thee, best gift, God's gifts are crowned,
 Thine all we cherish and revere!
 Love—Joy—the very air we breathe,
 All that we have or seek beneath;
 Till dying we lie down to rest,
 And sink upon thy parent breast!

IV.

The joys that blossom-like in youth
 First bloomed, all had their birth with thee—
 Hope, Friendship, Tenderness, and Truth,
 Like sisters dwelt in harmony—
 Our first-formed prayer of gratitude,—
 Faith, that in many trials stood,—
 The heart, that does not fear to live,
 Or die,—all these were thine to give!

V.

God in Heaven! look down we pray,
 Protect, preserve our native land,
 God in Heaven! be thou our stay,
 Around us spread thy parent hand—
 The single eye—the conscience freed—
 The heart at peace is joy indeed!
 If brothers here could live in love,
 Then Earth would be like Heaven above!

VI.

God in Heaven! look down we pray—
 Protect, preserve our native land,
 God in Heaven! be thou our stay—
 Father! spread thy guardian hand—
 Give us each day our daily bread,—
 In death oh scatter nature's dread!—
 In crowded streets, on pathless hill,
 Where'er we be, be with us still!—

VII.

God in Heaven! look down we pray,
 Protect, preserve our native land!
 God in Heaven! be thou our stay—
 Father!—spread thy guardian hand!
 Teach rebel passions to obey,
 Till sinners walk in Wisdom's way!—
 Poor let us be in all men's eyes,
 Yet such as no man may despise!

VIII.

Glad be our spirits—swift our zeal
 To do what God's clear law commands!
 And wakeful be our hearts to feel
 What he forbids! and pure our hands!
 Cleanse thou our hearts from human pride;
 Yet fight and conquer, on our side,
 O'er sin dethroned, and earth denied!
 And when Ambition tempts, or Gold,
 Then be our spirits firm and cold!

IX.

What Fathers to their Children owe,—
 Men to the land that gave them birth,—
 Still let us ward from watchful foe,
 Still shelter all we love on earth!
 Then shall our day descend in peace,
 And Death shall smile, and Fear shall cease;
 And see! the Angel gliding down
 Through heaven, with heaven's pacific crown.

July 10th, 1825.

STANZAS

SACRED TO THE MEMORY OF THE REV. CHARLES WOLFE.

"We carved not a line—we raised not a stone;
 "But we left him alone with his glory!"

Lines upon the Death of Sir John Moore.

The fight is finished—victory is won,
 And the bright spirit seeks its place.—
 We greet thee that thy race is run;
 Thy short, but well-accomplished race.
 We greet thee, soldier!—and, resigned,
 Can bless the Love that sets thee free:
 For, oh! on those who long were blind
 The Gospel bursts—and we can see!
 Can see thee passed the narrow flood
 We too shall pass (through Christ) to God!
 We greet thee!—Canaan's land was spread
 Before the Prophet's wondering eyes:
 And when from earth ELIJAH sped,
 His friend could view him mount the skies.
 And we, though left behind, can view
 Our parted fellow-traveller there:
 And Canaan's fields of promise, too,
 We see, and soon with thee shall share.
 "Prisoners of Hope," we raise our heads,
 And dry the tears that memory sheds.
 'Tis true, an early flight was given;
 And "soon—too soon," our hearts complain,
 "We lost thee." But a voice from heaven
 Whispers, "With me to die—was gain!"
 We feel, we feel 'twas gain to thee;
 A gain—to lay thy body down;
 A gain—the living God to see;
 A gain—to reach thy heavenly crown;

A gain—from sin and death to fly,
And live with CHRIST beyond the sky !

'Twas gain—'twas gain to thee !—But still
“The flesh is weak,” and grief is our's ;
The Grace indeed that heals the will,
We thank, and own its binding powers.
Yet, oh ! when mortal eyes return
To days when parted friends were near,
The mortal part, alas ! will mourn,
And pour the half-desponding tear,
And now—the dear communion gone,
Of heart with heart—we feel alone.

We feel alone—and paint anew
The faded landscape o'er again,
And every tint that meets the view
Is fair from memory's brightening pen.
And there, all sweet, all bright, all fair,
Our brother's sainted image lives ;
And all that breathes around him there
A sainted, saddening charm receives.
We feel alone—but find relief,
And taste the “luxury of grief.”

What ! though no more he stands to tell
Of CHRIST's Eternal Kingdom come—
The theme he learned and taught so well
To lure the far-sought wanderer home ;
Though sinners may not hear his tongue
Salvation's dearest truths declare ;
For, oh ! (like harps of Israel hung
By Babel's waters,) silence there
Has fixed her endless noiseless sway,
And all its sounds have passed away ;—

Though now that charm his voice forgets,
Which oft our sinning fears beguiled ;
Though now no more—his tongue repeats
That “GOD in CHRIST is reconciled ;”
Though now no more—example flings
Its lustre o'er the truths he taught ;
Though now no winning softness brings
Its aid to serve the ends he sought ;
Though (like the clay that binds his brow)
All these are cold and silent now ;—

Yet lives there *that* which speaks aloud ;
The voice of praise ascends to heaven
From those who, 'mid the thoughtless crowd,
Have been convinced, and were forgiven.
And many a bright example stands,
(Like cities rising o'er a hill)
Which first the preacher's moulding hands
Had fashioned to his Master's will :
And *these* remain of him !—they're given,
As 'twere his mantle dropped from heaven.

He died—in youthful prime he died ;
No mourning marble tells the day—
No sculptured honors fling their pride
Around the preacher's lifeless clay ;—
But when the trump of God shall sound,
And all the mouldering dead shall rise ;
The day when all the names are found
Of all that lived below the skies—
His name, a star of brightest rays,
In heaven's new firmament shall blaze.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. III.

SEPTEMBER, 1825.

Vol. I.

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TO CORRESPONDENTS.—“A PARENT ALSO”—“I. F. T.”—“SENEX”—
“ΙΟΤΑ”—“ANSWER TO QUERE ON DANCING”—and “BISHOP JEWELL’S
CHALLENGE,” have been received.

We esteem the Communications of our English Correspondents
truly valuable.

On account of the great demand for copies the first edition of
No. I. is entirely exhausted ; but it is respectfully announced that
a SECOND EDITION OF No. I. will be ready for delivery in a few
days.

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. III.—SEPTEMBER, 1825.—Vol. I.

RELIGIOUS COMMUNICATIONS.

ON THE IMPORTANCE AND DUTIES OF THE CLERICAL CHARACTER.

THE office of a Christian Minister is unquestionably the most elevated to which man can aspire. He is (in George Herbert's emphatic language) "Christ's deputy for the reducing of man to the obedience of God;" and if the being whose servant and substitute he is—if the universality of the subjects of his embassy, and the infinite importance of its end—if these things be duly considered, they must invest the ministerial office with unspeakable solemnity and weight. He is an ambassador from the "High and Holy One, who inhabiteth eternity," and may claim the dignity, and use the authority suited to such a commission.—He treats about interests which are universal as the wants, and permanent as the duration of man, while the benevolent character of the Gospel which he preaches softens the awful solemnity of his mission, and gives to him the endearing character of the Minister of Reconciliation, the Messenger of Peace. Nor is the office of the Minister limited exclusively to the interests or duties of religion. Though not immediately, still indirectly he affects, and with indefinite power, the business and employments of this nether world. So far as the temporal interests of mankind are connected with morals, and so far as morals emanate from religion, the clerical office seeks the melioration of society, and that, too, in the way most calculated for efficiency and duration. Industry, peace, and decorum; universal love and civil subordination; the practice of every private virtue and every public duty, must form the evidence by which the Christian citizen can ascertain that

“ his calling and election are sure ;” and hence the Christian Minister must find no small share of his attention called for, by the bearings and duties of society, and hence is his office magnified by his dispensing here the blessings which “ realize the promise of this life,” even while his exhortation and his example point out the superior importance of “ that which is to come.”

Unspeakably important as is the ministerial character at all times, it assumes an higher station in our day and in our country than perhaps it has ever yet exhibited. On those who are clothed with that character devolves the task of regenerating the people of Ireland, of creating the bond of moral obligation where it does not yet exist, and of strengthening it where it does ; their's is the privilege and the power of reconciling contending parties, removing inveterate prejudices, becoming the harbingers and the bearers of God's written word to an ignorant people, and by awakening a nation to a degree of religious susceptibility, of teaching them to disenthral themselves from superstition and immorality. To them belongs the union of the established, with the enterprise of the missionary clergy—the permanence of a stationary, with the zeal of an itinerating ministry. Not only do they furnish the scale by which to graduate the moral and religious progress of the people, but they create the very appearance which they indicate ; they afford at once the power by which the moral phenomenon is produced, and the test of its reality.

We have already declared our unreserved conviction, that if this country is to be materially benefitted, it must be so through the agency of the Clergy of the Establishment. They present us with an apparatus better calculated, we conceive, to ensure the respect and conciliate the affections of the lower orders, than the Ministers of any other body of Protestants, and the intercourse which a resident Clergy must have with the Roman Catholic population throughout the country, affords opportunities of mutual acquaintance and mutual good-will, which can be procured by no other expedient. Deeply important is this situation, and deeply imperative on them is the improvement of it. Connected as they are with the State, and entwined with the higher orders of society, on these will be visited any dereliction of their duty ;—insubordination towards the one, and insecurity in the other, must be the immediate consequences of such dereliction : while the prolongation of the reign of error here is but part of the fearful tale, which eternity will display against “ the unprofitable servant.”

We ask not our brethren to become crusaders against Popery : we would not take in exchange controversial zeal for Christian charity, nor receive ardour in propagating the doctrines of our Church, as a substitute for attention to her exhortations and practices. The first duty of a Christian Minister is among those who form more peculiarly his flock, and no hope of fancied utility abroad can ever excuse inattention or neglect to those who are at home.

But if Paul confessed himself "a debtor both to Greeks and to Barbarians, to wise and unwise"—surely the Minister of the Establishment is scarcely honest, who does not confess his debt both to Protestant and Roman Catholic, to poor and rich. To the one the debt may be paid by ministerial labours, in the reading-desk and in the pulpit, in the official visit and the friendly conversation, in the warning to the healthy and the consolation to the sick. From much of this intercourse the Roman Catholic is perhaps excluded:—he will not attend the ministerial labour, and he may refuse the official visit—but the Minister, at least, is bound to remove all intervening obstacles; and the language equally of the pulpit and the parlour should avoid every thing that is of a hostile and repellant character. We mean not to say that the pulpit may not, ought not, to permit occasionally subjects of controversy, but they require to be handled with delicacy and feeling, to be pressed without passion, and urged without virulence; no doctrine to be distorted, no practice to be exaggerated, and all to be seasoned with that affection which can transmute even the brass and iron of controversy into Christian love. And if the Roman Catholic refuse to hear the teaching of the Church, or to admit the ministerial visit of the pastor, does that refusal void any further duty upon the pastor's side? Is it all to terminate in the ringing of the parish bell, or the invitation to a polemic contest? Assuredly not. The Roman Catholic, though he reject your offer of administering to his spiritual wants, has temporal necessities, and you may relieve them; he has temporal difficulties, and you can advise him; he has temporal misfortunes, and you can console him: he is poor, and he claims your benevolence; he is ignorant, and requires your advice; he is unhappy, and demands your sympathy. Many a bosom, which has wrapped itself in obstinacy against the storm of polemics, has been compelled by the warmth of friendship to cast off the ungenial covering;—and if, by thus acting, you gain not a convert, you may acquire a friend;—you exhibit your national church to the jealous eye of the Roman Catholic in a guise equally dignified and attractive; you prepare the mind of the prejudiced but honest Papist, to lay aside his hostility to your person and your creed; and at least his children, educated in respect and affection for the Protestant teacher, are already more than half prepared for the reception of the truth.

In thus conciliating the affections of the peasantry, even when they are of a different religious denomination, the Minister but performs the duties of his station—he but pays to the population the debt which is owing, and in winning their affections to himself, he renders them less hostile to the system in which both Church and State are incorporated.—Too long by the indolent liberality of the Protestant and the insidious artifices of the Roman Catholic Clergy, too long has the peasant been taught to regard the incumbent of his parish, but as a burthen on the soil, as sent to rob him of his wretched pittance. It is the duty and the interest of the Es-

established Clergy to disprove that accusation, and regardless of the sarcasm of the *liberal* and the opposition of the bigotted, to let the light of benevolence and truth gladden the peasant's cottage—not to tamper, with busy inability, with the circumstantial of the peasant's faith, but to become to him, if he will, his spiritual friend, and at all events his temporal benefactor. It cannot be too frequently before the mind of the Minister of the Establishment that he has implicitly the charge of the souls of all who are in his parish, and that it is his duty to look after even those who reject his ministry; not satisfying himself with being the pastor on the Sabbath, and putting off his character with his surplice, but carrying into all the relations of private life the same pastoral care, the same ministerial anxiety, the same solicitude to promote love and charity and all good works.

We do not know a more unequivocal proof of the power which the Established Clergy might acquire over the peasantry, than the ardour manifested by their enemies to vilify and calumniate them; with respect to the Established Church, the very courtesy of society is forgotten, and epithets, whose only recommendation is their vulgar intelligibility, are unsparingly applied to characters the most respectable, and conduct the most blameless. Those who employ such language know why they use it. They fear the effect of the zeal and influence of the Established Clergy on the lower orders, and they are anxious to pre-occupy their prejudices—they know that their adversaries are too gentlemanlike and too Christian to use similar weapons, and therefore they trust that they will be less acceptable to the class for whom they write—they believe that if they can calumniate their motives, and find even in their virtues a covert design upon the rights or property of the peasant, that the entrance to his cottage and his heart will be less easy. Circulated by the zeal of a venal press, these libels find their way to every cottage in the land; “imped” by religious zeal and political animosity, the Registers and Journals with their load of slander and abuse fly through our land, while detection and truth follow tardily behind, and in many instances never reach the perverted object of this management, who thus finds his mind poisoned and his feelings soured against his best friends. All remember the boast of the Roman Catholic Clergyman, that his flock was weekly in possession of the contents of a paper, distinguished for its vulgar scurrility and unblushing contempt of truth, and that, of which one priest has boasted, many perform without boasting.

The Established Clergy have no mode of meeting this scandal but by their lives and by their zeal—they must prove that their primary object is the peasant's good, his temporal and his spiritual interest—they must prove, that it is not “their's but them they seek,” not to deprive him of his pittance or contract his rights, but to increase his temporal comforts and to communicate the blessings of his spiritual charter; they must prove that they labour, not for “filthy lucre,” but for “the glory of God, and the good of im-

mortal souls." Let the Christian Minister cast off every thing that could injure by imputed inconsistency this glorious character. His message and his mission is not of the earth, earthly, neither should be his habitudes. We know, that from the circumstances of Ireland, the clergyman, being frequently the only respectable person in a district, is forced to take on himself the duties and encumbrances of the Magistracy,—we regret that such necessities should exist, for we know nothing more likely to counteract the assigned and scriptural labours of the Minister than such a situation. It is too full of the business and bustle of life; it brings the poor too much in contact with him in situations but little calculated to encrease confidence or conciliate affection; it occupies in the employments of this world too much of the time which should be exclusively devoted to another, and soils with the earthly character of law the purity of the Clergyman's garment—it affords an opportunity to the enemies of religion, and particularly of the established religion, to exaggerate every error, to impute every improper motive, and the mistake of the individual is attached to the profession: above all, it secularizes the Minister of God, changes the relation which should exist between the pastor and his flock, and instead of exhibiting the former as the spiritual friend and adviser, from whom guilt can find admonition, and repentance can procure hope, it clothes the Clergyman with the insignia of human justice, the inexorable sternness of human law. We know how difficult it is to avoid the necessity of sometimes appearing in this incongruous character, from the want of a resident gentry, and we can feel for the conscientious Clergyman who is driven to that necessity. When it does not concern immediately the peace of the country, it is the duty of the Minister not to divide himself between this world and the next, and where it is imperative on him to assume the office, let him manifest the impartiality which belongs to the Magistrate, tempered with the mildness which suits the Cleric. Above all, whether Magistrate or Minister, let him avoid the contagion of politics—in that absorbing gulf all ministerial usefulness, all pastoral success are necessarily lost, and he who desecrates the Urim and the Thummim of the Priest by the fervour of political agitation, and the riot of political meetings, need not wonder that his sacred character is forgotten in his assumed one of the active partisan or the brawling demagogue.

The Clergy should have too little leisure to waste among the trifles of public life, and too much dignity to stoop to them.—Providence has committed the government of the country to those who have leisure to devote to the office, and inclination for its responsibility. Most wisely and most prudently has that government limited the labours of the lower order of the Clergy, and by closing against them the doors of Parliament, pointed out to them where should be the scene of their exertions, not surely in the contests of political debate, or the broils of political agitation. This cau-

tion, necessary even in England, here becomes imperative, where from the constitutional warmth of our temperament, the animosity of political feeling, and the close connexion between religion and politics, every question is agitated with the anger of the zealot, and the pertinacity of the polemic. What good can the Clergyman expect to work among his flock, when he has perchance been arguing against their imagined rights, or busying himself in the feuds of party warfare;—the very intermixture with such scenes injures the clerical character, and diminishes the clerical usefulness: and without passing an opinion upon the conduct of the Church of England on a recent important occasion, we think it cannot be disputed, that situated as the Church of Ireland was, her silence was both prudent and dignified, and what will, when Ireland recovers her senses, receive her warmest approbation. The Clergyman, most assuredly, in putting on his gown, does not lose his character of citizen;—there are occasions on which it is his duty as a citizen to express with firmness and moderation his matured opinions; but such occasions are rare, and the parochial minister will not wish for their recurrence—he knows that his occupations are not in the bustle of public but in the privacies of retired life, not in exasperating but in allaying human passions—not in fomenting discord but in ministering to the spiritual necessities of our fellow-creatures.

Finally, let the Parochial Minister be consistent—he is as a city set upon an hill, obvious to the examination of all—his office and his message are one, and his life should be but a comment upon the services of the desk and the pulpit—many things which would be venial in others, are criminal in him, much that would be extenuated in laymen admit of no excuse in the cleric—his occupations, his studies, his exertions, his relaxations should all partake more or less of a professional character, nor will a dereliction of duty be regarded with more complacency, because the Minister was engaged in what the world considers innocent, or calls allowable. Taste and imagination, nature and art and science may each furnish materials for his hours of mere relaxation; but as relaxation ceases to be innocent, whenever it does more than send the mind and body refreshed to more serious employments, so will their legitimate sources of delight become in their employment criminal, if they occupy the time, if they engage the affections, if they tempt the Minister to forget for one moment the solemnity and carefulness, and watchfulness which belong to his profession.

But vain will be the exertions of the devoted Minister, and vain the affections of the Christian Layman, if these exertions be not seconded and directed by the zeal and energy of the Prelates of the Church—much of external respect, and much of internal usefulness depend on the example and the discipline of the Bench; and if the former be not marked by strictness and the latter enforced with vigour, the exertions of an individual

here and there can do little for the Church and the people.—The circumstances of the last Sessions of Parliament have read the friends of the Church an awful lesson—they have seen the attacks which have been poured upon her in her temporal and spiritual character, and although she found eloquent and powerful advocates, she likewise saw the indifference with which many heard the insults offered to her purity and the plans laid for her spoliation. Mainly it must depend on our Prelates that her purity be preserved, and these plans be rendered abortive, that her friends be encreased and her foes be converted: this is not a period when petty and party feeling should be suffered to interfere, and that jealousy should divide the occupiers of the Temple, while the Roman is at the gate; this is not the period at which the too scrupulous standard of individual opinion should decide on the orthodoxy of zeal, and talent, and piety, and that the man devoted to the glory of his God, and the interest of his Church should be rejected from usefulness, because he has too much or too little energy to suit the accurately-adjusted *vernier* of the examining Chaplain—it is not whether a man understands the Articles of our Church in a Calvinistic or an Arminian sense, not whether he subscribes to a Bible Society or to the Association, that should be the question, but whether he is hearty in the cause of religion, attached to the Church, and desirous of winning souls—such should be the men our Prelates should send into the vineyard, for such men does the conjuncture require—men informed in their duty and active in its performance—men who have drank of the springs of that Christianity which our Reformers drew from the Sacred Volume, and deeply imbued with the spirit of that blessed book. Let not our high and dignified Prelates, called to govern the Church at such a crisis—let them not shrink from the difficulties of their situation, or fear to meet them in a spirit of confidence and faith; let them, uninfluenced by secular motives, steadily enforce that discipline which the Church demands, giving to every parish an active Minister who can watch over the flock as those for whom he is to give account, disregarding the claims which birth and interest may have upon indulgence, and not sacrificing to ease or literary abstraction or indolence the important charge which has devolved on them. By this care and superintendence, under God, can the Ark of our Church live secure in the storms which beat upon her—she holds within her the Gospel dove, the messenger of peace; speedily may it be permitted to go forth, to bear the olive of reconciliation to jarring and wearied factions, to unite all sects and parties in this distracted land in the one great cause of “Glory to God in the highest, peace on earth, and good will towards Men!”

HORÆ HIBERNICÆ.

No. 3.

Edward VI. was in his tenth year at the death of his father, King Henry, in 1547. His uncle, Edward Seymour, Earl of Hertford, was appointed Governor of the King's person and Lord Protector, while Sir Anthony St. Leger continued in the government of Ireland, at first as Lord Justice, and afterwards by the title of Lord Deputy. Edward had been brought up by Protestants, and was sincerely attached to the Reformation which now made great progress in England, the chief persons in the State having openly professed the faith. The friends of Rome still continued their secret practices in Ireland, and alarmed at the prospect of further innovation in the affairs of the Church, redoubled their zeal, and even succeeded in exciting discontent in the English pale. They inflamed the zeal of the family of Fitz Eustace, and involved even the father, the Viscount Baltinglass, in a plan of rebellion, which the vigilance of government alone prevented them from carrying into execution. At this time, efforts were made by Henry II. of France, to bring the Irish of Ulster into his interest, and to urge them to resist the English Government. Montluc, Bishop of Valence, was sent over on this business, and was favourably received by O'Nial, O'Donnell and O'Dougherty, but nothing was effected. Sir Edward Bellingham, to whom the government was entrusted during the absence of St. Leger in England, adopted the liberal policy of preventing instead of punishing rebellion, and having reason to suspect the Earl of Desmond, he induced him to reside in Dublin, where his conduct could be more easily watched. Here he also laboured so effectually in impressing on him the duties he owed his Sovereign and his country as a loyal subject, that the Earl was convinced by his arguments, and expressed his gratitude in daily prayers for his benefactor, even calling him by the name of the *good* Bellingham.

Holingshed* tells us, that though the Earl before his removal to Dublin, for his *quality and great estate was made Lord High Treasurer, yet was rude and savage both in apparel and behaviour. He had neither learning nor manners, but lived after a barbarous fashion in the country, among the wild Irish, and perhaps had not a glass window to his house.* The insinuations of his enemies deprived the kingdom of the valuable services of Sir E. Bellingham, who was both a zealous Protestant and a brave soldier; and when the council on his being recalled, offered him testimonials of his good government, he modestly refused, saying, that *if his innocence would not commend him, he would use no other remedy than his belief of the resurrection of the dead.* He certainly would have been sent back with honor, had not his infirmities, of which he died the following year, prevented it. As the Protector Somer-

* Holingshed, page 109.

set had successfully forwarded the reformation in England, and was now determined that the new Liturgy, established by act of Parliament, should be introduced into Ireland, the abilities and experience of St. Leger were deemed necessary for this service. He was again appointed Lord Deputy and sent to Ireland with a commission to summons a Parliament. We have great reason to question the sincerity of St. Leger, as he was employed with equal confidence both in this and the following reign; he seems to have been more attentive to his duty as a statesman, than to any religious controversies. The design of convening an Irish Parliament was laid aside, perhaps from the fear of some violent opposition to the plans of government, and a royal proclamation was sent over, addressed to the Clergy, and desiring them to accept the Reformed Liturgy. The proclamation is very cautiously worded; it says that the prayers of the Church had been translated into the vulgar tongue for the edification of the people, without entering into any further particulars. The proclamation was in Latin, and is thus translated by Sir James Ware :—

To our trusty and well beloved Sir Anthony St. Leger, Knight,
our Chief Governor of Ireland.

EDWARD, BY THE GRACE OF GOD, &c. &c.

Whereas our gracious father King Henry the VIII. of happy memory, taking into consideration the bondage and heavy yoke that his true and faithful subjects sustained under the jurisdiction of the Bishop of Rome, as also the ignorance the commonality were in; how several fabulous stories and lying wonders misled our subjects in both our realms of England and Ireland, grasping thereby the means thereof into their hands, also dispensing with the sins of our nations by their indulgences and pardons, for gain, purposely to cherish all evil vices, as robberies, rebellions, theft, whoredoms, blaspheming, idolatry, &c. He our gracious father King Henry of happy memory, hereupon dissolved all priories, monasteries, abbies, and other pretended religious houses, as being nurseries for vice or luxury, more than for sacred learning. He therefore, that it might more plainly appear to the world, that those orders had kept the light of the Gospel from his people, thought it most fit and convenient for the preservation of their souls and bodies that the Holy Scriptures should be translated, printed, and placed in all Parish Churches within his dominions, for his faithful subjects to increase their knowledge of God, and of our Saviour Jesus Christ. We therefore, for the general benefit of our well-beloved subjects' understandings, when-ever assembled or met together in the said several Parish Churches, either to pray or hear prayers read, that they may the better join therein in unity, heart, and voice, have caused the liturgy and prayers of the Church to be translated into our mother tongue of this realm of England, according to the assembly of Divines lately met within the same, for that purpose. We therefore will and command, as also authorise you Sir Anthony St. Leger, Knight, our Viceroy of that kingdom of Ireland, to give special notice to all our Clergy, as well Archbishops, Bishops, Deans, Archdeacons, as others, our secular Parish Priests within that our said kingdom of Ireland, to perfect, execute and obey this our royal will and pleasure accordingly.

Given at our Manor of Greenwich, February 6th, in the fifth year of our reign.

Before this proclamation was issued, Sir Anthony St. Leger called an assembly of the Archbishops and Bishops and the inferior Clergy, when he informed them of the King's order, saying, "that it was his Majesty's will and pleasure, consenting unto their serious considerations and opinions, then acted and agreed on in England, as to ecclesiastical matters, that the same be in Ireland so likewise celebrated and performed." Dowdal, the Primate, replied in opposition, "Then shall every illiterate fellow read service or mass." St. Leger answered, "No, your Grace is mistaken; for we have too many illiterate priests amongst us already, who neither can pronounce the Latin, nor know what it means no more than the common people that hear them; but when the people hear the Liturgy in English, they and the priests will then understand what they pray for." On this, Dowdal told St. Leger "to beware of the Clergy's curse." Sir Anthony replied, "I fear no strange curse, so long as I have the blessing of that Church which I believe to be the true one." The Archbishop again said, "Can there be a truer Church than the Church of St. Peter, the Mother Church of Rome." Sir Anthony answered, "I thought we had been all of the Church of Christ; for he calls all true believers in him his Church, and himself the head thereof." The Archbishop, "And is not St. Peter's the Church of Christ?" Sir Anthony, "St. Peter was a member of Christ's Church, but the Church was not St. Peter's; neither was St. Peter, but Christ the head thereof." Then the Primate and several of his Suffragan Bishops left the meeting, on which the Lord Deputy put the order into the hands of the Archbishop of Dublin, who, standing up, received it and said, "This order, good brethren, is from our gracious King, and from the rest of our brethren, the fathers and clergy of England, who have consulted herein and compared the Holy Scriptures with what they have done; unto whom I submit, as Jesus did to Cæsar in all things just and lawful, making no questions why or wherefore, as we own him our true and lawful King."

Staples, Bishop of Meath; Lancaster, of Kildare; Travers, of Leighlin; and Coyne, of Limerick; with Archbishop Browne at their head, having accepted the King's order, the Liturgy was read for the first time in Christ Church Cathedral, Dublin, on Easter day 1551, in presence of the Lord Deputy, the Magistrates, and Clergy. It was printed in Dublin, in 1551, by Humphrey Powell, verbatim from the English copy, and is the first prayer-book of Edward VI. differing in many respects from our present Liturgy, which is indebted to the suggestions of some of the foreign reformers, Bucer, Peter Martyr, and others, for various very important additions and alterations.* This Irish prayer-book is now exceed-

* Burnet's Hist. Ref. ii. 286.

ingly scarce, but a copy is to be found in the Library of Trinity College. As many of our readers may never have had an opportunity of comparing the two prayer books of Edward, we will here set down some of the more striking points of difference; our present service, excepting some few additions in the reign of Charles II. being nearly the same as the second prayer-book of Edward VI. At the beginning of morning and evening prayer, the first prayer-book has no confession nor absolution, the Lord's prayer stands first. After the responses, which are the same with our's, *Hallelujah* was said or sung from Easter to Whitsuntide. Then follows the Psalm, *O come let us sing unto the Lord, &c.* The Psalms follow next, which are appointed to be read through every month as at present. The lessons from the Old and New Testament are also nearly the same. After the second lesson, only the *benedictus* is appointed. The collects for peace and grace follow that for the day, but the prayers for the king, the royal family, the clergy and people, were added since. On Christmas day and Easter day, there are double collects, epistles, and gospels. There is a holiday also for St. Mary Magdalene. In this first prayer book, the communion service for every Sunday and holiday begins with an *Introite*, that is a whole psalm which is said or sung by the choir while the priest goes up to the altar; every day has a proper one suited to the season, which always concludes with the doxology. The Litany follows the office for the communion, and is the same as at present, excepting in one clause, in which they prayed to be delivered *from the tyranny of the Bishop of Rome, and all his detestable enormities*. In the form of Baptism a cross was made on the child's forehead and breast: the devil was exorcised to go out and enter no more into him. The child, if not weak, was to be thrice dipped, then anointed, and a Chrisome or white garment put upon it. The Catechism is the same as at present so far as it goes, for it ends with the answer to the question, *What desirest thou of God in this prayer?* In Confirmation, immediately before the bishop makes a cross upon the forehead of the person confirmed, he uses this prayer, *Sign them O Lord, and mark them to be thine for ever by the virtue of thy holy cross and passion; confirm and strengthen them with the inward unction of the Holy Ghost mercifully to everlasting life.* After the cross was made on the forehead, the bishop adds these words, *I sign thee with the sign of the cross, and lay my hand upon thee in the name of the Father, and of the Son, and of the Holy Ghost.* In the office of Matrimony, the ring and other tokens of spousage, as gold or silver, are delivered, and at the Priest's blessing, the sign of the cross is made. In the Visitation of the Sick, the form of absolution there given, was directed to be used in all private confessions. If the sick person desired it, he was to be anointed on the forehead or breast only, the Priest using plain oil in the form of a cross, with a prayer too long to be inserted here. In the Burial of the Dead, the Priest is to throw earth on the coffin, saying, *I commend thy*

soul to God the Father Almighty, and thy body to the ground, &c. There is also an order for administering the communion at the Burial of the Dead ; and it is very remarkable, that when the second prayer-book of King Edward was translated into Latin, in the second year of Queen Elizabeth's reign, this office was translated with the rest, though it formed no part of the Liturgy in common use. And that this was done purposely, appears from the Queen's proclamation, *Peculiaris quædam in Christianorum funeribus et exequiis decantanda adjungi præcipimus, statuto de ritu publicarum precum anno primo regni nostri promulgato, in contrarium non obstante.* The Churching of Women follows next. The woman churched is to offer her chrisom and other customary offerings. In the communion office is a prayer of invocation for the descent of the Holy Ghost, in these words—*And with Thy Holy Spirit and word, vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood, &c. &c.* There are also various other differences, and as this office is not now to be procured, and is highly curious from its being the first part of the Liturgy which appeared in England, we will give it entire to our readers in a future number, in its original language and orthography. But to return from this digression, the opposition of Dowdal and his seceding clergy, naturally tended to create their popularity, and to confirm the people in their affection for the old worship ; and the prejudices conceived against the Reformation were still further increased by the conduct of those who were appointed to remove superstitious images, crosses, &c. Under the pretence of obeying the orders of government, they seized on all the valuable plate and furniture of the Churches, which they openly sold. The Irish annalists pathetically describe the garrison of Athlone, issuing forth with a barbarous and heathen fury, and pillaging the famous Church of Clonmacnoise, tearing away the most inoffensive ornaments, books, bells, plate, windows, and furniture of every kind, so as to leave the shrine of their favorite St. Kieran, a hideous monument of sacrilege. Nor do such complaints appear to have been entirely groundless, for we find that Sir James Crofts, the successor of St. Leger, who had been recalled into England, was particularly instructed to prevent the sale of bells and other Church furniture.* He was also directed to encourage the worship of God in the English tongue, and to have the prayer-book translated into Irish, for the use of those who understood not the English language. It is very certain that St. Leger was removed from the deputyship in consequence of complaints made to the English government by Archbishop Browne ; it appears from this, that he did not exert himself in the cause of religion as he ought. Sir James Crofts, a native of Herefordshire, began his government on the 29th of April, 1551, and being a zealous Pro-

* Leland.

testant, he endeavoured to persuade the Primate Dowdal to comply with the King's order for the Liturgy, but he still continued obstinate; on which the Lord Deputy being most anxious to discharge his duty, wrote an earnest letter to him,* dated the sixth of June, 1551, reminding him of the obedience due to the King, from the example of Christ to Cæsar, and enforcing it by the confessions and practice of the early Bishops of Rome. This letter was conveyed to him by Staples, Bishop of Meath, who requested him to meet the Lord Deputy for the purpose of conferring on the debated points in religion. The Primate, in answer, expressed his fears that it would be in vain for him to converse with an obstinate number of Churchmen, or for the Deputy to suppose that the differences in agitation could be so soon appeased, since their judgments, opinions, and consciences were different. Yet he accepted the invitation, though he refused to hold the conference at the palace; accordingly the great Hall of St. Mary's Abbey, where the Primate had been for some time residing in seclusion, was fixed on. The Primate and Bishop Staples there disputed on the Mass, but as usual, neither party were convinced, and both claimed the victory. Immediately after this, the King and Council of England, by letters patent, bearing date the 20th of October, 1551, deprived Dowdal of the title of Primate of all Ireland, and annexed it to the See of Dublin. He was not stripped of his Bishoprick, but his pride not enduring the promotion of his rival, Browne, to the Primacy, he went into voluntary exile, and lived with the Abbot of Centre, in Brabant, till he was recalled by Queen Mary, at the close of the year 1553. The English government, in the mean time, considering his flight as a resignation of his Bishoprick, appointed Hugh Goodacre in his place. As the controversy for precedence between the Archbishops of Armagh and Dublin, long agitated the Church of Ireland, we shall here give a brief sketch of its history, from the paper drawn up by Ussher in 1634, at the desire of Strafford and the Council, by the arguments of which they were principally guided, in making the order which has ever since been in force, by which the Archbishop of Armagh is styled Primate of ALL Ireland, and the Archbishop of Dublin Primate of Ireland. This paper of Ussher's is still in manuscript in the Library of Trinity College, but has been published by Wilkins in his *Concilia*, Tom. 4. page 8.

The early Irish writers always speak of Armagh as the first See; Fiech, Bishop of Sletty,† calls it the See of the Kingdom; and Evin, a writer of the sixth century,‡ gives Armagh the name of the fixed metropolis of Ireland, and allows it the supreme administration over all the churches of the kingdom. The first pretence for a dispute between Armagh and Dublin was occasioned by a

* MS in Marsh's Library.

† Vit. St. Pat. Stan. 22 et 23.

‡ Vit. Trip. pt. 3 ch. 101.

bull procured by John Comyn, the first English Archbishop of Dublin, from Pope Lucius III. in 1182, wherein the Pope decrees, "that following the authority of the holy canons, no archbishop or bishop should, without the assent of the Archbishop of Dublin, (if in a bishoprick within his province,) presume to celebrate any Synod, or handle any causes or ecclesiastical matters of the same diocese, unless enjoined thereto by the Roman Pontiff or his Legate." This bull was twice renewed in the year 1216 in favour of Archbishop Loundres, notwithstanding the opposition of Eugene of Armagh, whose death in the same year, put an end to any contest at that time. In 1221 Archbishop Loundres obtained another bull from Honorius III. prohibiting any archbishop or prelate of Ireland, (except the suffragans of Dublin, or the Apostolic Legate), without the assent of the Archbishop of Dublin or his successors, to bear the cross, celebrate assemblies, or handle ecclesiastical causes in the province of Dublin, unless delegated thereto by the Apostolic See." On the other hand the Archbishop of Armagh supported his claim by immemorial custom, and a right derived from St. Patrick; and also by bulls from Pope Celestin III. and confirmed by his successor Innocent III. These opposing grants occasioned a great controversy in the court of Rome, between Reiner of Armagh, and Luke of Dublin, in the year 1250, which remained undecided for a long time between them and their successors; until at last Pope Urban IV. in 1261, confirmed the grant of Celestin III. and amply established the rights of the Primacy in the person of Patrick O'Scanlain, Archbishop of Armagh. These privileges of his see, Scanlain soon after published in a Provincial Synod held at Drogheda. This solemn proceeding put a stop to the controversy, which was not heard of again till the year 1311, when John Leech, Archbishop of Dublin, depending on the King's power, revived it. Walter and Roland Jorse, two brothers, who were successively Archbishops of Armagh at this time, resigned their sees in consequence of this dispute. In 1349 the contention broke out more fiercely than ever between Richard Fitz-Ralph of Armagh and Alexander Bicknor of Dublin. King Edward III. wrote several letters to Fitz-Ralph, allowing him to carry his cross before him in any part of Ireland, and to authorise the nobility and gentry to assist him in maintaining the rights of his see. On this, he came to Dublin to proclaim his authority, but the Lord Justice and Prior of Kilmainham being bribed by the Archbishop of Dublin, opposed him, and obliged him to retreat to Drogheda, where he publicly excommunicated them. Immediately after the departure of the Primate from Dublin, the Prior falling sick, acknowledged his error, and sending special messengers to the Primate, offered to bind himself and his successors never to resist the See of Armagh for the future. Scarcely were the messengers gone when he died, and was refused Christian burial till the Primate

should absolve him, which he did in consequence of the marks of repentance he had shown. In 1353 the controversy was removed to Rome, where the matter having been discussed before Innocent VI. and the Cardinals, it was decided "that both Armagh and Dublin should be primates, but that for distinction sake, Armagh should entitle himself Primate of ALL Ireland, and Dublin should write himself Primate of Ireland." Whether this decision, which is quoted by Alan from the registry at Rome, be genuine or not, it is very certain that it did not answer the purposed end; for the suit was depending at Rome in 1365, twelve years after this decree is said to have been given. The dispute grew so violent between Milo Sweetman, of Armagh, and Thomas Minot, of Dublin, about this time, that Edward III thought it necessary to interpose again, requesting them to compromise their quarrel by each rearing up his cross in the presence of the other. Thus the matter seems to have ended till the time of Richard Talbot, of Dublin, when his contemporary John Swain, of Armagh, being summoned to attend several Parliaments held in Leinster, answered that he could not attend without violating the oath he took at his consecration *to defend the rights of his See*, in consequence of the opposition of the Archbishop and Clergy of Dublin, to his bearing his cross and primatial jurisdiction in the Province of Leinster. The same happened to his successors Prene and Mey. After the death of Talbot, in 1449, the following Archbishops of Dublin, Tregury, Walton, Fitz-Simons, Rokeby, and Inge, being men of moderation, were contented with their own rights, and allowed the Archbishops of Armagh to enjoy their Primacy over the other provinces; nor was there any dissention till 1533, when Allen, of Dublin, revived the old controversy with Cromer, but without success.—The Reformation put an end to all controversies respecting the carrying of the cross before the Archbishops, but from that time it consisted in a contest for precedence in Parliament and other public assemblies. We have seen how Dowdal, of Armagh, lost the Primacy, which was transferred by the King to Browne, and the See of Dublin. Queen Mary, however, obliged Browne to surrender his patent of precedence, and by her own letters patent re-established the title and office of Primacy to the See of Armagh. "We restore (to Dowdal) the Primacy of all Ireland, which your predecessors, beyond the memory of man, have been known to have held; and we confirm to you for ever the same, commanding that all other Archbishops and Bishops shall pay obedience to the Primates in the exercise of their Primatial office." Matters continued quiet again for more than seventy years; and Loftus, while Archbishop of Armagh, took precedence of, and signed before the Archbishop of Dublin, but when he was translated to Dublin, he gave up these privileges to Primate Lancaster. Lancelot Bulkeley revived the controversy with Primate Hampton about 1542, upon the ground that a Protestant King and Council

would confirm the patent granted by a Protestant King to his predecessor Browne, and abolish that of a Popish Queen to Dowdal. The death of Hampton silenced the dispute for the time, but Bulkeley revived it against Ussher, on which occasion Charles I. in 1626, directed the Lord Deputy Falkland, and the privy council to examine into, and finally determine the question. But nothing was done till 1634, when the Lord Deputy Strafford summoned the two archbishops before the council-board, and for two days examined narrowly into the differences, when the following order, which has ever since been adhered to, was made:—

“That it appeared as well by the testimony of Bernard in the life of Malachy, as by the old Roman Provincials and divers other evidences, that the See of Armagh had from all antiquity been acknowledged the prime See of the whole kingdom, and the Archbishop thereof reputed, not a Provincial Primate like the other three Metropolitans, but a national i. e. the sole Primate of Ireland, properly so called. That in the reign of Queen Elizabeth, the Archbishop of Dublin (not being Chancellor) both at the council-board, and in the execution of the High Commission, (even for such things as properly concerned the Diocese of Dublin itself) did constantly subscribe after the Archbishop of Armagh. That in the statute made for the erection of free schools in the 12th Elizabeth, the Archbishop of Armagh is nominated before the Archbishop of Dublin, as he was in that of the 27th of Queen Elizabeth, where all the Archbishops and Bishops were ranked in their order, as appeared by the Parliament rolls. For which reason he decreed that the Archbishop of Armagh and his successors for ever, should have precedency and be ranked before the Archbishop of Dublin and his successors, as well in Parliament and Convocation house as in all other meetings; and in all commissions where they shall be mentioned; and in all places as well within the Diocese or Province of Dublin as elsewhere, until upon better proof on the part of the Archbishop of Dublin, it shall be adjudged otherwise.”

It may also be observed that after the Reformation, the controversy concerning precedence was kept up between the titular clergy of the Roman Catholic Church, for in the year 1670 there was a meeting in Dublin of all the archbishops and bishops of that communion, to present an address to Lord Berkeley the Lord Lieutenant, when a dispute arose among them, whether Oliver Plunkett, titular Archbishop of Armagh, or Peter Talbot titular Archbishop of Dublin, should subscribe first. This gave rise to a pamphlet written by Plunkett called *Jus Primatiale, or the Ancient Right and Pre-eminence of the See of Armagh above all the Archbishopricks of Ireland*, printed in 1672, 8vo. Talbot answered this by a treatise published at Lisle in 12mo. *Primatus Dubliniensis, vel summa rationum quibus innititur Ecclesia Dubliniensis in possessione et prosecutione sui juris ad Primatum Hiberniæ*. The subject has since been more copiously discussed by Hugh M'Mahon, titular Archbishop of Armagh, who died in 1737, in his *Jus Primatiale Armachanum*, published in 1728, 4to. where the matter is quite exhausted.

THOUGHTS UPON THE DEATH AND SUFFERINGS OF CHRIST.

It is a feeling not unusual, that upon the death of one with whom we were on terms of intimacy, there should be mingled with our regrets a sense of self-condemnation. A thousand neglects, of which we thought little while the individual lived—a thousand little asperities, perhaps, with which we met him in our daily intercourse, though at the time apparently “trifles light as air,” now that the spirit has departed, seem to gather into significance, and form a record against our conscience. The reflection, too, that it were vain to address to the unconscious ear of death the words of penitence—that the disembodied soul is now far beyond the reach of hearing the voice of our complaint, and the expressions of that too late remorse which stings us—this is what pains; our conduct seems particularly bad, because the unkindness of it is irreparable.

It would be no small aggravation of this uneasiness of mind, if the deceased should, by his testamentary dispositions, manifest towards us any unusual evidences of regard. Then it is, indeed, that the feeling mind is oppressed with the great weight of “undeserved kindness.” Alas! it says, how little I have merited all this—and he who wrought it is gone for ever.

There is no Scriptural truth, perhaps, which we may have more frequently heard descanted upon, than that “the carnal mind is enmity against God;” that the mind of the unconverted man is the mind of one who neither esteems God’s character, or desires to do God’s pleasure; that the feelings which characterise us as sinners, are feelings of aversion to Him, who, could we view him rightly, would command all our love. And is there not a striking proof of this in the plain fact not to be denied, that the very same conduct which, exhibited to us by our fellow-creature, would penetrate our souls with gratitude, hardly awakens one emotion of feeling, when manifested towards us by the Maker of the Universe. Nay, those infinitely surpassing tokens of Divine goodness and mercy which enrich the dispensations of God to sinners, as revealed in the Gospel, seem to the great majority who hear of them, as things just to be talked of for a moment, and then forgotten. What words, it may be, are oftener in our mouths than these peculiar words “*The New Testament?*” Yet which of us lends himself to the consideration of them with that deep regard which their mighty and pathetic import would demand. For whose Testament is it? Is it not the Testament of Him who “gave his life a ransom for many?” Is it not the legacy of the Divine Son of God himself? and are we not reminded by the Apostle (alas! that we should need to be reminded) that

where a testament is, there must also, of necessity, be "THE DEATH of the testator."

It would seem that there are two grievous errors into which men may fall, when speculating upon the death of Jesus Christ. The first, and that, indeed, a fatal one, is the error of him who counts the death of a Saviour unnecessary—who, looking to the circumstances of mankind in spirituals, sees no demand for such an interposition, and rejects the doctrine of atonement and sacrifice, because he cannot discover such a doctrine as that of original sin. The second error is the error of him who looks upon the death of Christ as one of those events attaching of necessity, as it were, to the universal system of things; something which belonged to the reasonable expectations of the human soul, as much as the providing food for the body did to that body, and which might be calculated on as a right, because it was the only thing to suit the exigency. "If men are sinners, why then the Son of God must redeem them."

We do not say, indeed, that such a feeling as that we have last described may be found embodied absolutely in words. But we do say, that the manner in which men treat the fact of Christ's death, while expressing their respect for it as a truth, amounts to a declaration of the same. That amazing record of the crucifixion of Christ Jesus, which appears upon the page of Sacred History, is to thousands only as the appearance of the sun in the material heavens—a thing belonging to the fixed laws of the divine œconomy, not as a phenomenon unusual and extraordinary, big with meaning, and calling for enquiry and admiration. That He who was before all worlds, and by whom all things consist, should lay aside his glory, and come on earth to die for the wicked and the vile, seems to such only as another result of that same system which bids the exhalations of the ocean to arise and condense themselves in upper air, and requires again of those bottles of heaven to empty their contents upon "the barren and dry land, where no water is."

Now unquestionably such is not the representation which the Saviour himself gives of his great work in the redemption of immortal souls. If we look (John xv. 13) we shall find a statement at once true and touching: "Greater *love* hath no man than this, "that he lay down his life for his friends." Redemption was the gratuitous work of heavenly love; the effect of a voluntary impulse, which knew no constraint except the intensity of that compassion with which it surveyed our human wretchedness. Salvation is the free gift of Him who knew no obligation except his own unbounded compassion upon those who were lost, and every way undone; "So he was their Saviour." But it should not be overlooked that this gift, so free, so gracious, was a purchase of an untold worth. If Jesus offers to *us* "wine and milk, without "money and without price," let us remember (to use the Psalmist's words,) "It cost *Him* more to redeem" our "souls,"—cost

what the powers of angels cannot calculate—the tears, the sufferings, the death of Christ. There is, indeed, for sinners a legacy bequeathed by the Prince of Life, for the benefit of the most unworthy; we may read therein even of a crown of glory, and an eternal inheritance. But how do these things reach us? Through “the blood of the Lamb.”

Christ’s perfect salvation, freely offered to sinners, is indeed, as it was first proclaimed of angels, “Glory to God in the highest, “on earth *peace*, good-will toward men.” Let us not, however, overlook the mighty cost which placed deliverance within our reach. We are but too apt to think lightly of that which he paid down who is our surety. It would seem that in the idea of *perfect God’s* coming to *save*, we forget the fact of its being *perfect man* also who *suffered*. There is nothing which should lead us to suppose, that the union of Divinity could blunt the sensibilities of that humanity which was connected with it. And do not facts speak forcibly? Where will we find a history containing more of the elements of unmixed suffering than the short simple narrative of the ministry and death of Jesus Christ. What a life of unwearyed benevolence! What a laboring among rich and poor to benefit their souls! What compassion for every variety of bodily infirmity! Was there not every thing which marked a quickness to perceive the affliction of others, as well as a readiness to relieve them? And why should we think, therefore, there was not a lively perception of those sufferings which fell upon himself? Should we suppose that his breast was steeled against the wounds of ingratitude, because he did not reproach the ungrateful? Or shall we imagine it was reserved for Jesus only to be unmoved, when those who accompanied him in his every journey, listened to his every word, beheld his every miracle, his “own familiar friends”—not one could be found to stand by him in his last extremity, but forgot the debt they owed in the intense selfishness of mere human nature. Nay, but let us rather think, that as none could better estimate the beauty of an unfeigned love for others, so none could more deeply feel the touches of unkindness; let us rather imagine, never was a heart which felt more sadness in the evidences of another’s unfaithfulness, than did the divine Saviour’s at that melancholy moment, when (as the sacred Historian records it,) “they all forsook him and fled.”

Every thing, indeed, which has been handed down to us of the conclusion of our Lord’s life, manifests accumulated suffering. Our testament derives its force, like others, from the death of the testator; but let us look just at the circumstances immediately preceding it and connected with it. We are told (Mat. xxvi.) that Jesus came unto a place called Gethsemane, and having taken with him Peter and the two sons of Zebedee, he “began to be sorrowful and very heavy; then saith he unto them, my soul is exceeding sorrowful, even unto death, tarry ye and watch with me.” The words in the original Greek of this passage are most

forcible, conveying as though he was seized with the most alarming astonishment; overwhelmed with insupportable dejection; besieged on all sides, as it were, with invading sorrows. And if such was the prelude, what was the sequel? Betrayed; mocked; buffeted; spit upon; a crown of thorns fastened upon his brows, and these driven into his temples from frequent blows of the reed with which he was smitten on the head. Behold him thus bending under the weight of his cross as he ascends the hill of Calvary, and at length fastened with nails to the accursed tree. This is surely fearful, still do we not yet perceive the fulness of that prophetic interrogation, "Behold and see, if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger?" It was not until that mysterious moment, when it pleased the Father to visit him with the frowns of his countenance, that we find our Lord crying out. But then we hear that exceeding bitter cry, "My God, my God, why hast thou forsaken me?"—words which should be often in our thoughts. For if the agonies of Christ were such in working out our salvation, what had been our agonies if it had not been wrought out? O! what an awful state is that of a soul forsaken of God. Christ tasted the bitterness of that cup, that we might be permitted to draw nigh unto his Father. Our whole punishment was endured, the sorrows of death, the suspension of the Almighty's favour, and the dreadful sensations of his wrath! Never was there such a bequest as that devised to sinners by him who died for them; never was there such a death as that which our Redeemer suffered for our sakes. That is a fine passage in the old Greek liturgies, where they supplicated Christ, saying, "By thine incomprehensible sufferings, &c."*

We conceive therefore that those persons are under a melancholy delusion, who look upon unbelief as an evil rather of a negative character than a positive one, as that which even admitting it to preclude important helps towards bettering, does not bring with it means of deteriorating the soul. He who hears the Gospel and goes away unaffected by it, does not retire from the solemn appeal, the same character as before; he departs with a stain affixed to him, one of the deepest and most discreditable which can attach itself to humanity, the stain of *ingratitude*. Alas! how justly does Scripture picture unbelievers at the approach of Christ to judgment, as calling upon the rocks and mountains to "fall upon them and hide them from the wrath of the Lamb." For who could bear the rebuke of that bright countenance, while reflecting, that once it was "marred more than any man's" for his deliverance, but that he despised it? Who, O blessed Lord! could stand erect before thy tribunal, while pressed with the consciousness of having set at nought what thou thyself so affectingly hast termed, "The New Testament IN MY BLOOD?"

* Εἰς τῶν ἀγνωστων σε παθημάτων.

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR
THE ENSUING MONTH.

FOURTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE, Galatians v. 16.—THE GOSPEL, St. Luke xvii. 11.

THE "Almighty and everlasting God," whom we address in the Collect for this day, shewed his goodness in the wilderness, when he made the harsh springs of Marah sweet and wholesome. And man shews the evil ingenuity of his heart by reversing as it were this divine procedure, and turning the fountains of life into waters of bitterness. How continually do we observe persons wresting the Scriptures to their own destruction, making the offers of free grace in the Gospel only encouragements to carelessness and presumption; having "hope," yet being without true "faith" and "charity." Our Church would check such a tendency in us, when she puts into our mouths the petition for this day, "That we may obtain that which thou dost promise, make us to love that which thou dost command." To find ourselves delighting in God's service here, is the sure evidence that we shall delight ourselves in his presence hereafter.

The Epistle follows up this view of Christian privilege and Christian practice being so intimately combined. There is to be conflict for Christ's followers, for "the flesh lusteth against the Spirit, and the Spirit against the flesh." But that they should not "fulfil the lust of the flesh," (a thing so grievous to the renewed soul) the Apostle exhorts to "walk in the Spirit." By consulting in every possible manner what is the will of the Holy Ghost, by seeking his help, and leaning on him for support, we shall ultimately triumph over all our spiritual enemies, and be made "more than conquerors, through him that loved us." And here is the great distinction of the true believer from the false professor, that he is "led by the Spirit." So that while he is not "under the law" for justification, being delivered from the penalties of it through Christ; yet he is under it, and rejoices to be under it as a rule of life. The language of his soul is, "O! that my ways were directed to keep thy statutes. Then shall I not be ashamed, when I have respect unto ALL thy commandments." That there may be the less danger of an unconverted man's accounting himself in a safe way, through the actings of "a deceived heart," the Apostle enumerates the various produce of the "flesh" and the "Spirit." And in the catalogue of those evil practices which he describes as excluding from "the kingdom of God," the children of this world will find many things set forth of which they are not willing to admit that they are damning sins: here we have "envyings," "drunkenness," and "revellings," set down in the list with "adultery" and "murders." How pleasant to turn from these to the bright com-

bination of graces clustering upon the stem of "pure religion, and undefiled before God and the Father." What a lovely object is the true Christian, who, having "crucified the flesh, with the "affections and lusts," brings forth in rich abundance, "love, joy, peace, long-suffering," and all the fruits of the Spirit.

The Gospel describes the miraculous cure of ten men labouring under leprosy, through the compassion of the divine Jesus. The loathsome disease here spoken of, which admitted of no human means of alleviation, was eminently typical of that defiling plague of the heart,—sin. Nothing but the immediate influences of God's Holy Spirit upon our souls can deliver us from it. And herein consists the excellency of a sincere faith that maketh us "whole." His name is "Jesus," for "he shall save his people from their sin." O! that sinners would but go to Him, saying, "Master have mercy on us," as did these lepers: then should they find health to their souls. He would heal them, and they "with a loud voice" should "glorify God."

FIFTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE, Gal. vi. 11. THE GOSPEL, St. Matthew vi. 24.

How consolatory it is to the poor distressed soul, that it has a God to go to, who is a God of "perpetual mercy." Such are the snares and temptations of the world, such the activity of Satan, and such our proneness to turn aside, that little more is to be seen of the best men than a "frailty" which "cannot but fall" without the Lord keep the feet of his people. But the Church "leaning upon the arm of her beloved," as she is beautifully described in the Canticles, finds great support. And to her Lord she prays to be kept, not from things *painful*, but from things "*hurtful*." She would endure the knife even of the heavenly husbandman if its severe yet wholesome operation might "purge her branches, that she should bring forth "much fruit." Her desire is not for things profitable to the flesh only, but for things profitable for salvation.

The Epistle speaks of persons whose feelings are far different—persons only desiring "to make a fair shew in the flesh," but seeking that they should not "suffer persecution for the cross of Christ," even at the expense of compromising the truth. There were in the Apostle's days many who were for joining the rites of the Jewish law to the principles of Christianity, thus keeping in favor with the multitude, but virtually declaring the death and merits of the Redeemer to be only of partial and defective operation. The true Christian will, however, enter into the spirit of that declaration, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The Christian will have no admixtures, adulterating the truth to buy over the worldly to a tolerating of it. And the sincere Minister would not sacrifice one tittle of the holy

and severe simplicity of the Gospel to secure the formal profession of millions. For what is it to have the name of proselyting an Empire if the people be not new creatures in Christ Jesus. How despicable was the conduct of the Jesuits in China, who to gain a temporary footing for their religion, allowed the mingling of idol worship with the religion of the Gospel, as preached by them. It is on those who walk according to the rule of admitting no alteration in the faith once delivered to the saints, "but preach the whole counsel of God" to sinners, whether they will hear or whether they will forbear;" on those it is, that the Apostolic blessing rests, "peace be on them, and mercy, and upon the Israel of God." Paul, who testified his devotedness to the truth by enduring heavy suffering rather than shrink from declaring it, calls in evidence of his being a true soldier of Jesus "the marks" from scourging and from stoning, which he bore in his "body." An allusion is here made to a custom then in use of marking the wrists of slaves and soldiers with letters denoting whom they served. His scars told for him, that he fought under the banner of the great "Captain of our Salvation."

In the Gospel there is clearly set before us the necessity of an exclusive devotedness to God's service. Many have thought there was a happy mean of combining the enjoyments of this world's good things with those of the world to come. But Scripture speaks a different language. For the comfort of those, however, who are for following Christ, be the cost what it may, there is abundant encouragement here set forth, that they seeking "first the kingdom of God and his righteousness," shall have all needful things added unto them. Christ urges upon his disciples that if they who are only the subjects of God's providential dispensations are so amply provided for, how much more those who are under the dominion of his grace. In pressing this upon them and bidding them look to the irrational creation, the fowls of the air and the flowers of the field, for a word of instruction, he uses the word "Consider." By which we learn that a habit of looking attentively at the things which surround us may be a habit profitable to our souls. There are as even human wisdom informs us,

"Tongues in trees, books in the running brooks,
"Sermons in stones, and good in every thing."

But here Divine authority assures us that the careful investigator may find a lesson upon a lily's leaf.

The expression used in our translation here of "take no thought," was not intended to convey the complete putting away of all forecast. It means only "be not over anxious." The phrase to "take thought" having that signification formerly, from which it has in some degree swerved in our present time. To distrust God's providing care is that which makes us add to the every day sin we commit. So that the future is necessary as well as the present.

SIXTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE, Ephesians iii. 13.—THE GOSPEL, St. Luke vii. 11.

As in the preceding Collect the mind is called to rest mainly upon the idea of the Lord's "perpetual mercy," so in this upon "his continual pity." The thought here seems to have been suggested by the Gospel of the day, "When the Lord saw her, he had compassion on her."

St. Paul observes, "We have not an High Priest that cannot "be touched with the feeling of our infirmities." Our blessed Lord, as we find from St. John's Gospel, spent much of the time immediately preceding his own sufferings, in arming the minds of His followers against the trials that were coming on them: "Let not your heart be troubled;" and the apostle Paul, who trod so closely in the steps of his Divine Master, is here employed in a similar manner in his care for the church at Ephesus. We are naturally reminded of his own words, "Who is made weak and I "am not weak? Who is offended, and I burn not?"

We learn from this brief portion of holy Scripture, a number of important matters: first, from the example of St. Paul, the duty of mutual prayer amongst Christians; the proper attitude of prayer, "I bow my knees; the person addressed, "the Father of our Lord Jesus Christ;" the great encouragement to prayer, "the riches of His glory;" the object to be sought, the indwelling power of the Spirit;" the effect of these divine influences upon faith, love and knowledge; the object for which this is to be sought, the glory of God in the church, by Christ Jesus; and all expressed with brevity, simplicity, and majesty of language.

The Gospel contains an account of one of our Lord's miracles, which is not mentioned by the other Evangelists. In comparing the accounts of the three persons whom our Lord raised from the dead, we observe a striking gradation in point of time: Jairus's daughter was just dead,—the person here mentioned, was carrying towards his grave,—Lazarus was four days dead. In the other cases our Lord was importuned in some degree; here He acted unasked. The Evangelists in their brief narrations convey several interesting particulars, when their words are minutely considered; thus we may collect how that this widow was generally respected, "much people of the city was with her." Our blessed Lord appears to have peculiar compassion for such parents; two of the three persons that He raised were only children. It is commonly observed that there is often more in the manner of conferring a favour than in the thing itself. But here was a favour great and unexpected, and unsolicited, enough we may suppose to awaken every feeling of gratitude of which the human heart is capable; and yet it did not want its accompanying grace of manner, "He delivered him to his mother." The same mighty Lord of life, whose potent word could reach the parted spirit, "Young man I say unto thee arise," deigns to take him by the hand, and present him to his afflicted parent.

SEVENTEENTH SUNDAY AFTER TRINITY.

THE EPISTLE, Eph. vi. 1. THE GOSPEL, St. Luke xiv. 1.

Preventing and assisting grace forms the subject of petition in the Collect for this day. An exhortation to "walk worthy of our vocation" occurring in the Epistle, appears to suggest it. This walk implies, in the judgment of the Church, being continually given to *all* good works. Good works in the common acceptance of the term, are too often restricted to acts of benevolence, but there is no mention of any such in either the Epistle or Gospel.

The Apostle Paul in exhorting his Christian brethren to walk worthy of their vocation, selects one particular subject, which is thus clearly exhibited as of primary importance, "endeavouring to keep the unity of the Spirit in the bond of peace." In order to this, he also recommends two things, "lowliness and meekness," which deserve particular consideration. The former is elsewhere expressed by St. Paul in a different manner, where he says, "let each esteem others better than themselves;" had this rule been sufficiently attended to in the Church, it would probably have prevented many differences founded upon customs and ceremonies of little importance, that have so frequently prevailed, and which may in general be traced to what is the very reverse of the lowliness here recommended, namely a full persuasion of the superiority of our own private judgment. But even when considerable difference of opinion obtains amongst Christians, the unity of the Spirit may be pursued if it be associated with that meekness of demeanour towards others, the fruits of which are set forth as "long suffering, and forbearing one another in love."

The Apostle by using the word "endeavour" seems to imply a difficulty and uncertainty which subsequent events have verified; but, in treating of Christian unity, he has pointed out the three great heads of it, and has thus cast minor differences into the shade; he says, "One Lord, one Faith, one Baptism."

The humility of demeanour which is recommended by St. Paul in the Epistle for the day, is exemplified in a parable by our Lord, in that portion of Scripture selected for the Gospel. It is a maxim very generally received and approved amongst men, not to become the guest of any man unless you are sure of what is called a cheerful welcome. But we find that our Lord observed no such rule; here was an entertainment to which he was invited through a motive differing far from what is usually called hospitality; and it may be observed, that the customs of the East are peculiarly repugnant to the idea of treachery towards a guest. "He that hath eaten bread with me," says David, as if to mark peculiar treachery. Yet had these Pharisees prepared a snare for our Lord, and such a one as shewed in some sense a knowledge of His character; "and behold there was a certain

man before him who had the dropsy." This was what they considered a temptation. Our blessed Lord thought good to show them that he perceived their intention, and convicted them by a simple but unanswerable argument. Yet all this malice did not prevent the Saviour of sinners from instructing them.

It appears from the Gospel that humility of manner tends to our advantage in this present life ; and from St. Paul that it tends to preserve Christian unity and peace ; we need only add, that the maxim conveyed by the concluding passage of this portion of Scripture, is more frequently insisted on by our Lord than almost any other ; and appears from its different connections to admit both a spiritual and a literal sense, " every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted."

LORD LIVERPOOL'S SPEECH AT THE KINGSTON BIBLE MEETING.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR.—The kindness of an English friend has put me in possession of a copy of Lord Liverpool's address to the members of the Branch Bible Society of Kingston in Surrey, at their anniversary on the 14th of last month. I hasten to transmit it to you, Sir, hoping that, through the medium of your Miscellany, it may have a widely-extended circulation. The Christian feeling, the scriptural philanthropy, the sober and judicious view which this eminent statesman takes of the Bible question, will recommend it, I doubt not, to the attention of your readers. They who have hitherto been interested in the great cause, will thank God that he has given them so valuable a fellow-labourer ; they who have not yet attended to the subject, may be induced by the firm and manly language of such a man to examine its claims, while the tone of moderation which it breathes, and the spirit of love which it manifests, must prove to the opposers of the circulation of the Scriptures, that they " know not what spirit" either the friends or the opponents of the Bible are of.

Permit me to call your attention, Sir, especially to that passage in which his Lordship alludes to " religious education." Not only is the Bible wisdom itself, but it is the only source and foundation of all other wisdom. To the lower orders, whose knowledge must be contracted, it furnishes all the information essential for this life and the next ; and except the higher orders extend their knowledge under the control and guidance of the spirit of that book, they will find their labour but in vain ; they will find that " in much wisdom is much grief, and that he who encreaseth

knowledge increaseth sorrow." Let us hope that this practical and pious view of the subject of education will serve to correct and sober the wild and baseless theories of modern philanthropists, and to connect the education of the people with the strenuous inculcation of religious truth.

In another point of view, Sir, this speech is peculiarly important: At a time of opposition to the Scriptures, Lord Liverpool proves himself their friend; at a time of indifference to religion, he shews his zeal in her sacred cause; and when too many, from whose rank and opportunity of information other opinions might have been expected, have promulgated the impious one, that Bible reading has been injurious—this illustrious individual deduces from the Bible "the faithful discharge of every duty of life;" to the Bible Society he traces the zeal and benevolence which has augmented the funds and improved the character of all other charitable institutions; he inculcates that it is on "*the knowledge of God, as conveyed in his Word,*" that happiness in this world and salvation in the world to come, must depend. It is interesting to watch a Christian Statesman, in the awful discharge of his official duties in Parliament, stemming causeless opposition, vindicating the interests of his country, and governing a mighty empire—but it is still more interesting to see the same man preside over the affairs of such meetings as these, by his example and his influence encouraging the unlimited circulation of the Word of God; and speaking, with the authority of his station, his rank, and his talent, "the words of truth and soberness."

That the Church which can boast such illustrious laymen, and the State which is under such Christian guidance, may be both blessed by his influence and example, is the sincere prayer of

Sir, your most obedient servant and well-wisher,

August 13th, 1825.

PHILOBIBLICUS.

"LADIES AND GENTLEMEN,

"I CANNOT return thanks for the honor you have just done me, without troubling you with a few remarks. It is now ten years since I first attended a meeting of a Bible Society in another part of the country; and I can truly say, that the efforts of the Society ever since that time have confirmed me in the opinion I then formed, that it was calculated in an eminent degree to promote the interests of religion and virtue. The character peculiar to it is *universality*. It confines itself not to one country alone, but extends to every country in the four quarters of the globe, and to every region, however remote; and how could we go to foreign countries, and to people of different religious persuasions, how could we go to the Lutheran, to the Calvinist, to the Greek, or to the Roman Catholic, without first laying it down as our foundation at home, that we admit all our fellow Christians of whatever description as members of this Society? and if there are any who refuse to accept the Scriptures from us, there are none to whom we refuse to give them.

"Standing upon this broad basis, we wish to look upon all Christians as brothers; and desire to regard all the nations of the earth as united in one common tie under the same God, and acting under the direction of the same general code of laws given

by his sacred word. If I could imagine that this Institution, universal as it is, could in some degree have affected other benevolent institutions antecedently formed, but having more limited objects in view, I will freely own that the greatness of the object would not have suffered me to withdraw from it ; but it is a satisfaction to reflect, that the effects of it have been, what I should have anticipated they must have been, to increase the zeal, to augment the funds, and to improve the character of all ; because the same principles on which this Society is formed may be applied in a degree to all others, and the motives which lead to subscribe to this, would lead to subscribe to others.

“ We live in a time when great efforts are making towards the general education of all classes, and all descriptions of men ; and God forbid that any one should suppose that there is any branch of education whatever, from the acquisition of which any class should be excluded, and from the knowledge of which some benefit might not be acquired : yet I cannot but look to *religious education* as the only sure foundation of all useful knowledge. If the Bible is the *Book of Piety*, the Bible is not less the *Book of Wisdom* ; and if there are any who have the knowledge of this Book, and scarcely any other knowledge, or what is called knowledge, besides, they will learn from this Book to discharge every duty of life ; they will learn, principally and chiefly, their duty towards God ; but they will also learn the duties of good subjects, good husbands, good parents, good children, and good neighbours. They will learn to stifle and to smother the tumult of passion in their breasts, and to rest contented in the condition of life in which it has pleased God to place them ; but if there are any who possess all other knowledge, and are yet ignorant or neglectful of the Bible, they may become the disputers of this world, they may be knowing to some purposes, but they will find themselves involved in all those mazes of error in which the great men of antiquity were involved, who looked forward distantly and remotely to a revelation like that which the Christian dispensation has given to the world.

“ The object of the Bible Society is to circulate the word of God among all nations. It has already circulated it in every quarter of the globe. The Scriptures have been provided in 140 languages, in fifty of which they had never existed before. It is our object to convey this blessing to every nation, however remote ; but, it is our object, and more especially our duty, to circulate them amongst our own fellow subjects ; to bring up the rising generation in the knowledge of them, and to make them feel, without depreciating any human knowledge, that it is upon the knowledge of God, as conveyed in his word, that their happiness in this world, and their salvation in the world to come must depend.”

MISCELLANEOUS COMMUNICATIONS.

TEN DAYS IN MUNSTER.

MR. EDITOR,

Ireland is such an unfashionable country, that to travel out of it seems the pursuit of every one who is not forced by poverty to stay at home. Thus, every one who is tired of his time, and fondly fancies that change of mind can be procured by change of place, flies from his own despised country as fast as steam can paddle or wheel whirl him, to join the herd of idlers that infest the sunny roads of France or Italy, visiting the Continent as woodcocks do southern shores, to be shot at by sharpers and become the fair and full-fed game of inn-keepers, and artists, and Ciceroni. Therefore there is not a dusty watering place in England, nor an old arch or ruin in Italy, nor a lake or mountain in Switzerland that is not familiar on the lips of tourists. Thus, driving along amidst dust and disagreeability, eating, drinking, and sleeping in discomfort—at length they come home not better, not wiser, not happier than when they set out; or, as an old writer well says, they who cross the seas to fill their hearts and their brain do but travel northward for heat, and seek that candle which they carry in their hand. Now with all deference I would suggest, that there are monuments of antiquity in Ireland worthy of inspection, there is scenery on which the eye may repose with delight—we have woods, and waters, and glens, and mountains, abundantly picturesque, and sufficient to call forth the exertion of the pen and pencil in their description. I shall therefore, Mr. Editor, offer you as a very unworthy specimen of an Irish tour, the result of a ten days excursion through the North-western part of the province of Munster; and as my travels engrossed but a small portion of my time and a small share of my money, your readers, instead of a costly and hot-pressed volume descriptive of a foreign journey, are here presented with what is short and cheap in your very reasonable Miscellany; and I would here beg of you and your readers to bear in mind that the conversations and legendary narratives interspersed in this little tour are given as nearly as possible in the words of the people with whom I communicated.

Gentle reader, then pray bring ears to bear with the uncouth and provincial names of mountain, and lake, and river, and instead of the Euphonick terms of Alp and Appenine, Como and Constance, Farli and Frascati, if you can put up with the Slieubloom, the Devil's-bit, the Keeper, Lough Dearg and Innis cealtra, the Shrine of the Holy Cross and the Rock of Cashel; perhaps what you read may beguile half an hour, and may induce you some time or other—health, and time, and pocket permitting, to

visit scenes not the less worthy of your notice because within your reach. I shall not describe my journey on the outside of the coach along the high road from Dublin to Limerick. In my view a stage coach is a horrible mode of travelling, it is only fit for an Attorney in his hurry up to term, whirling along amidst clouds of dust, beset with bad noises and bad smells; the sultry annoyance and perfect discomfort of the whole apparatus disables a traveller from observation or thought, and unfits him for collecting or digesting information. I diverged from the high road near the town of Roscrea, and hastened to the house of a friend, where I recruited and refreshed myself much better, I dare say, than if I were in the best hotel in France; and on the following day, invited by a cool and bracing breeze from the north, I ventured to ascend the Slieubloom mountain, which rises immediately behind my friend's demesne. This mountain forms a long and not very lofty chain, dividing the King's and Queen's counties, lies nearly in the centre of Ireland, and the waters taking their rise from its eastern side flow by means of the Suir, Nore, and Barrow, into the sea at Waterford, while those descending from its western ridge flow into the Shannon, the great central drain of Ireland. This range of mountains is of the silicious sand-stone and pudding-stone formation, and contains, I apprehend, no mineral or metallic treasures. But there is a glorious view from it to the north, the mountains of Wicklow to the east, the mountains of Iduah, in which is the rich coal-field of Castlecomer, to the south: in the far distance the sharp and peaked points of the Galtee mountains—nearer still the magnificent and lofty Keeper (so called from its arresting the clouds passing from the Atlantic ocean and keeping in unsettled weather a wreath of mist as a helmet on its angry head); to the west, the mountains of Clare and Galway, and the magnificent broad valley in which the Shannon expands itself into a lake and forms what is called Lough Dearg. Immediately under the mountain range, on which I was standing, lay that part of the county of Tipperary, surrounding the town of Roscrea, and that part of the King's County called the Barony of Clonlisk. The features of this district are naturally very beautiful, and they are highly improved by cultivation and planting; I know no part of Ireland more diversified in natural feature, and no part of England more ornamentally wooded—the country so hilly, so abrupt, and so variegated, that it looks as if it had been once liquid, and in the midst of some mighty storm its waves had been solidified, and all its gulphs and surges perpetuated in the billowy agitation. Directly under my eye lay the beautiful green hill of Golden-grove, with a red oak-wood climbing up its side and clothing half its surface, and still further west, about six miles off, that hill, consecrated in the supposition of the people, as the haunt and favourite resort of fairies—the beautiful Knocksheegowna, a hill now celebrated, by being made the scene of a lively Irish tale from the pen of Mr. Croker. Directly near me, on a secondary range of

the mountain, and divided from the upper ridge by a valley in which ran a mountain stream, in the midst of a solitary and wild moor, rose two immense cairns with a number of smaller mounds encircling them. These elevations, evidently the work of men, and which are to be found on all the mountains of Ireland and Scotland and wherever the Celtic race was established, excited my curiosity; and on approaching them I perceived that one was cut through and divided. On enquiry from an intelligent companion, I found that a few years ago some person dwelling in an adjacent mountain valley, dreamt that if he dug to the bottom of the cairn he would find an immense treasure; and as it was too gigantic an undertaking for any individual, he communicated his dream to his neighbours, and as the Irish can be always led to believe in dreams, prophecies, and visionary promises, the story spread like heath on fire along the sides of the mountain, and for many successive nights hundreds and thousands collected with spades, mattocks, and shovels, and in successive and alternate parties they fell to work to perforate and cut through the cairn. Not the least curious circumstance attending this concourse of goldfinders, was that of an old Protestant residing on the mountain-side, the only person in the whole district in possession of a Bible, who was forced by them to attend the nocturnal scene. They provided him with a chair and a lantern, and made him read passages out of the Holy Scriptures while they proceeded in their anxious work. For three nights they laboured without intermission, and towards the grey of the third morning they came to a course of flags laid carefully in the centre of the mound; the centre flag on being struck with a pick-axe returned a cavernous sound. The man cried, "Boys, I have come to a cave and it's full of money—help, help, to lift up this flag." At once hundreds rushed down; many were near being crushed to death; all, mad with excited hopes, scrambled and tumbled to come in for a share of the gold: even the old bible-reader started up from his stool, and flinging his book and spectacles away, rushed down the side of the excavation. The pressure of the crowd was so great that there was not room to raise the large flag, but at length, by a thousand blows, it was dashed to pieces, and lo! to the horror and astonishment of all, nothing was to be seen but a skeleton of dry bones—and thus it was practically proved to the shame, grief, and discomfiture of the whole population, that this cairn was but the tomb of some Celtic chieftain, and that the great mound was put together by the piety and veneration of their ancestors. My informant assures me, that the bones found must have belonged to a giant, for the thigh bone was twice as long as those of men in our degenerate days: but on enquiry from others, I could not find that his statement could be verified—they might be somewhat larger, but not so much so as to justify the conclusion that when alive the owner of them was a giant or an antediluvian. In looking to the composition of this mound of earth I found it was composed of alternate layers of large stones and clay,

and that the stones were of different formations, some so large that no man could carry them, and yet evidently not the produce of the mountain, some lime-stone, some granite, some grawaké and schist, and evidently brought with infinite trouble from distant places.

On the following day I left the hospitable home of my friend under the Slieubloom mountain, and proceeded to that part of the county of Tipperary called Ormond, once the broad and fair domain of the Butler family, and from whence it now takes its ancient and well-sounding title. In the centre of this populous and highly-cultivated district stands the town of Nenagh, containing a population of about 10,000, but in no way remarkable or worthy of note, except for one of the finest and largest ruined castles in Ireland, built about the year 1200, and which was one of the five fortresses or "*nids de tyrannie*," built by King John to curb the Irish. The other four were Ardfinnan, Lismore, Tybrack, and Limerick. I have not had opportunity to ascertain whether the other four are in existence. But certainly the Castle of Nenagh is a fine specimen of the old Norman military architecture, and the keep or tower is unequalled in Ireland, and must, from its height and massive proportions, have cost an immense sum in building, as it appears that all the English fortresses in Ireland were built by masons brought from England, as the Irish of that day had no carpenters or masons; for Sir John Davies assures us, that the Irish never did so good a thing as to build a city; and the houses of their Princes, and even their places of defence, were constructed of turf or wattles plaistered over. The castle of Nenagh is entered by a stone causeway, which is flanked by two large round towers, between which was the portcullis and the gate, which brings you into a large square building, once the residence of the governor and officers of the garrison;—passing through this building, you come into the ballium or court of the fortress containing an area of about 180 feet, surrounded by a curtain wall once 20 feet high and 8 feet thick, of an oval shape; at each end of the longest diameter of the oval is a round, flanking tower, and at the farthest extremity of the ballium, towards the north-west, the keep or great tower, about 120 feet high, and about 54 feet in diameter. The whole of the fortification is now in ruins, and the plan is not easily discernible, it having been battered down by Cromwell; and what was worse than old Nol's cannon, it has been undermined by the inhabitants of the town, in order to procure materials for their adjoining houses; but still the great tower stands, and is conspicuous over the whole country. In vain, dreamers have attempted to undermine it, in order to procure treasure supposed to be buried under its foundation; in vain did a barbarous owner of an adjoining field, in order to be revenged on the sparrows and daws that infested his corn, place a barrel of gunpowder under it to blow it up—the gunpowder only tore a piece out of it; but still the tower

stands, and will stand, apparently indestructible, from the great thickness of its walls, and the durability of its materials. It is remarkable that no writer on the antiquities of Ireland has given any description of this castle, so well worthy of observation, nor have I seen any print or drawing of it published; and I would suggest that it would be well worthy of some accurate draughtsman's trouble to take a plan and elevation of this fine Norman structure. But enough of old castles;—I shall therefore proceed to give you an account of my excursion to the Holy Island or the Seven Churches in the Shannon.

It has been remarked of the Culdees, and their founder Columba, who were the earliest preachers of the Christian religion in Ireland, that they loved to fix their abode and worship in places difficult of access, amidst mountain fastnesses or in islands. They thus established their Island abbey at Iona, in the Hebrides—and in Ireland they selected the islands in the Shannon as favourite retreats, where they lived secure in their solitary and ascetic habits. Seven, with these old monastics, was a mystical and sacred number: to use the words of Ledwich, "The number seven was early consecrated to religion; the Jewish rites were accommodated to it—it is found among the Brahmins and Egyptians; the Greek fathers extol its power and efficacy, and the Latin, as usual, apply it to superstitious observances."—The Church formed various septenaries. The following is extracted from Archbishop Peckham's Constitution, made at Lambeth, A. D. 1281:—"The Most High hath created a medicine for the body of man, repositied in seven vessels, that is the seven sacraments of the Church; there are seven articles of faith belonging to the mystery of the Trinity, seven articles belonging to Christ's humanity; there are seven commandments respecting man, seven capital sins, seven principal virtues." Much more to the purpose in Amelarius Durandus and the Ritualists. That the Irish entertained a high veneration for this number, witness the Seven Churches at Glendalough, Clonmacnois, Inniscathy, Inch Derrin, Inniscealtra, and the Seven Altars at Clonfert, and the Holy Cross. It was to visit one of these sacred stations, namely, Inniscealtra, situated in that part of the broad Shannon, which lies between Portumna and Killaloe, that I proceeded, accompanied by a few friends, in a little boat, or as it is here called, a cot, on as fine a day as could be desired. A poor fisherman hired his boat, and his own and his son's exertions to row us during the whole day for the small sum of three shillings. Never was money better earned or more cheerfully paid. The poor fellow was an actual treasure—a perfect specimen of an intelligent Irishman, full of traditionary knowledge, full of good-humour, full of superstition—and so perfectly communicative, so civil and so deferential in his manner, that I could venture to put him in comparison with any French *valet de place*, or any Italian *Ciceroni*.—As we rowed along, there was not an old castle hanging over a

promontory, nor an old ruined church sequestered in some sunny vale, of which he had not an anecdote or story of days gone by to tell. "What castle is that, Pat, that rises as if out of the water? It is a beautiful ruin."—"Oh, the army from Limerick handled that well with their big guns, not long ago. It was one of Mac Brien's castles, and when Cromwell took his estate, and drove him into Connaught, some of his people kept that castle for him and his a long time; but lately it was a great place for making *poteen*, and they kept the place in spite of the guagers; and many a good drop I brought away in this cot, and carried it to the *quality*. But the guagers brought an army from Limerick, with a cannon in a big boat, and poor Tady O'Carrol and the rest of the *boys* were obliged to run away in their cots as fast as you please." "Whose house is that, Paddy, there at the end of the bay, at the Galway side?"—"Oh, some new-comer from Dublin. It did belong to the B——s; as fine and as likely a set of young men were reared in that house as ever fired a shot at a grouse on yonder mountain, or held a cross-line on this water. There were nine of them, and all six feet high;—it would do your heart good to see them standing together at the chapel door." "Well, Pat, and what is now become of them?"—"All dead and gone! Bad luck came over them; they died off one after the other—and little better could happen them." "What, Pat! what did they do?"—"Oh, Sir, neither luck nor grace happens to any that meddle with holy things; they committed sacrilege on the Holy Island. They were building, Sir, a chapel yonder at the back of their house there, Sir; you can see the top of it beside the old ash tree. Well, Sir, they must needs ornament their chapel—and what should they do (and sure it was the devil that tempted them!) but away they went to the Holy Islnd, and carried off the old altar and the fine window out of the Virgin's Church there. Well, Sir, they brought a great faction with them to carry the stones away—oh, it would ravish your heart to see what beautiful stones they were; and so they succeeded in putting the whole window into the cots; but when they brought the altar-stone to the shore, not the length of my thumb nail would it go farther; all the men in Galway, or Clare, or Ormond, would not stir it. So there it is to this hour, and will." "And, Pat, what became of the B——s,?"—"Oh, they died off one after another, and their substance wasted like snow on the sunny side of a ditch; and a stranger is now lighting his fire on their father's hearth; ay, and more than that, not a Priest can say mass in that chapel more than a year—he either dies or some bad luck happens to him."

As we were conversing on the subject, at the sudden turning of a shrubby island, Inniscealtra with its lofty round tower and its ruined churches, on which the sun was shining brilliantly, broke upon our view. It really was a very striking object. The island, extremely fertile, covered with fine cattle,

and containing about fifty acres, rose like an emerald gem chased in silver, out of the glassy surface of the water, and stood in relief and beautiful contrast with the adjoining shore of the County Galway, that stretched in the background a wild and mountain tract; to the south lay the County Clare, wooded to the water's edge, and rising behind in a lofty and precipitous mountain; to the east lay the shores of Ormond, green with corn-fields and cultivation, with the interspersed seats and wooded demesnes of its numerous gentry, and a ruined castle on every bold promontory and every commanding hill. Neither Rhine or Rhone, or Constance or Geneva, would on this fine summer's day present a more glowing, vivid, and happy picture. The boatman laughed with joy at witnessing our entire admiration. "Oh, Sir," cried the poor fellow "is it not a *murther* that more of the quality don't come from Dublin to see this pretty and blessed place?" "Yes; but Pat, who built all those fine churches and things?"—"Why then, Sir, it would be hard for the likes of me to tell you, seeing I am no scholar: but they say (that is my mother and the old women used to say) they were all built in one night by the fairies." "All in one night, Pat!"—"Yes, Sir; and it was by the best of good luck that they chose Innisecaltra, for, as I heard tell, the fairies had chosen Island More, yonder big island we passed about an hour ago; and they set about one dark night to run up the tower and the churches, and my dear, as bad luck would happen to poor Island More, just as the tower was raised about six feet, who should pass by but the Priest, going to give the blessed sacrament to a sick body, and the Priest saw them hammer and stone at work; but, my dear, when the good people smelt the coming of a mortal man among them, they all scampered off, and came here to Innisecaltra, and did the work here; and the stump of the tower remains on Island More to this day." By this time we approached near the Holy Island; and as we were disembarking from our cot, I asked Pat to shew me the altar-stone that was on the shore, and could not be removed by all the men in Galway. "Why then, Sir, to tell your honour the truth, myself's not sure which stone it is; but if I cannot shew you it, I will shew you a stone that is fixed in another stone in the church-yard, and which, though loosely fastened in, and one would think you could take it out with your finger and thumb, yet all the men in Ireland could not raise it out." So we proceeded from the shore to the largest church, and beside which is the round tower. These churches never could have been of any beauty or size; they are mostly extremely small, and seemed more the confessional cells of friars, than places of public worship; they are all unroofed and in ruins, and are going to destruction; for as the island is a great burying place, and there are burying grounds surrounding each church, the country people without hesitation or opposition tear down the coins and ornamental architecture, to place the stones at the head of the graves; thus within a year

a richly ornamented arch, with a Latin inscription around it, has been torn down. There is one very handsome and perfect Saxon arch still remaining, rich in beautiful tracery, leading into the crypt of the Virgin's church, where the altar stands; but the roof of the crypt is now fallen down, and nothing could be more beautiful and picturesque than to see the evening sun, as we left the island, setting through this arch—the tower at a little distance, throwing its slender and almost endless shadow over the silent and smooth water of the lake. This round tower is in perfect preservation, but differs in no degree from those in other parts of Ireland. It is not for me to venture my daring steps on antiquarian ground, and attempt to account for the origin of these round towers; but I may presume to say, they evidently were erected for religious purposes; they are always attached to churches, and (if I might interpose an opinion) they were erected as places of penance.

We have reason to conclude that the Christianity of the ancient Culdees was derived not through Rome, but from the Asiatic Church, with whom they agreed in the period of the celebration of Easter, and other matters of discipline and observance. Bishop Godwyn and other learned men agree in deducing their Christianity from the East. Now we know that doing penance on pillars was an early and common superstition in the Asiatic Church, as may be instanced from the story of Simon Stylites and others; and it is reasonable to conceive that the Culdees, in imitation of this superstition, inasmuch as the inclemency of our northern climate would not permit of human beings remaining exposed night and day on pillars in the open air—constructed these towers in imitation of pillars, and that on the different stages of these towers penitents placed themselves, and performed their vows—the merit of their penance bearing proportion to the height of the stage in the penitential tower. If any one can assign a better use or origin for these peculiar buildings, let him do so—my own will answer all my desires.

Inniscealtra is a great station for pilgrims: at Whitsuntide, devotees from all quarters flock to it; and our friend the boatman, in spite of his superstition and early prejudices, allowed that these pilgrimages were absurd and disgraceful; and he very graphically described the revolting spectacle of men and women going round the island on the rough and rocky stones of the shore on their naked knees, bleeding, and groaning with the wounds and agony inflicted by the sharp and flinty rocks; and he also described with disgust and contempt the conduct of the pilgrims after the station was over; he confessed it was one wild and riotous scene of drunkenness and abomination, for on that occasion tents were erected on the island, and abundance of whiskey was to be had, and plenty of pipers and fiddlers to enliven the wild scene. Thus the Holy Island, as well as almost every other place denominated holy in Ireland, is desecrated and prostituted by the mixed rites of gross superstition and filthy crime. Thus Satan,

once he can keep poor beguiled man from the living fountain of the Scriptures of truth, misleads him into will worship—tells him that God can be so appeased by human suffering as to shut his eyes to human crime; and thus is drawn from the doctrine of Romish penance (doubtless abused) the monstrous belief that the old score of sin may be wiped out by penitential pilgrimages—and having gone the rounds of Holy Well or Holy Island, a new reckoning of sin may safely be entered on.

On examining the numerous tombs in and surrounding the churches here, I did not observe any worthy of note, except, perhaps, that of the Mac Brien family, who were the ancient lords of an adjoining barony in Tipperary—and an entablature in the wall of the largest church, on which there was a Latin inscription, recording that it was “Sacred to the memory of Malachias O’Grady, who (A. D. 1722) with pious care repaired and restored the decayed monuments in these churches.” The well-told devotedness of *Old Mortality* was brought to my recollection by the similar and sacred industry of this old Milesian.

Before we left the island we requested to be shewn the miraculous stone, and our guide accordingly brought us to a huge mass of stone cut out into the shape of a trapezium; on one end there were carved characters, apparently Irish. I asked our boatman to pull me some grass, in order that I might rub over the stone to render the letters legible. This he refused with all due civility; he said that nothing could induce him to pull a flower or a blade of grass on that holy place; that no one could have luck or grace who would do so. He then shewed us the stone inserted in the larger mass, that he said no force or ingenuity could remove.—This larger mass was evidently the base of a stone cross, and the stone inserted into it was part of the broken pillar. What was the astonishment of the poor boatman, when one of the company with the greatest ease lifted the miraculous stone out of its place: the poor man looked really as if he could not believe his senses—but he soon recovered himself again. It was, however, observable that during the course of the day he did not wish, and avoided as much as possible, conversation with our friend of the broken cross. After dining on the green sod of the Holy Island, we rowed home, a pretty long pull of about eight miles, quite satisfied that neither the Lake of Geneva or Lago Maggiore could have afforded us a pleasanter or happier day.

Two days following our water excursion on the Shannon we set out on a tour into another district of Tipperary, and left Ormond, which is divided from the other and more southern portion of that large County by a range of mountains, very beautiful for their picturesque and varied forms, the principal of which is the curiously formed mountain, called the Devil’s Bit. As, in our jaunting-car (which, by the way, is an excellent summer mode of travelling for those who really wish to see a country,) we skirted along the Devil’s Bit, my friend, who was younger and

more curious than I, expressed a desire to ascend to the top of it, and knowing, as I did, that the road winded about the mountain, I told him he might easily do so. And here I must digress to inform my readers why this mountain is so named. It rises above the rest of the chain, and forms a sharp and straight ridge, in which there is a deep indenture, exactly resembling a mouthful taken from a slice of bread and butter, the very rocks in the cavity resembling the marks of the teeth in the bite out of the bread. The legend is as follows :—

On a certain day, it is not exactly recorded when, as Satan was driving a herd of condemned souls to hell, and the regular road brought him too near the relic of the blessed rood at Holy Cross, the very sight or smell of which put him to pain—the enemy of souls determined to take a short cut northwards and go strait over the mountain, and so it happened that as they got to the top of the mountain, Satan being out of breath sat down upon a rock to rest himself, and overcome by the steepness of the ascent he fell fast asleep. This was not an opportunity to be lost by the poor souls, so they all broke away and scattered through the mountain, some fled for refuge to Holy Cross, some to St. Kieran's Shrine, in Ely O'Carrol, and some fled to the Blessed Isle of Monaincha, in the County Kilkenny; in the mean time the Devil awoke and found the whole herd gone. What was to be done? In vain did he look around, in vain did he curse and swear, till at length he worked himself into a passion, took a bite out of the mountain, and full of wrath and fury he spit it out, and lo! the mighty mass flying through the air eighteen good Irish miles, came to the ground at length and became the Rock of Cashel. My author does not proceed to relate what ceremonies and purifications were used by the holy men of that time before they consented to build on this mouthful of the Devil, Cormack's Chapel, with the Cathedral and Round Tower, &c. &c.; but this is well ascertained that the bit remains out of the mountain to this day as may be seen by any one travelling that way.

But it is now time to tell what happened to my young friend who ascended the mountain. The day was exceeding warm, not a breath of air was abroad, even sitting on my jaunting car the heat was insufferable; I regretted exceedingly that I had permitted a youth who had never been ten miles from Dublin before, and who had never ascended a mountain, to undertake such a walk, and when arrived at the other side of the hill I found the distance from its top was much greater than I imagined, and still I waited for two hours and no friend came down. What to do I knew not; my mind conjured up Captain Rock in all his horrors; I fancied I even heard the musket shot; I pictured the dear youth expiring under the bullet wound of a murderous assassin: I seldom through life felt such deep and fearful anxiety. At length when I almost despaired of him he appeared—his face scarlet with exertion—his clothes dripping with perspiration; what was to be

done, we were three miles from a town, it was essentially necessary for him to change his clothes ; luckily, contiguous to where I was waiting was a thatched cabin of rather a better sort, it seemed to belong to a small farmer ; I asked permission for my young friend to retire into an apartment of the house to change his dress, which was with the greatest willingness, nay, I would say urbanity, acceded to ; and when he had dressed himself, without asking on our part and with the most considerate attention, a young woman, the daughter of the farmer, came with a large tumbler of punch in her hand and insisted on my friend's drinking it, nor when leaving the house would they accept of the slightest remuneration. I mention this trivial circumstance to evince what a warm kindness of heart dwells in the breasts of our countrymen, and O ! is it not to be deplored that political feuds and religious animosities should distract a people so highly gifted with every quality of head and heart ?

On passing to the eastward of the range of mountains just mentioned, we found a material change in the face and character of the country ; it becomes more flat, champain, and fertile, but not so well inhabited, not so much ornamented with the demesnes and interspersed houses of country gentlemen. It was observable also that the country, though with greater natural advantages, was worse cultivated, the tillage not so clean, so productive or well managed—and thus we proceeded through a rather uninteresting country untill we came to Holy Cross. This place, celebrated in the monastic history of Ireland as being the great Abbey which enjoyed the possession of a piece of the true cross, stands in a low and rich situation on the borders of the Suir. Monks always took care to settle themselves amidst the fat of the land. It makes no figure at a distance, but when you approach nearer you see indeed a great and striking pile of ruins interesting from their extent, but on closer inspection from their great beauty. I am not aware that any thing I ever saw, astonished me so much as the dilapidated grandeur and extent of this monument of pious magnificence, nor did I ever see a place where wanton destruction and barbaric overthrow seemed to have exerted more unhallowed sway.

I had often read and still oftener heard of the curse of Cromwell ; I had often heard in my earlier days a Roman Catholic in the bitterness of his anger and chafe of his spirit say to his adversary “ the curse of Cromwell on you,” but never did I feel the force or witness the effects of that curse in the full extent of its amplification until I saw the ruins of Holy Cross, until I saw these beautiful monuments trampled under foot of the Puritans. It was late in the evening when I went through the aisles and arches and cloisters of this fine building. The sun rich in golden glory was darting his parallel rays on all its tombs and tracery, it was throwing floods of softening mellow light on the interlacing of its groined arches, and one bright beam was kissing the black

marble monument of O'Brien, King of Limerick:* it seemed to say as it slowly died off, "the light of O'Brien has departed, but not like me to return." Nothing that I ever saw, either in Westminster Abbey or elsewhere, surpassed in Gothic tracery and minute sculpture the chiselled work on the pillars, and the black marble ornaments of this tomb. I exceedingly regretted that the falling night forced me away from this ancient and noble Abbey, and I was still more annoyed that my time would not permit me to return to it next day. So I proceeded on seven miles to Cashel, where, in a dear friend's hospitable reception, I enjoyed a full measure of recruited refreshment after the travel of a long and sultry day. Cashel is an ecclesiastical city, if I may so denominate it, and like every place in the hands and under the sway of ecclesiastics, it speaks badly of their government. As you approach Cashel, to be sure the country is not so dreary and desert as the Campagna di Roma, but an almost total absence of improvement meets your eyes on all sides—no country villas, no expenditure of capital in any way worthy of the approaches to a city; but then the Rock, the magnificent Rock, covered all over with high and pinnacled ruins, round towers and square towers, stone roofs a thousand years old, crypts and shrines—arches, Saxon, and Roman, and Norman, every variety of ecclesiastical architecture and all in one common ruin, unapplied now to any religious use or duty, no dweller but skulls and thigh bones. A Roman Catholic might say that the sons of little men and the children of the new and upstart religion dare not presume to desecrate with their novel rites, the altars and aisles of the ancient faith, which as the *Genius Loci*, still seems here to preside and dwell alone, sitting like the widow of a dethroned king, great and respected amidst her desolation. To speak soberly, I do think that that Archbishop of Cashel, who permitted this magnificent Cathedral to fall to ruin, and, forsooth, because it was too much trouble for his fat coach-horses to draw his Grace up the hill to Divine Service—must have been descended on the father's side from a Goth, and on the mother's from a Vandal, and his Dean must have been of the race of the Huns, and the whole Chapter sprung from Alans, Heruli, and Longbards. As to the good and comfortable common church that now is called a Cathedral, it looks the mushroom son of a Nabob upstart that has got into possession and ownership of the title and estate of a fallen and attainted Noble. To return to the Rock—it is highly creditable to the son-in-law of the present Archbishop, Archdeacon Cotton, the pains he has taken in restoring the beauty and protecting the buildings of the Rock.—He has daily a number of men excavating and removing rubbish; he has found a great number of pieces of ancient sculpture, and

* Donagh Carbrah O'Brien, King of Limerick, who founded the Abbey, A. D. 1169.

deciphered some very interesting inscriptions, and the lovers of antiquity may yet expect that under his auspices some man like Britton will give plans, elevations, and sections of all these interesting ruins. Ledwich, in his *Antiquities of Ireland*, has given a wretched print and meagre description of them. Cormac's Chapel which was built, as Ledwich says, in the tenth century, is undoubtedly the most ancient and most interesting building in Ireland: it seems infinitely older and quite of a different order of architecture from any of the adjoining buildings. This chapel has undergone much injury and misimprovement in the course of time from the ignorance and bad taste of its possessors. I could plainly perceive that some of the most beautiful tracing and lozenge and chevron sculpture of the great arch opening into the crypt, where the high altar stood, has been plastered over with a sort of covering, one would think purposely to hide these ornaments. But I have not time in this hurried sketch to dilate upon the manifold interesting subjects that present themselves to our notice here. I shall only observe, that over the door in the north side of the chapel there is a curious sculpture which has given rise to the following legend: When King Cormac built this chapel as a receptacle for his bones and in honour of St. Patrick, a terrible wild beast like a lion or a tiger every night came and tumbled down the work of the preceding day; thus the building could not get forward, and the good king lost all patience. At length it bethought him to send for the poet and hero Ossian, and he came; and having first with the beautiful and melodious strains of his harp lulled the monster asleep, he then drew his bow and transfixed him through the heart: and in the sculpture just mentioned is the uncouth monster portrayed with an arrow driven through him, and a man on horseback, who is represented as having just sent the arrow from his bow, which he holds in his hand.

I have now, Mr. Editor, occupied too much of your space,—I shall therefore for the present conclude my travels through Munster, and shall be happy to give you at some future period some more sketches of my wanderings through my native land, if you think them worthy of your readers' perusal.

C. O.

THE JESUITS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR.—On the 30th of June, in the year 1823, it was confidently asserted by a noble Lord, in his place in the House of Commons, that there were not *two* Jesuits in the United Kingdom. In this assertion, certain other honorable members of that assembly fearlessly or obsequiously concurred. And such was the bad spirit, indifference, or ignorance which then prevailed in the popular

portion of our Legislature, that not a single member of it felt himself prompted or prepared to contradict or expose his Lordship. It is, however, an irrefutable fact, well known to many who are under no such obligation as these honorable persons to inform themselves with reference to the affairs of the United Kingdom, that there existed in it, in the year just mentioned, more than twice ten times the number of Jesuits stated by his Lordship; and it has been fairly computed by some, who have directed their attention to the subject with that vigilance which should distinguish the legislator or the statesman, that there are actually, in England and Ireland, more than 40,000 persons almost indissolubly connected with these Jesuits, and more or less at their disposal.

That the extinction of Protestantism, the support of the Papacy, and the aggrandizement of their own order are, as they have uniformly been, the paramount objects of the Jesuits, it would be a waste of words to demonstrate. Neither is it necessary to prove that Ireland, in one respect, and England, in another, present the most inviting and eligible fields for their operations. It is sufficient to announce the facts distinctly, that these operations are now prosecuted with ceaseless industry, consummate art, and signal success; and that the means for prosecuting them, with effect, are increasing in at least a duplicate ratio.

To intermeddle openly in either the ecclesiastical or political concerns of the empire would, as yet, be eminently imprudent on the part of these well-organized aspirants. They accordingly, with few individual exceptions, apply, or *appear* to apply themselves exclusively to the education of youth; and with a view to the ulterior accomplishment of their projects, distinguish themselves for the most part, by an insinuating, conciliating, and plausible manner towards all with whom they have any sort of intercourse; and probably even assist, clandestinely, in the furtherance of some of the measures of Government, studiously and artfully endeavouring to impress their employers with a high opinion of the value of their talents, means, and services. But, Sir, if things go on as they have done, any one, acquainted with their course, may safely venture to predict, that, before the lapse of twenty years, the followers of Loyola will appear in their true light, at the head of a most formidable party, pervading every part of the State, and very difficult to be rooted out.

It is now known, Sir, in every ale-house in the United Kingdom, that the Jesuits have at least *two* great establishments for education; one at Stoneyhurst in Lancashire, and the other at Clongowes in the county of Kildare. It appears by the evidence of Doctor Doyle (2d Report, p. 206,) that the latter contains 150 pupils, who pay fifty guineas a year each: and from information of the most credible nature respecting the former, it has been confidently affirmed—and indeed there can be no doubt on the subject—that the number of pupils there has, for many years past, exceeded 300, who probably pay at least as much as those at Clongowes.

If, then, we bring to account the produce of the manor of Stoneyhurst, and that of the demesne of Clongowes, and consider the facility with which Roman Catholic school-boys may be maintained for twenty guineas a year each; the habitual parsimony of the Jesuits with regard to their own maintenance and personal expenses; and their characteristic exertions to augment the opulence of their order; and, moreover, recollect, that the establishment at Stoneyhurst has been in full operation more than twenty years, and that at Clongowes more than ten, we shall find quite sufficient ground for computing, that before the lapse of twenty years, the Jesuits of the United Kingdom will possess more than half a million of money; unless, with the view of ultimately increasing their general wealth and influence, they expend, as they probably will do, some portion of their gains in the formation of additional establishments. And if we advert to the fact, that within the period of thirty and forty years, there have been and will be educated, in the now existing establishments more than 2000 children of rather wealthy persons—many of them, indeed, distinguished ones; we shall be at no loss to make a tolerably just estimate of the future power of the Jesuits, and a rational conjecture respecting the time when they will openly begin to employ their power in endeavouring to extinguish Protestantism and all its peculiar advantages in these islands.

I am, Sir,

Your obedient humble servant,

AN OBSERVER.

London, July 5, 1825.

REVIEW.

THE LATE BIBLICAL DISCUSSIONS.—VINDICIÆ LAICÆ.—DEFENCE OF RELIGIOUS LIBERTY.

(No. III.)

In commencing the Third Number of our Review of the Discussions which took place last year concerning the right of the laity to read and form a judgment on the Word of God, we feel that though a heavy draft is drawn on the patience of our readers, we are justified in continuing to animadvert on these interesting controversies, already so important in their immediate results, and so promising in their more remote consequences. If these discussions have had the effect of nearly trebling the issue of the Holy Scriptures—if they have placed the Romish clergy in a dilemma out of which they are in vain struggling to escape—if men of awakened sense and candour have been for the first time induced to examine the volume of truth, and have thereby been made wise, we trust, unto salvation; we repeat that it is our

duty to go through with our extended Review, and continue for a few Numbers, these our Commentaries on the Bible Discussions.

Our readers will recollect that according to our prescribed plan, as laid down in the last Number, after having disposed of the alleged charge that the indiscriminate perusal of the Bible was conducive to the exciting of impure thoughts and immoral practices, it follows next, that we should discuss whether the free reading of the sacred volume is productive of fanaticism and superstition. Let us proceed to place before our readers the remarks of the opponents to the free circulation of the Scriptures, on this most important point ; and to begin with the allied priests and lawyers at Cork, let us hear what that licentiate in oratory and theology, Mr. Shiel, says—(we like to place this ornamental gentleman in the forefront of the battle.) He thus speaks :—

“Independently of the objection arising from the essential principle of Catholicism, is it not absurd to make a task book of the Testament, and turn the Apocalypse into a primer ?”—“Thus,” says he, a little farther on in his speech, “new dogmas are every day propounded, they issue with marvellous fecundity from every visionary brain.”—“Of these modern prophets one half are impostors, others their own dupes ; but whether they be dupes or impostors, Cantwells or Maw-worms, or both, for the union of hypocrisy and fanaticism is not unfrequent, the consequences to religion, to common decency, to common sense, are disastrous. The lower classes of the Protestant community are driven into a sort of biblical insanity, by this system of excitation ; and madness now a-days almost invariably assumes a religious character ; and I will state a singular fact of the lunatics in the asylum of this city, that there are a vast number whose malady is connected with religion, and amongst those who labour under that peculiar insanity, not one is a Catholic.” “Now,” says he, “can this fact be accounted for but by referring it to the fanaticism which the unrestrained perusal of the holy writings had produced.”

In answer to the serious charge contained in the foregoing extract, a charge which was tangible, namely the circumstance of reading the bible being the cause of religious insanity, the Rev. Mr. Irwin observed, in reply : “I answer, that religion could not have caused any organic affection ; at most it must have been but an accidental excitement. Any object of constant attention which occupies a mind previously disordered, whether it be love, science, or religion, will not be so much the cause, as the accidental occasion of exciting the disease ; are we, therefore, to infer from this statement, that no Roman Catholics are religiously mad, that their religion is not one that engages the affections, or interests the mind.”

If Mr. Shiel's statement had been correct concerning the state of the Cork lunatic asylum, we think the short answer of Mr. Irwin was satisfactory. He developes a great truth—he tells the

plain fact—the religion of Rome is so much concerned about outside things, it is surrounded with so much of external rites and observances ; it presents so many easy and carnal paths to salvation ; it makes the road of religion so easy ; the religion of a poor Romanist lies so much in the keeping of his priest, that the escape from the wrath to come does not intensely occupy the thoughts of the general mass of its followers in this country.

But the author of the notes attached to the published account of the Cork discussion, rebuts in a better way the attack of Mr. Shiel, for he declares he has the authority of Dr. Hallaran, the physician of the Cork Asylum, for stating, that not one inmate of the house has had insanity occasioned by bible reading ; and he goes on to prove, that in many instances Roman Catholics, namely those in convents and monasteries, are liable to religious insanity, and he adduces the report of M. Pinel, formerly physician to the Asylum de Bicetre at Paris, who tells us that in consulting the Register de Bicetre, he found many priests and monks terrified by the anticipation of hell torments into this condition, and that a great many advocates and attornies, all Roman Catholics, who do not read the Bible, were in that state. The writer of the notes then proceeds to comment on the awful instance of fanatical madness in the case of Priest Carroll at Wexford, (on which we shall not enlarge,) and then says, “ If, to use Mr. Shiel’s words, the Roman Catholics are not cast without chart or compass on the vague immensity which religion offers to the mind,” how comes it that they are guilty of the monstrous and revolting ceremonies annually performed at their Holy Wells? If then their faith be regulated by “ a fixed light,” why is the earth from the graves of their priests diffused in liquids, and drank by hundreds? Why are the pebbles which remain at the bottom of the cup, most reverently returned to the place from whence they were taken? There is at present in Cork a female who discharges from her intestines multitudes of insects in various stages of life. This female formerly made use of jars full of the holy earth.* The writer knows that the same remedial means are at this moment resorted to in the neighbourhood of Cork. The grave of Father Sullivan, who was Priest of the Parish of Ballinaboy, and who died about a year ago, is resorted to by many for a supply of holy earth ; and the burying-place of a neighbouring parish (Killingla) furnishes such another sacred depository. Even the vagaries of ecclesiastical punishment are in themselves sufficient to betray the poor peasantry into sad revolting acts. A peasant was not long since enjoined as an act of penance, in a western parish of the County, to go to an old Church-yard in the mountains, and take a tour of some miles, with a human bone in his mouth.

* See a more enlarged account of this extraordinary act of fanaticism in a controversial pamphlet, entitled, “ The Word of God against the Commandments of Men,” published by Curry and Co.—See an attestation of it in the “ Transactions of the Fellows of the College of Physicians of Dublin.” Vol. iv. p. 189.

Let us now revert to what Mr. Bric, another controversial lawyer, said at Cork : “ His object was to protect as far as he could the rising generation from the influence of religious fanaticism. He said that on a former day (for this gentleman spoke twice against the Bible) he had shewn that unity in matters of faith distinguished the Catholic religion,—whilst England presented nothing but a mass of discordant opinion, and of fantastic and extravagant enthusiasm. He then proceeded to declare that the numerous and fanatic religions of England, were not the growth of piety and knowledge, but of ignorance and presumption. He believed they were caused by the Scriptures being put into the hands of weak and uninformed people. It was lamentable, and at the same time ludicrous, to observe the extravagant fooleries of these people. He held in his hand an English newspaper, in the columns of which the most thinking people in the world appeared absurd indeed. The advertisement commenced as usual with the name of a new religion, ‘ The Revivalist Community.’ It stated that on Sunday, August 18th, 1824, a chapel in Spicer-lane, London, would be opened, where three sermons would be preached—that in the morning Lucy Morgan, of Bury St. Edmond’s, would preach ; in the afternoon, Mary Browne, and in the evening, Mrs. Jones—I beg pardon, it was not Mrs. Jones : no, but it was Mr. Jones of Northampton, who, in all probability, was also a mere old woman in his own way.” He further proceeds to notice an occurrence at a place of worship in the neighbourhood of Kensington, which, “ though it had nothing revolting in it, had certainly much of what was amusing. It states that the worship will be performed by a Mr. Waugh, and by another individual who bears a name equally musical ; and the advertisement adds, that for the convenience of the friends who come from a distance, dinner would be provided in the vestry, at two shillings each. I do not consider (says Mr. Bric) the price too high, considering the keen appetite of a modern saint ; but really I think the vestry of a church rather an odd place to carry on the business of a tavern.” And he further comments : “ These instances of fanaticism cannot be heard without exciting merriment ; but do they excite no other feeling ? ”

The Rev. Mr. Falvey followed on the same side ; and we regret we cannot record his facetiæ on the subject of Lucy Morgan and other female preachers.

In answer to the merriment of Messrs. Bric and Falvey, the writer of the Notes on the Cork Discussion, (for it appears that their antagonists were too serious to reply to such merriment,) says, that Mr. Bric’s triumph over Lucy Morgan, &c. &c. might not be so great if he reflected that these females might plead the example of the Church of Rome for acting in defiance of the written word of God ; for the founder of the order of Preaching Friars, founded also in 1206 an order of Preaching Sisters, and as to the Counsellor’s fun about the turning of a chapel vestry-

room into a tavern, we really do not see the great extent of fanaticism here; and we have little doubt but that we can find a parallel even for this in the church of Rome. Did Mr. Bric ever read of the Feast of the Ass that was celebrated in several churches and cathedrals in France in the 15th century? The gross absurdities then practised would exceed belief, were they not recorded by faithful witnesses. A young woman, richly dressed, with an infant in her arms, was placed on an ass, and led in great ceremony to the altar, where high mass was performed: and a hymn replete with blasphemy was sung in his praise, by the whole congregation; and what is still more remarkable for its folly and profanation, the priest used at the conclusion of the ceremony, as a substitution of the words with which he dismissed the people, to bray three times like an ass, which was answered by three similar brays by all the people. Did Mr. Bric either ever hear of the Glutton Mass that was celebrated by the clergy five times a year in honor of the Virgin Mary, on which occasion ecclesiastical luxury was carried to the highest pitch. The inhabitants of every parish vied with each other in filling the churches with meat and drink, and as soon as mass was said the feast began; the ladies were invited to join the clergy, and the church became a scene of the most gross and brutal licentiousness.*

But we have not yet done with Mr. Bric—for we can record another Church entertainment, but of a more tragic character, in a book of Travels in Mexico, published by Thomas Page, a Romish Priest, in 1659. Page, in describing the city of Chiapa, says—"The women here pretend to much squeamishness of stomach, so much so that they cannot continue in church while mass is sung without a cup of hot chocolate being brought to them, and a bit of sweetmeat to strengthen their stomachs; and he here describes the great confusion created by the maids in bringing these refreshments to their mistresses. The good Bishop perceiving the abuse, and having warned and preached against it in vain, fixed at length an excommunication on the doors of the Cathedral against any who, in time of service, presumed to eat and drink in the Church. But it seems that the ladies loved their chocolate more than they feared their Bishop; and, as Page says, they drank iniquity in church as a fish drinks water; and one day such was the uproar in the Cathedral, that many swords were drawn by the ladies' lovers on the Prebends and Priests, who attempted to take away the cups of chocolate from the ladies' maids; in short the Bishop was determined, and so were the ladies; and the *finale* of the affair was that the Bishop was poisoned in a cup of their favourite liquor—and it has since that become a proverb in that country, "Beware of chocolate of Chiapa."

Let us now turn to Kilkenny: and at that discussion we find the Rev. Mr. Shearman thus speaking: "Who can describe the terrible effects of the Bible in the hands of the enthusiast? Jo-

* See Lambeth and the Vatican, vol. iii. p. 169.

hanna Southcote imagines she is pregnant with the Messiah, and contends with the Holy Virgin for the honour of being Mother of God ; and within a few days an individual to fulfil the precept of Jesus, cuts off his own right hand, to enter maimed with greater safety into his kingdom.”

Counsellor Finn remarked on the voluntary crucifixion of a female at Zurich,* as a disgusting instance of that fanaticism arising from the unrestrained reading of the Scriptures.—And Mr. Price, the sceptic, attending the same meeting in awful alliance with Romish Priests, thus speaks : “ Where is to be the end of these follies ? (meaning the folly of the people reading the Scripture !) The Catholic of Wexford may be deluded in believing that the sign of casting out devils conformably to his Saviour’s prediction, follows those that believe in his name. The Protestant of England may adopt Johanna Southcote as the woman predicted in the 12th of Revelations, and may also be so far deceived as to sacrifice his child to the practice of an obsolete and cruel Jewish rite.” And the Rev. Mr. M’Sweeny, at Carlow, asserted that “ it appears as clear as the sun-beam shining through the window, that with no standard but the Scripture to estimate truth or falsehood, piety or impiety, the extravagance of Johanna Southcote had the same claim to moral worth as the aspirations of the greatest devotees (meaning the advocates for the laity reading the Scriptures) present.”

Let us hear what the Protestants said in answer to these assertions, and first, Doctor Singer. “ Fanaticism, Sir, belongs to no sect—it flourishes in every soil ; and it arises from strong excitement acting on a weak understanding.” And then (alluding to the fact stated by Mr. Finn, that in consequence of Bible reading, a woman near Zurich crucified herself,) he says—“ If I can rely on the published speech of a friend of mine, the language uttered during the horrid operation, the invocation of the Virgin, the prayers offered to the saints, would rather savour of the Roman Catholic, than any Protestant faith. But (says he) I might refer my Reverend opponent to proofs of the malady of fanaticism nearer home than Zurich. Were newspapers published at Lough-Derg and Croagh-Patrick, how would their columns be filled with religious fanaticism and credulity, which would put Southcote and her followers to the blush. Need I mention the precious specimens I could produce were I as well read in hagiology as some of my Reverend opposers—the seraphic visions of St. Teresa,† or the wounds of St. Francis ; and I may add

* For some instances of recent Popish fanaticism, we refer our readers to our Religious Intelligence.

† Concerning this St. Teresa de Jesus,—There lies before us a book of sermons written in Spanish, by Francis Fernando De Lara y Villamayor, of the order of our Lady of Mount Carmel : and this book is approved of by the General of his order, and also by the Doctors of the University of Alcalá, and by his bishop, and by the King of Spain’s secretary,—in which there are three sermons in eulogy of the seraphical Mother Saint Teresa,—in one of which the preacher gives an account of

that much of the fanaticism is received and sanctioned by the authorities of the Romish Church, while no Protestant Church but rejects it with contempt. Was it generated in Protestantism?"

Mr. Pope on this subject: "Fanaticism should rather be considered as the offspring of heated passion, a weak understanding, human depravity, and an extremely superficial, mistaken, and absurd view of divine truth. It should be regarded as a melancholy and unanswerable proof of the catastrophe which has befallen man's intellectual powers, in consequence of the entrance of sin into the world, rather than the result of the exercise of private judgment in reading the Scriptures; for I would ask, Are members of the Church of Rome, (who, according to the doctrines of that Church, are debarred from exercising their judgment in perusing the sacred Volume,) exempt from fanaticism and extra-

how this blessed woman became the only female doctor that ever was in the Catholic Church; and in order that she might obtain that honour, and as the Doctors of Salamanca hesitated about admitting a female to the honour of the doctorate, God Almighty was pleased to endow her chin with a long beard, and the learned men of that university seeing this phenomenon, no longer hesitated to give her the degree—and thus, says the preacher, though by nature she was a woman, yet in prowess and by virtue of her beard she was a man, and that one of the most bearded men that ever graduated in that seat of learning.—The learned preacher then goes on to prove from Scripture that Solomon had St. Teresa in his contemplation in the 31st chapter of Proverbs,—when he says, "Who can find a virtuous woman?"—I shall give in Spanish the comment that the Spanish Doctor makes on Scripture,—if the Bible were in the hands of the people, he dare not trifle and deceive his hearers after this sort.

"Mulierem fortem quis inveniet—quien hallara una muger fuerte—Valgame Dios! tan difícil es hallar una muger fuerte? Si; que no es muger fuerte como querra de la que habla la letra—seno una muger que siendo fuerte, fuesse santa, y buena, Mulierem bonam, leyo el Caldeo—Mulierem omni virtute cumulatam, leyeron otras, una muger con todas las virtudes adornada—Mulierem audacem ad res gerendas, leyo Baido, una muger audaz para todas las impresas—mulierem heroinam leyeron otros, una muger heroa excellentissimo—mulierem virilem, leyeron los Setenta: una muger varon en lo varonil mulierem masculam, leyo Vatablo una muger Macho que explica mas que varon porque explica hombre mui barbado. Essa es la muger que pregunta Solomon? pues mui bien dice, que quien la hallara? quis inveniet porque muger y con tantas prendas es mui difícil de encontrar, mulierem fortem quis inveniet."

The preacher then goes on to ask in animated style who is *this* woman that Solomon has foretold should be found in the Church?—I will tell you, says he, since I know what answer heaven has given to the question:—for on a certain day while the canonization of the Senora Doctress was pending, as one of the sisters of our Lady of Mount Carmel was wrapt in contemplation of all the praises the Church had lavished on this its glorious Saint, and as she looked up to heaven she saw a piece of writing fall from the skies at her feet, and taking it up she read therein, "Christ has formed for himself a brave woman." Then the daughter of our Lady of Mount Carmel cried out, "O sisters, our holy mother is the stout mother of the Church, O lady and doctress it well becomes you—our Mount Carmel indeed enjoys the riches of possessing a mother of such prowess, the University of Salamanca enjoys the glory of having you as a graduated doctress in its schools, our own Spain rejoices in having a Spanish woman such a Spanish man in prowess, and the whole Catholic Church glories in having a woman with a beard—mulierem virilem—mulierem masculam."—Counsellor Bric when he reads this will talk no more of Mary Morgan.

vagance?" Let my readers consult the *Edinburgh Review* of September, 1814, p. 302, and they will find detailed instances of the most horrible fanaticism, as exhibited by members of the Church of Rome. But wherefore need I have recourse to a foreign shore to prove that members of a Church that professes to exercise an uncontrollable dominion over the judgment in matters of religion, evince notwithstanding evidence of weakness and infatuation.*

Mr. Wingfield, alluding to this subject, in the *Carlow Discussion*, says, concerning what was advanced relative to Johanna Southcote, "Is it from reading the Bible that such extravagancies proceed? or can we not point them out in their own Church, in which the Bible is so scarce? There is one circumstance that has come within my own knowledge, which I think equals in extravagance any thing which the gentlemen opposite could adduce.

* There is nothing surprises a well informed Protestant more than the charge brought against Protestantism of fanaticism and spiritual madness; those who are at all acquainted with the records of the Roman Catholic Church, know how pregnant it is in instances of the grossest fanaticism, and as Mr. Singer has observed, our own country teems with the most offensive specimens; "strong incitement, acting on a weak understanding," invariably produces it, and the Bible is no more the cause of it than any other circumstance which might furnish occasion to a predisposed mind. It certainly is calculated to excite some indignation to hear this charged on Protestantism by the votaries of a Church which has recognised the stigmata of Francis and the marriage of St. Catherine, which calls upon its members to believe in the miracles of Hohenlohe, and to practice the abominations of Lough Derg. Roman Catholics, in this and other Protestant countries, are either themselves ignorant of the gross fanaticism with which their religion abounds; or presume on the ignorance of the Protestants; but we can assure them that the *Acta Sanctorum* contains a rich treasury of absurdities. Mr. Finn quoted the instance of the crucifixion at Zurich, and it might be an argument against Bible readers if the unfortunate victim could be proved to have been a Bible reader; or, that a similar exhibition could not be traced to that Church which objects such scenes to ours. The convulsionists of Paris assuredly were Roman Catholics, and Grimm has preserved an account of two crucifixions witnessed in that city by M. de Condamine and M. de Gustel, which, in point of disgusting fanaticism, far exceed any thing which Protestantism can exhibit. Johanna Southcote is treated by us as a madwoman, and her followers as deranged; but St. Catherine is allowed to marry the Redeemer, and Marguerite Marie Alacoque to obtain possession of the Saviour's heart; and the one is canonized, and the other has given birth to the order of the Cordicoles which still exists. A blister on the head would have probably assisted in the cure of Johanna, who in a Roman Catholic country would have either been canonized as a saint, or burned as a heretic. It is curious indeed to remark that the extravagance of Protestants is but a copy, and a feeble one, of that of the "Mother Church;" even the Jumpers, whose extraordinary attachment to a peculiar mode of religious excitation has been so deservedly objected to, are nothing more than followers of a sect which sprung from the Church of Rome in the 14th century, and were called Dancers, from their introduction of that exercise into their religious services;—but what Protestant community has ever been disgraced by a sect of Flagellants?

It has come to my knowledge within these four months, that a multitude of persons, one of whom I myself saw, flocked to what they termed a 'Holy Foal,' to be cured of their maladies by drops of its milk. We may talk of extravagance ! I would not introduce the subject, had they not done so before me : but of all churches ever known, the Church of Rome has more extravagancies and absurdities to answer for than any other."*

Let us now come to the charge of religious fanaticism, as it affects politics, and see what has been said on either side.

Mr. Hayes, a lawyer, at the Waterford Meeting, thus descants on the atrocities of the Puritans in the time of Charles I. : " We find so early as the reign of Edward VI. that the practice of itinerant preaching, resulting from the reading of the Bible, had become very extensive ; and Hume says, that the people at that time were extremely distracted by the opposite opinions of their preachers, as they were totally unable to judge of the reasons advanced on either side,† and naturally regarded every thing they heard as of equal authority. He goes on to say that it is impossible to read without emotions of horror the consequences of the indiscriminate reading of (he should have said lecturing on) the Bible, which the reign of Charles I. presents—beer barrels were turned into pulpits, and the lowest description of mechanics into priests of the high places, and there was scarcely a line of Scripture that was not applied to the justification of some atrocity."

* " Dr. Conyers Middleton wrote a book to prove that the observances of the Roman Catholic Church are purely of pagan origin, and that it is only the ancient worship of gods bunglingly engrafted on Christianity. I have not seen the Work, but the idea struck me most forcibly on going to see a festa which is held at a little village at the foot of Mount Vesuvius. It is the feast of the Madame del Arco, a Madonna celebrated through the kingdom of Naples for the extraordinary miracles she has performed. In memory of these miracles, the church is filled (like the little church at Notre Dame at Lyons,) with representations in wood or in wax that can disfigure the human body, all of which have been cured by this wonderful virgin. In the intervals of the Masses that are said by the Priests, the people go down on their knees, and placing their tongues on the floor, proceed in this attitude from the church door to the altar, licking the dust all the way. By the time they arrive before the Virgin they are completely exhausted : they, however, remain on their knees, their tongues and their noses blackened with filth, till they have gone through a certain number of prayers, and then leave the church with the full assurance of having obtained the favour of the Madonna, and having gained indulgence from many years of purgatory ; their throats are then cleansed in the village with abundant libations of wine, their heads decorated with oak leaves and branches of peeled nuts that are made to hang like grapes about their necks ; they are placed upon donkies, and carried home to Naples singing drunken songs in praise of the Madonna del Arco, who heals diseases, redresses all wrongs, and fulfils to the utmost the desires of all her votaries. Such a mixture must have had its origin in the ancient Bacchannalian orgies."—See *Extracts of Letters from a Travelling Artist*, recently published in the *Christian Guardian*.

† They were unable to judge, because at that time (and we may say until present times) the poor were unable to procure Bibles ; they were not able to open for their own use the blessed Word ; they were not able to see for themselves how plain the truth as it is in Jesus ; they were not able to try the spirits,

To this, or rather a similar accusation made by a Roman Catholic adversary at Kilkenny, Doctor Singer thus answers :—

“ A Gentleman whom I have in my eye has imputed the misfortunes and death of Charles I. to the general reading of the Scriptures. As to the misfortunes of Charles's reign, they are, I conceive, most unjustly charged upon the reading of the Scriptures. The Gentleman will remember the stormy excitement which then existed, partially through Europe, and generally through England. He will remember, that at that period there was no freedom of discussion, either by conversation or the press,—no liberty of conscience allowed ; and the unhappy Prelate who was so largely the author, and ultimately the victim of the rebellion, was the advocate and head of a tribunal scarcely less iniquitous than the Inquisition itself. He will remember, that the first opposition to the measures of the Court was political, not religious, headed not merely by Pym and Hampden, but by Hyde and Carey ; and although these excellent men subsequently joined the standard of Charles, it was not until they had laid the foundation of that civil war which involved both parties in general ruin. He will remember too, that Bible reading was not confined to the popular side, for not only these excellent men and others, though contending for the crown, loved, and read, and quoted the Scriptures, but the amiable and unfortunate monarch himself has exhibited beautiful traits of true scriptural devotion. The fact seems to be, that the people of England, strongly excited by various political and religious circumstances, found in the Constitution, as it then stood, no safety valve to discharge the excitation, and an explosion, tremendous in its nature, and its consequences was the result.”

The Editor of the Cork Discussion has also the following sensible note on the subject :—

“ Mr. Southey (a writer, who would not let pass any well-grounded accusation against the Puritans, Independents, &c. of that period,) tells us, in his “ Book of the Church,” that “ the circumstances which brought on the overthrow of the “ Church and State, and the murder of the King, were many and widely various.” There were fanatics indeed employed in this unholy work ; but it is unquestionably true that fanaticism was excited for political purposes, by persons who had imbibed the republican principles which were imported from Holland. In the minute detail which has been left us by Lord Clarendon, of the proceedings of those times, we find that peculiar moral machinery was employed to influence the minds of the people, in order to produce the necessary excitement amongst them, by imparting to them the principles of those designing men, who well knew that they could do nothing unless they had the mass of the people ready to execute whatever they themselves should plan. The people were harangued in all quarters by political declaimers who dressed up their revolutionary orations in the language of religion ; and the encroachments upon the liberty of the subject which had been committed by the regal power, prepared the public mind for the reception of their sentiments. The respective powers of the three estates in the government, were neither as well regulated nor so well understood, at that time, as they have been since : and illegal pecuniary exactions as well as unconstitutional tribunals, concurred with the unsteadiness of a King, who certainly possessed many estimable qualities, and with many other causes to plunge the nation into the horrors of a civil war. It is a curious fact that the

Puritans of Charles's day, insisted on those very principles relative to the Scriptures, which a Roman Catholic Priest in this city lately endeavoured to establish by a partial quotation from them. This Rev. Gentleman in lecturing on the inefficiency of *reading* the Bible, in order to prove his point said, "Faith cometh by hearing," intentionally omitting the remainder of the text. Now the Puritans "maintained" the extravagant and pernicious opinions" (says Mr. Southey) "that the Scripture" had no efficacy unless it were expounded in sermons, the word no vital operation "unless it were preached from the pulpit."

Having now placed in opposition the conflicting remarks of the opposite parties as to whether the free circulation of the Scriptures is the cause of fanaticism, we would leave it to the reader to decide whether from what has been advanced it were so or not. But we cannot refrain from remarking here with what a bad grace this charge comes from the Church of Rome. If the charges were brought against the Churches of England or Scotland by some Socinian congregation, and if, proud of their own cold and pretended philosophic system, they sneeringly brought this charge against those who trust to the atonement of a Crucified Saviour, we would not be surprised; but from the Church of Rome to receive this taunt, we may well say with astonishment—and this from thee! this from that Church which is the luxuriant habitat of fanaticism—where it generates and thrives as in its native atmosphere—a Church whose vitality depends on fanaticism, whose books are filled with its disgusting details, and whose very prayer-book, the Breviary, comprehends and authenticates more of its material than any other book in existence, except the Golden Legend. This Breviary which is so estimated by the Church of Rome that it insists on all priests and all persons of both sexes who have entered into the monastic order to repeat the whole service of the day, consisting of upwards of thirty pages, every day of their lives, the omission of which is declared to be a mortal sin: and yet what is the Breviary—what is the model book to which Rome gives such preference over all others, that every clergyman must spend one hour and a half of his precious day in the reading of it if he wishes to be saved?—Why, it is full of encouragement and applausive descriptions of the most absurd and nauseous and idiotic fanaticism; we might tire our readers with specimens. What are we to think of a man of reason and sense being obliged to read of St. Peter d'Alcantara, who being abroad in a snow storm and distressed for shelter, entered a building without a roof, but the snow, out of respect for the Saint, formed a solid roof over him, and there he passed the night. The cooling properties of the structure must have been highly welcome to a man whose charity (we relate what is told in the Breviary) so used to raise the temperature of his blood that it obliged him to break out from his cell and run into the fields. Another physical effort of charity is also recorded of St. Philip Neri, whose chest being too confined for the expansive ardour of that virtue, was miraculously enlarged by the breaking of two of his ribs. The interesting and eloquent work of the Rev. B. White, once a Spanish priest, but now

a minister of the Church of England, is full of such extracts from the Roman Breviary. We make use of his work to quote what he extracts out of the Breviary concerning our Patron Saint, St. Patrick, and if the account he gives from the Breviary of the holy man's devotions be not a specimen of absurd and fanatical misapplication of devotion sufficient to disgrace the idiotism of an Indian Fakeer, we give up our claim to judgment as to what true worship is.

"The love of external ceremonies is notorious in the Roman Catholic Church ; but few even among the persons whom I address, will probably have given a distinct and separate consideration to the special models, by which their Church sanctions, and recommends this peculiar manner of sanctity. Let them therefore conceive themselves as contemporaries of St. Patrick, and imagine they see him pursuing the regular and daily employment of his time ;—the holy Saint rises before day-light, and under the snows and rains of a northern winter, begins his usual task of praying one hundred times in a day—and again one hundred times in the night. Such, the Breviary informs us, was his daily practice while still a layman and a slave. When raised to the See of Armagh, his activity in the external practice of prayer appears quite prodigious. In the first place he repeated daily the one hundred and fifty Psalms of the Psalter, with a collection of Canticles and Hymns, and two hundred Collects. The two hundred genuflexions of his youth were now increased to three hundred. The ecclesiastical day being divided into eight canonical hours, and each of these having one hundred blessings with the sign of the Cross allotted by St. Patrick, his right hand must have performed that motion eight hundred times a day. After this distracting stir and hurry, the night brought but little repose to the Saint. He divided it into three portions—in the first he recited one hundred Psalms, and knelt two hundred times ; during the second he stood immersed in cold water repeating fifty Psalms more, "with his heart, eyes and hands raised towards heaven ;" the third, he gave up to sleep upon a stone pavement. Imagine to yourselves, I again repeat, the Patron Saint of Ireland, not as an ideal and indistinct personage of legend, but as a real man of flesh and blood. Depict in the vivid colours of fancy, the bustle, the perpetual motion, the eternal gabbling, the plunging into water for prayer, the waving of the hands for benediction, the constant falling upon the knees, the stretching of hands, the turning up of eyes, required for the ascetic practices of his life ; and then repeat the memorable words of our Saviour, "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.—God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

We now conclude this part of our Review by expressing our wonder, that Roman Catholic priests would venture to enter on this subject, but it is supposable that, accustomed as they are to implicit belief, they expected that every thing they asserted would be credited ; they rely, we imagine, on the impression which they have with such industry made on their flock of the danger of reading Protestant books. But this magic circle cannot long continue inviolate ; the inroads of a free press, and the noise of free discussion must break in. The Aurora light of the morning must

get in through chinks, and crevices, and apertures, and no church window-shutter can keep it out. *

We leave it then to those Roman Catholics under whose eye this article may happen to fall, to judge what Church is amenable to the charge of fostering fanaticism. The Churches of England and Scotland have, and ever shall while they remain militant here on earth, recommend the indiscriminate reading of the Scriptures by the laity, and yet we hold that no member of either persuasion while he remains in their communion is or can be a fanatic. The experience of centuries is on our side when we recommend the free circulation of God's word; it has proved a lamp to the feet and a light to the path, leading not only to the pure worship of a holy God, but also it is found to enlighten and to fit men for usefulness in this world; and the most Bible-reading people, speaking of them as a people, are the happiest and wisest in the universe.†

The Ministers then of those sister Churches are content and happy to be judged by the Word of God. We put the blessed rule of faith and living into every man's hand, and boldly say in the words of the Redeemer, "Why even of yourselves judge ye not what is right?" Thus, our Church from the days of Stillington unto this hour, flings back the accusation of fanaticism on the Church of Rome, and defies the adversary to shew that it does not speak the words of truth and soberness.

Narrative of an Excursion to the Mountains of Piedmont, and Researches among the Vaudois or Waldenses, Protestant inhabitants of the Cottian Alps.—By the Rev. William Stephen Gilly, 2d edition 8vo.—Revingtons, London, 1825.

We take with pleasure the opportunity presented by this Work appearing in a second edition, to recommend its contents to our readers. It comes before us with many claims: independent of the peculiar interest of the subject in itself, we conceive that its connexion with the great and agitating question of the present day confers upon it an exceeding importance, and that the inhabitants of the Vallies of Piedmont demand our sympathy and attention, both as the materials of general history, and as peculiarly connected with our own. At a time when we have so frequently the address of the ancient father to the heretics of his

* The inveterate enmity of a sincere Roman Catholic against a book which directly or indirectly dissents from his church is unconquerable. There is a family in England who having imported a copious library under circumstances which make it an heir-loo-n, have torn out every leaf of Protestant works, leaving nothing on the shelves but the covers.—See Blanco White, page 152.

† Madame de Stael somewhere says, we believe in her work on Germany, that the reason why the poetry of the Northern Europeans is superior to the Southern is, that it is invigorated by the authors' having read the Bible.

day perverted in its application to our Church, it is of great consequence to turn our attention to those, who even from the Apostolic ages have preserved the deposit of the faith, and from whom may be deduced the best practical answer to the "*decanata questio*," of Popery, "Where was your religion before Luther?"

Before we commence our Review we must pay our tribute of acknowledgment to the good taste as well as good feeling which characterise the Reverend Author of this interesting volume; it was certainly no small proof of the former, that he chose the Protestant Vallies of Piedmont instead of the more beaten path of modern tourists; and in his account of their simple and pious inhabitants are exhibited constant evidences of the latter. Mr. Gilly has done so much for us, and we will add for religion, by introducing to us the interesting people whom he visited, that it would be the height of ingratitude not to thank him most cordially for the entertainment and instruction he has afforded us. Of their history we were not ignorant—with their creed we were well acquainted; but he has introduced us to their habitations, domesticated us at their fire-sides, and enabled us to realise the wish which every reader of *Morland and Leger* has conceived, that of knowing the descendants of those genuine Christian heroes.

The Rev. Author was induced to visit the Vaudois by the interest excited in his mind through a communication made to the Society for Promoting Christian Knowledge from Ferdinand Peyrani, Minister of Pramot, in the Vallies. Without much foresight Mr. Gilly and his young friends determined on spending the winter in which they commenced their journey, among the Cottian Alps, instead of on the sunny plains of Italy. They were thus exposed to considerable inconvenience, prevented from seeing many objects of intense interest, and compelled to survey the Vallies clothed in such terrors as might well affright travellers less determined. We, his readers, do not quarrel with the Author for his mistake; it has produced for us the novel picture of an Alpine winter, and powerfully enforced, by the personal report of such a witness in such a season, the many claims which are possessed by the destitute Waldenses upon their wealthy Protestant brethren; but we confess that were we permitted to visit the Vandois, we would prefer a more genial season for our sojourn near those regions where "Winter holds her everlasting reign." The uniformity of a wintry landscape would soon overcome the feeling of novelty excited by the neighbourhood of the gigantic Alps, and the numbing influence of the season would tend to enfeeble curiosity and prevent exertion. Such would be our sensations, who even now in the August of our temperate climate would gladly be allowed the cheerful blaze of a fire; but such certainly does not seem to have been its effects on Mr. Gilly and his companions, from whose tour we shall no longer detain our readers.

In the three first chapters our Author conducts us from Calais,

through Paris and Lyons, across Mount Cenis to Turin. The succeeding seven contain an account of his residence among the Vallies, and the two concluding contain general observations ensuing from this situation, and a brief review of the effect of the Waldenses on preaching in other parts of Europe. To these is annexed an Appendix consisting of notices of books on the affairs of the Waldenses, accounts of manuscripts collected by Morland during his Mission to Piedmont, with extracts from some works which throw light on our Author's statements, or illustrate the faith and patience of the Vaudois.

On the first part of his Journey, we need not detain our readers long; our author does not seem to have seen more than common tourists, and does not pretend to have done so—the novelty of a strange land generally produces similar emotions in minds similarly cultivated, and France is now too familiar to most of our readers to render a superficial account of it interesting. Mr. Gilly animadverts with great propriety on the non-observance of the Sabbath by the natives, and its* mock observance by too many of the English, who in compliance with the customs of their own country, attend worship in the morning, and listen to the spirit-stirring liturgy of their national church, and then pass the rest of the Sabbath in careless indifference, and the evening in the heartless dissipation of the theatre, the card-table, or the ball-room. We do not think that Mr. Gilly's just indignation would have lost any of its force, did it appear that he had exhibited some portion of it at the Sunday evening rout, to which he was ensnared, or that his own feelings upon the subject of amusements had possessed a little more susceptibility than his *visits* (we use the plural) to the opera at Turin would induce to suppose. We fear that Mr. Gilly does not quite concur with us in our peculiar notions on this subject, but we trust he does not think that an observance of the Christian Sabbath, licenses the appearance of a Christian Minister on other days of the week in scenes of private and public dissipation, still less that he might indulge himself in an amusement in a foreign land, which the decorum of English feeling would prevent in his own.

Without stopping to quote some just and well expressed observations on that splendid monument of regal vanity, the Superga, built by Victor Amadeus, the friend of Marlborough and Eugene, the relentless persecutor of the Waldenses, we shall hurry our readers from the gloomy records of this world's vices, from the bigotry and bustle of Turin, to the Vallies which contain the votaries and victims of a purer faith. We shall premise a brief view of the history and faith of this persecuted people, introduce our readers to the information given by our author,

* The passage referred to is omitted in the second edition; private reasons may have induced its suppression, but we must regret it.

of their present state and prospects, and then leave the volume with an hearty commendation of its interesting contents.

If we regard the Waldenses only as the undoubted relic of an antient people preserving their spiritual independence unscathed amidst persecution and peril, they are still most interesting and singular; but for Protestants they acquire a higher character, when we consider them as the root of that information which has conferred so many blessings upon Europe; when we view in them the preservers of the pure "faith once delivered to the Saints," and recollect that it was at this lamp so wonderfully kept alive the torch of Protestantism was lighted—secure under the protection of Providence, in their native fastnesses, they diffused their religion through the adjoining countries; every persecution but scattered wider the seeds of the faith, and under the name of Beghards, Lollards, Albigenses, and many others catalogued by Popery as heretics, the votaries of "pure and undefiled religion" laid deep and securely the foundations of the truth, and waited for the coming of the day of the Lord—and come it did; the profligacy of the priesthood, the prodigality of a Pope, and the boldness of an Augustinian monk, broke the chrysalis which had so long enveloped the germ of reformation. Luther, borne on by circumstances, found in every land a predisposition to his doctrine; thousands who had nourished in secret the flame of true religion joined the army of reform, and hailed the dawn of that day for which Saints and Martyrs had so long sighed and prayed.

In the congregations of the Vallies we see a relic of the ancient Apostolic Church which, planted in the north of Italy perhaps in the very first century, maintained its independence upon Rome for above eleven hundred years, and was preserved from most of the corruptions which set in upon the Roman World by the doctrines and examples of the Claudes and Ambroses who governed at Milan and Turin. The system of Popery was one which grew by various additions and accumulations. Century after century contributed from human passion and human cupidity something to the monstrous edifice, which had it been originally exhibited in its full deformity would have disgusted the taste and feeling that had not been previously corrupted by a familiarity with the growing mass. Here have we as landmarks the illustrious opposition which in each successive century was made to the encreasing corruption of the Papal See, and we may use them as our guides through the dark ages of the Church. Such were Paulinus, and Berengarius, and Grostite, and others, who illustrated the eighth and ninth centuries by the light of their doctrines,—and such was more conspicuously Claude of Turin, who seems to have been raised by Providence to stem, in the north of Italy, the tide of Papal corruptions.

Nothing seems to be more certain than that the Papal see, in its assumptions and corruption, met in every age with distinct though ineffectual opposition. Providence raised up advocates

for a purer faith and more spiritual worship, to prove that at all times there were some belonging to the true church,—some who had not “ bowed the knee to Baal ;” while they were permitted, by the same gracious Providence, to be oppressed, persecuted, martyred, because Christ’s Church is but “ a little flock ”—“ his kingdom not of this world.” To the eye of the ecclesiastical historian, the rapid decline of the Christian religion from its purity and simplicity after it had been clothed with the imperial purple, and seated on the throne of the Cæsars, will not appear strange or unaccountable. The seeds of all the abuses which astonished and enslaved mankind in succeeding ages, were manifest even in the purest times of Christianity ; and it was early proved that the treasure of the Gospel was, indeed, committed to earthen vessels—but crushed beneath the despotism of the Roman empire, those noxious weeds did not develope themselves, until that pressure being removed, and power and wealth placed before the aspirant’s eye, a reward was presented for those who chose to run the race of ambition and avarice : few there were who did not become candidates in that worldly course. Opposition, however, to the declining state of discipline and manners was excited, a re-action produced salutary effects even on those who opposed reform, and it might not be difficult, perhaps, to prove that many of the sects stigmatized as heretics by the early fathers, the Novationists, and Donatists, and Ærians, were only the forerunners of the Paulicians and Catharists of another age, protesters against laxity of discipline and corruption of morals.

Constantine, by his permission granted to churches to become possessed of landed property, and to inherit by legacy, laid a more sure foundation for the wealth of the clergy, than his pretended donation did for its temporal power. Of that, he and his successors had no conception, and no dread ; and we know that Constantine, though himself a heretic, received the most implicit submission from Martin and Vitalien, the Popes of his age. The disturbed state of the western empire, the incursion of the barbarians loosing the bond of union between the East and the Italic provinces, the superior dignity of the See of Rome, and the convulsions of the Empire which rendered the support of the Bishop of Rome of consequence to each claimant of the imperial purple, and above all, the gratitude of the Carlovingian family, raised the humble successor of St. Peter to the bold assumption of trampling worldly power,—to the trampling upon the pride and dignity of princes.

Owing to one of these causes, the commencement of the seventh century was marked by the assumption of the title of universal bishop, conceded by the usurper Phocas, and accepted by the successor of that Gregory, who is one of the few occupiers of the Papal See, to whom Protestants are willing to concede something of a spiritual character, and who had denounced that title as one of the marks of Antichrist. Almost coeval with this Antichristian elevation was the universal prevalence of image-worship ; every

church had its god or its goddess, on whose shrine smoked the same incense, and to whose praise were performed the rites, similar to those that had called forth the indignation of the early Christians. Councils upon this subject opposed themselves to Councils. Legends so monstrous as to disgust even the voracious credulity of a Milner or a Lingard, were received as arguments by the Fathers assembled at Nice. In vain did common sense at the council of Frankfort protest against such impiety; in vain did emperors and bishops interpose: the east was separated from the west, and ignorance came in to aid its true sister superstition. We may judge of the state of theology at this period by one of the successful arguments for this Antichristian idolatry, given by Platina in his Life of Stephen IV. :—" If," say the Fathers assembled by that Pope at the Lateran, " if it were lawful for emperors and patriots to have their images erected, and *unlawful to set up those of God, the condition of the immortal God would be worse than that of man!*" The world which could bear such theology, might well stoop to a submission to the tiara, and bear with equanimity the decree of the synod of Troyes, " that the powers of this world should not presume to sit in the presence of a bishop without his permission."

Such was the state of the Christian world generally, during the seventh, eighth, and ninth centuries, and yet it was not without opposition here and there. A luminary of the Church was raised up, who threw some light into the regions of darkness. At intervals a sect appeared, that appealed to the standard of God's word; and for that appeal were stigmatized and persecuted. Did they deny the monstrous absurdity of transubstantiation, which at this time made its appearance in the full grown maturity of scholastic metaphysics, they were accused of Arianism;—did they rebel against the Papal See, they were convicted of Manichæism. A name was never wanted to put down an obnoxious sect, and the swords which, according to Boniface, were committed by Christ to Peter, were not suffered to lie idle in their scabbards. One hundred thousand persons of the sect of the Paulicians are computed to have been butchered by the orthodoxy of an empress; and the monsters who authorized such deeds are panegyriized and extolled.

That sect attracts curiosity which history refuses to gratify.—We only know that it originated in an obscure village in the East; that it sprung from the careful study and preaching of the doctrines of a testament which had been given by a deacon returning from captivity among the Mohammedans; that it was distinguished for the appeal to the written word, against all traditions and corruptions of man; and that its members protested against the errors which then overspread alike the eastern and western world. Persecuted and scattered, the professors of this creed spread themselves through the nations of Asia, and at length, it is probable, passed into the West. Bossuet and his followers assert that Manichæism migrated at an early period from Asia into Eu-

rope : and it is not improbable that what they have agreed to designate Manichæism really did so ; it is not improbable that the *heretical* students of the Bible may have been driven across the Hellespont, and imported with them their spirit of submission to the Scriptures, and resistance of unscriptural imposition. We do not think that we have seen any distinct evidence that Manichæism in its real character ever appeared in Europe—a character so uncongenial to the habits and feelings of the Western World, though so natural to the speculative regions of the East.

In the north of Italy those refugees of religion would meet with sentiments not alienated from their own. The papal encroachments had met with warm resistance from the ecclesiastics and laymen of the churches founded there ; and in the sixth century they even refused to commune with the Bishop of Rome.—Those who are interested in the subject may be referred to Allix's *View of the Churches of Piedmont* for a demonstration drawn from the remains of the works of those periods, that in these churches comparative purity of doctrine was upheld at least until the tenth century, and that even after that time they opposed the prevailing superstitions of the age. Among those who principally stemmed the torrent, were Paulinus, Bishop of Aquileia, and Claude of Turin, who both (especially the latter) were lights in the midst of surrounding darkness, preached boldly the Lord Jesus Christ—opposed the spurious Christianity which heathenized religion, and upheld in spirit and in truth the faith once delivered to the saints. Even Roman Catholic authors acknowledge the zeal and the ability of Claude ; and it is confessed by early writers of that communion, that his doctrines were preserved pure in the vallies of Piedmont. In the valuable collections of Allix many extracts will be found from his writings, which would seem to identify him, in spirit and boldness, with Luther, and may justly give him the credit of having been the first Protestant Reformer. The writings and exertions of this eminent man had necessarily a great effect—we find that he was respected and followed by those to whom and for whom he preached ; that he was attacked by the adherents of the prevailing superstition with acrimony and virulence, and that he answered with firmness and power. He denies that he innovates—he asserts that the doctrines which he vindicates were those of the Apostles and the primitive Church, and retorts the charge of innovation most triumphantly upon his adversaries. His preaching and his zeal were crowned with success ; his diocese was in his time preserved pure and orthodox, and his followers were the first who, for the correctness of their morals and the simplicity of their faith, received the appellation since so memorable, of *Cathari* or *Puritans*.

In our next we shall resume this interesting subject. We shall endeavour to trace this stream of divine truth, whose well-head we have been examining, through its devious and impeded

course—now broken and interrupted—now lost to all human perception; and again holding on majestically its noiseless way, reflecting the face of heaven on its surface, and bearing life and health on its healing waters.

The History, Topography, and Antiquities of the County and City of Waterford.—
By the Rev. Richard H. Ryland. 8vo. 16s. Murray, London.

The state of Ireland has at length become a paramount object of interest and enquiry to those who are entrusted with the guardianship of the liberties, the resources, and the prosperity of every portion of the British Empire. This leads us to indulge the hope that the day of Ireland's suffering is fast drawing to a close, and that the cure of her various maladies will no longer be left to political empirics of any party, who pretend at a glance to penetrate the cause of all her wretchedness, and have always some sovereign specific at hand, which, if adopted, must infallibly lead to national health and soundness. But the thousand failures of such nostrums have convinced our governors that the evils which afflict Ireland are too complex, too deeply rooted, and of too long duration, to be portrayed in the impassioned declamation of the designing demagogue, or the ephemeral pamphlet of the prejudiced partisan—that, on the contrary they call for close and grave and impartial investigation, and that on the result of such investigation alone, can be founded a system which by softening mutual asperities, reconciling contending interests, and contemplating with an equal eye the real good of every party, might place the tranquillity of the country on a durable basis.

However men may differ on the subject of those political privileges which are still withheld by the Legislature from the majority of the Irish people, we believe it will be very generally acknowledged, that idleness and ignorance, with their necessary consequences—want and vice, are the primary causes of the misery of this country. Man, considered as connected with this world, cannot be happy, and consequently he cannot be tranquil, while destitute, we will not say, of the conveniences of life, but nearly of all that is requisite to render life supportable. That such is the condition of the great mass of our population will not be denied, men of every party are agreed on this point—nor do they widely differ with regard to some of the causes of all this wretchedness.—They admit that they are not to be found in the soil, the climate, or the natural incapacity of the people. Our fields, obedient to the cultivator, crown his labours with an abundant return; our mountains are rich with unexplored treasures; our seas abound with all the varieties of the finny race; a beneficent Providence gives us rain and sunshine in their proper seasons;

and blesses our youth with strength and vigour for every branch of useful industry. Nor will any person, who is free from prejudice, and thoroughly acquainted with the Irish character, venture to assert that our population are devoid of natural capacity or talents for improving, to the most useful purposes, those stupendous blessings with which this country abounds. The Irish peasant has been justly compared to a rough diamond, whose lustre must lie concealed until the grosser matter which adheres to its surface is removed by a skilful hand—then placed in a favourable situation, its brilliancy will irradiate the surrounding gloom. The correctness of this illustration can be proved in innumerable instances: while our unfortunate countrymen remain uneducated, and consequently ignorant of their duties to God and to society; while they remain unemployed, or inadequately remunerated for their labour; while the accumulation of ignorance and poverty under which they groan, takes away all hope of advancement in the scale of society by lawful means, the more timid among them must sink into hopeless apathy, while the more daring, reckless of character or life, will be ever ready to unite in any scheme, however visionary, which holds out the slightest prospect of bettering their condition.

It is matter of congratulation that the eyes of our legislators have at length been opened to view the case of Ireland in its true light, and that while they have deemed it necessary on the one hand, still to repress, by strong measures, the ebullitions of ignorance and vice, they have on the other, adopted wise regulations for ascertaining, and if possible, eradicating the primary causes of those evils. To this end witnesses, the most competent, and of every party, have been examined by Parliamentary Committees, and Commissioners to enquire into the state of education in Ireland have been sent through the country, and their First Report is now before the public. A very general anxiety, at the same time, pervades the benevolent part of society, on both sides of the channel, to raise Ireland to that rank in the scale of nations to which her natural and intellectual advantages, if properly improved, would entitle her; and we conceive that in accelerating the happy consummation of those patriotic wishes, all who have talent or leisure, should co-operate. The government are anxious to be made acquainted with the wants of the people, and the capabilities of the country to supply those wants. Shall they apply for this information to the splendid quarto of the rapid tourist, who, from the observation of a day, fills many pages with the civil, military, and ecclesiastical history of an important city, or a populous county, and undertakes from any casual information which he may pick up, to delineate the manners and customs of the people, their vices and their wants, with the state of commerce, agriculture, manufactures, and all the *et ceteras* which that district possesses, or of which it

may be defective*? Certainly not. Accurate information on those subjects can only be obtained from the well instructed resident, who by long habits of association is made intimate with the real state of his vicinity; and if this important qualification for such a task be accompanied by liberality, candor, and the requisite advantages of science, his report must be worthy of public confidence.

Of this latter description is the work now under consideration, In his History of the County and City of Waterford, Mr. Ryland evinces much enlightened research and discrimination, in recording their remote annals; while their present state is faithfully described, and means of improvement are suggested which must convince the understanding, and command the approbation of every man who possesses a sound judgment and an enlightened patriotism. An anxious desire seems to possess the candid author's mind to sink into oblivion those dreadful scenes of former ages, which are still made the war-whoop of faction, and a frequent and angry recurrence to which is still productive of such bitter fruit.—His descriptions are accurate and interesting; and in delineating the character of the peasantry, while their vices and their follies are acknowledged and deplored, their better qualities are not sunk into shade, as is too frequently the case; but an anxious desire is manifested, that the benevolent of every sect and party, laying aside all minor differences, should unite with zeal and energy in removing every obstacle to their improvement,

Waterford stands intimately connected with the most important transactions of our Anglo-Irish history. Here Strongbow landed, and received the hand of the Princess Eva as part of the price of his assistance to the expatriated Dermot. Here the politic Henry II. first exhibited his power and splendor to the astonished natives at the head of his mailed knights and men at arms. In the city of Waterford Prince John kept his mimic Court in all the pride of regal boyhood; while his vain and insolent Normans repelled with proud and impolitic disdain, the unpolished, but probably, at that time, sincere homage of the Irish chiefs. And here, for the last time, the unfortunate Richard II. was treated with the honors due to a sovereign. To the conduct of John Butler, the mayor, and the citizens of Waterford, Henry VII. was mainly indebted for the suppression of the rebellion excited in Ireland by the impostures of Lambert Simnel and Perkin Warbeck, and for which Waterford was rewarded with the motto of which it is so proud,

* Mr. Ryland, in his preface, quotes the following very gross inaccuracies of some celebrated tourists. Young asserts that the river Suir, at Waterford, is a mile in breadth, though the bridge which crosses it is but 832 feet long. This error has been copied by numerous writers. "The Scientific Tourist" states, that the county of Waterford rests on a bed of granite, as true, says Mr. Ryland, as that it is incumbent on a bed of fire. Another author who published a tour in Ireland, in two bulky octavos, derived all his information respecting the county of Waterford from a conversation of twenty minutes with a Quaker gentleman.

"urbs intacta manet." This city had also a conspicuous share in the transactions which followed the dreadful Rebellion of 1641. Of all these events Mr. Ryland gives a brief but satisfactory detail in his Historical Sketch. The first section treats on the topography and antiquities of the city, and on these points we could have wished that our Author had been a little more diffuse. The second, which relates to the same subjects in the county of Waterford is more copious, and while it exhibits considerable research into its antiquities, displays with much clearness its resources, capabilities, and recent improvements.

Mr. Ryland's means of information appear to have been various and authentic, and his style is perfectly adequate to his subject: of this we shall present our readers with a specimen in the following extract, which will also exhibit to the great proprietors of the soil an example well worthy of their imitation. Were Ireland generally blessed with such landlords as the Duke of Devonshire, and with such resident agents as Colonel Curry, the evils of absenteeism, now so justly deplored, would be scarcely felt.

"The manor of Dungarvan is now the property of his Grace the Duke of Devonshire. King John built the Castle, and probably it was the same prince who fortified the town, inclosing it with a wall, having towers and bastions. The castle and fortifications having fallen into decay, they were repaired in 1463 by Thomas Earl of Desmond, to whom the customs of the town were delivered, to be appropriated to that purpose. The walls and towers are for the most part removed, except where they have been joined to modern buildings. The ruins of the castle and fortifications are still to be seen. The site of the castle is the property of the Duke of Devonshire, and is now rented by government, who have erected here a miserable barrack for the garrison of the town." "Dungarvan is well situated; it stands to the west of the harbour on an arm of the sea, which extends inland for some distance, and is navigable for vessels of considerable tonnage. According to a map of the town, as it appeared about the middle of the last century, the streets and buildings were of the most wretched description, and they continued in the same state until a very few years since. Crowded with miserable houses, wretched in appearance, without any, or at all events, an efficient police, Dungarvan deserved the reproachful epithets which travellers usually bestowed upon it. There were no regular market-places, no public water-works; the Court-house, where the Sessions are usually held, was considered unsafe for the purpose for which it was originally intended; there was no bridge, and consequently no way of passing from the town to the Waterford side of the river, except by a ferry-boat, or, as is generally the case with the lower classes, by fording the stream at low water." "In addition to all this, the population were without employment, the fishery neglected, and the prisons were a disgrace to a civilized country. Such was Dungarvan, when the present proprietor of the manor, his Grace the Duke of Devonshire, directed his attention to its improvement. The first great work effected was the erection of a magnificent bridge and causeway which were executed at the sole expense of the Duke, in 1815. The bridge is a single arch of seventy-five feet, a beautiful specimen of architecture; the massive stones of which it was built, were all brought from England. The causeway is three hundred and fifty yards in length, and must have been a work of enormous labour. A neat square and

a handsome street connect the town with the bridge, and serve to make an opening into the penetralia of the place. Reservoirs of water conveniently situated, and (what were hitherto unknown in Dungarvan,) market-places for the sale of fish and meat, are among the improvements already effected. Here, as in all places where his property extends, the Duke of Devonshire has largely contributed to the establishment of Fever Hospitals, Dispensaries, Poor Schools, and other public charities. The fisheries of the southern coast of Ireland, whether considered as a source of national wealth, as a nursery of seamen, or as affording employment to a superabundant population, and at the same time yielding an ample supply of nutritious food, present to the enlightened statesman a wide field for the exercise of political sagacity. The Nymph bank, as far as has been ascertained, stretches along the whole of the southern coast, at the distance of about seven leagues from its eastern part at Dungarvan, to a distance of from fourteen to twenty leagues from its western part at Cape Clear and the Mizen Head. This bank would, it is supposed, afford an inexhaustible supply of wealth to the country, were a few of the harbours improved by piers, and capital afforded to the fishermen to enable them to equip their vessels. From the poverty of the owners, the boats are not in general in the sea-worthy condition in which they ought to be. Even the heavy expenses of repairs frequently compel the fisherman to risk his life with cordage and sails that are almost unfit for use, and until the establishment of the bounty which in some degree operated as a donation of capital, many boats were altogether laid up, their owners being unable to repair them.

"Since the tonnage bounty has been in operation, the number of boats and men employed in the fishery of Dungarvan has increased progressively. In the last year 163 boats and about 1100 men have been engaged, and have procured for the country upwards of one thousand tons of excellent fish. The wives and children of the fishermen are also employed in cleaning and salting the fish, so that at a moderate calculation, it may be computed that five thousand individuals depend for their support on this branch of national industry. The sum granted in bounties during the last year, was £2,647.

"The fostering care of Government has already produced many beneficial results; it has infused a spirit of life and vigour into the minds of the people, and it has called into action a portion of capital which would have otherwise remained dormant. Still the fishery of Dungarvan is in its infancy, and will for some time longer require encouragement and support. The principles of free trade are not generally applicable in this country, and least of all in this instance, where nothing can be done without capital and where capital does not exist.

"All the public and private measures adopted for their benefit have tended to give new life to the inhabitants, and it is not too much to say, that Dungarvan is now a handsome, and certainly an improving town." "There are a number of public schools in Dungarvan, all well attended. Of Roman Catholic children alone there are no less than 777 at different schools."

We have selected the above extract from the History of Waterford, in preference to others which might be more amusing, because we conceive that the rapid improvement of Dungarvan presents a splendid instance of what may be effected in Ireland if her great landholders would cordially co-operate in the wise and patriotic plans of our legislature and government. The topogra-

phical description of the county is concluded by an extremely well-written paper by William Hughes, Esq. of Waterford, on the practicability of banking in the Back Strand of Tramore, which would not only render one thousand acres available to all the purposes of agriculture, but greatly diminish the perils of that bay, which has proved so destructive to life and property.

We conclude our observations by remarking, that there never was a period when publications of this nature were so necessary as the present. A spirit of enquiry into the wants and resources of Ireland has gone forth, and those who are best qualified for the task should be encouraged to gratify it by a general extension of public patronage to their highly useful labours. We are happy to find that anxiety for authentic information, of this nature, which had so long lain dormant, is beginning to revive. From the first days of the Royal Irish Academy, when Dr. Smith published his Histories of Cork, Waterford, and Kerry, no local Irish history of any merit has appeared till a few years back. Since then we have had the History of Dublin by Warburton, Whitelaw, and Walsh, Stuart's Armagh, Hardiman's Galway, and Ryland's History of Waterford; all well got up. We have also the pleasure to learn, that a History of the County and City of Limerick is in the press and far advanced towards publication. We should rejoice to see the example universally followed throughout this country. Would gentlemen of research and candor employ themselves in publishing local histories of their immediate vicinities, divested of party spirit, and aiming solely at promoting the moral and civil interests of the community, they would confer incalculable benefit on their country, while the statesman of the present day and the historian of a future, would bless their useful labours in providing for them such a mass of accurate information.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Paris.—It appears by the *Bulletin des Lois* of this year, that the charitable bequests in France amount to 656,779 francs. Of this sum 349,485 francs are for the poor, 166,480 francs for hospitals, 109,723 francs for the churches, 31,141 francs for the schools.

The College of the Sorbonne has been re-established at Paris by a decree of the King, dated the 20th of July last.

Miraculous Image of the Virgin Mary.—On the 20th of last July the village of Tilly near Beauvais was destroyed by fire. We are, however, assured that the flames respected an image of

the Virgin Mary, which alone was unconsumed in the whole village.

Proselytism.—A most atrocious system has been pursued by some priests in that part of France which borders on Switzerland, for the purpose of increasing the numbers of their church. The Swiss government has cautioned the people against these attempts by public advertisements, from which we learn the following facts. The priests first succeed in persuading some young Swiss to embrace the Romish religion, and when this is done, great pains are taken to impress on the person the duty he owes to God in bringing over all his relations and friends to the true faith. Under the direction of

the Romish clergy, the newly converted writes to some of his young relations, telling them what advantages they may reap by coming into France, where he has means of promoting their interests. The unsuspecting parents, deceived by these fair promises allow their children to depart, but when they arrive at the place where they expect to meet their friend, they are seized on by the clergy and forced into a seminary where they are kept as prisoners, till by force and persuasion, they are induced to abjure their religion.

The *Almanach du Clergé* gives the number of Nuns in France at this present time as 19,000.

NETHERLANDS.

The King of the Netherlands has established a national college for the education of the Roman Catholic clergy, for the purpose of securing for them a more liberal education than they now enjoy in the diocesan seminaries. The Professors are to be appointed by the Minister of the Interior, on the recommendation of the Archbishop of Mechlin, under whose special superintendence the new college is placed.

The Vicar-General of Liege has prohibited the clergy of the Diocese, under pain of suspension, from allowing any Jesuit missionaries to preach or officiate in their parishes.

ITALY.

Protestantism in Italy.—It is gratifying to hear, that after so many fruitless attempts, the Protestant religion is making some little progress in Italy. Churches have been built in Leghorn, Venice, Bergamo, &c. &c. by the descendants of some Protestant German and French refugees, who preserved their faith pure, among all the corruptions of religion they have daily witnessed, and through all the persecutions they and their forefathers have undergone. The service of the church is in Italian, which has now superseded their native languages, and it must we think contribute greatly to the extension of true religion, to have the Gospel preached in the language of a country, where so many millions are profoundly ignorant of the Scriptures. They have also schools, where their children are duly brought up in the knowledge of the Lord. Their clergy

principally come from France, and as the people are very industrious in the silk and other manufactures, they are able to pay them about £150 a year.

Piedmont.—Pascal's works have just been prohibited in the dominions of the King of Sardinia. Several copies have been seized in a bookseller's shop at Genoa.

Rome.—The Austrian troops on quitting the Neapolitan territories, passed through Rome on their way home, and the Pope declared that the soldiers *en masse* might gain the indulgences of the Jubilee by visiting once the Church of St. Peter. We have not learnt how many availed themselves of this cheap and easy method of cleansing off old scores.

Index Expurgatorius.—A History of Italy by the learned Louis Bossi, Canon of the Cathedral of Milan, has been condemned by the Index, in consequence of speaking too favorably of Bonaparte. Another decree of the Index, dated the 26th of March last, condemns the life of Leo X. by Roscoe, translated into Italian by the same Count Bossi. The Italian translation contains some highly interesting documents, which were published by the translator from authentic manuscripts to which Mr. Roscoe had not access.

New Saints.—On Whit-Monday, the beatification of Julianus, a Spanish Franciscan, took place. Pictures representing his miracles were exhibited in the church. In one of these he is seen with a spit in his hands, from which he takes off the half-roasted birds and restores them to life, some of them are already on the wing, others are reviving, and two are patiently waiting the moment of their resurrection. *Beatus Julianus, aviculas ut torrerentur, ad ignem jam appositas e vera extra heus nova vita domavit.* The expense of the process of beatification, amounts to 25,000 Roman dollars.

Alphonso Rodriguez a Spanish Jesuit who died in 1617, was, added to a long list of Romish saints, on the fourth Sunday after Easter last.

The Inquisition restored.—Our readers will be astonished to hear that the prisons of this odious tribunal are now rebuilding in Rome, under the direction of a Dominican Monk, Father Olivieri. The Inquisition, or *Santo Officio*, is not as bloody thirsty as in Spain, for no *Auto da Fe* ever takes place at Rome;

however, perpetual imprisonment is awarded to the unruly sons of the church. Two monks have lately been immured of the order of *St. Andrea delli Fratti*, the name of one is Gabrielli, a butcher, who was punished for eating meat on a Friday, by being pilloried in the *Piazza della Fontana di Trevi*, on the 4th of June last, with the following inscription affixed to his breast, "this man broke the fast on Friday by eating meat."

Jesuits.—The Jesuits college lately established, contains at present 1,000 students. The building is to be immediately enlarged, as there are many more persons anxious for admission.

Naples.—This city and its neighbourhood has been much disturbed in consequence of some miraculous images of the Virgin Mary, which have entirely engrossed the public attention. An image was found in a neglected chapel, which suddenly exercised the privilege of making the blind to see, the deaf to hear, and the lame to walk; and as the people were fully disposed to credit any tales however absurd, the chapel was visited daily by more than 10,000 persons. The matter did not rest here, for all the other images of the Virgin Mary in the city of Naples, (and there is never less than one at the corner of each street,) began simultaneously to open and shut their eyes; the crowds which were thus drawn together could be only dispersed with great difficulty by the police, and to take away all inducement for their re-assembling, it was ordered that every image should be provided with a night-cap, which was drawn close over the eyes of the offending Madonnas as the best remedy against their winking. This, strange as it may appear to our readers, is unquestionably true, having happened so late as the 14th of June.

SWITZERLAND.

New Sect.—A new sect has appeared in the Roman Catholic Cantons of Argau and Lucerne, founded by a person of the name of Untermahrer. He represents himself as a second Messias, and teaches his disciples that God could not govern the world without his assistance, and that his followers are the only magistrates appointed by God: all other governors of every description are of the devil. Marriage is unlawful, but true believers may commit adultery or any other crime without incurring any guilt. Among their papers,

several hymns have been discovered, in which they worship their founder Untermahrer under the name of the Lamb of God. The other particulars are so disgusting that we cannot venture to publish them. Both the founder and all his disciples are Roman Catholics, born and educated in places where the Scriptures are hardly known, so we can assure our readers that this sect does not owe its origin to Bible reading.

GERMANY.

Prussia.—The use of extracts from the Bible, in the schools of the Prussian dominions, has been forbidden by the King, who directs that the whole Scriptures shall be substituted in the place of these meagre compilations. All the younger children are to read the New Testament, and those who are more advanced, both the Old and New Testament. This is an example worthy of imitation.

The Priest Ignatius Lindl, of whom we gave some account in our first number, having now renounced the errors of the Church of Rome, has been authorised to preach in the Protestant churches by a decree of the Consistory of Cologne, dated the 6th July of this year.

Testimony of a Roman Catholic Priest to the Bible Society.—Doctor Oberthur, a Canon of the Cathedral, says in a work of his just published, "I believe the Bible to be a common good for all mankind, and I consider the reading of it to be the duty of all Christians. Therefore, the endeavours which have been made to spread it among all people, are in the highest degree philanthropical, and the Bible Society is a kind provision made by Providence, and particularly useful in our days.

Out of 7792 churches in the kingdom of Prussia, 5343 have received the new Prussian liturgy.

Tubingen.—The number of students in this University during this summer, is 827. Last summer there were 796, and last winter 846.

Austria.—The number of Bishops in the Austrian dominions, amounts to 100. Of these 5 are Prince Archbishops, 10 are Archbishops, and 5 Prince Bishops.

AMERICA.

The governor of Paraguay, Doctor Francia, has by an edict suppressed all convents and monasteries, declaring all

their possessions public property. The monks are to be employed in the parishes to assist the clergy, or they will if they prefer it, receive a pension for life.

A Letter from M. Humboldt has appeared in a Foreign Journal, the "Revue Protestant," on the Population and Languages of America. The following is a Summary of his statements, the details of which will be given in a future Volume of his Travels.

Population.

Roman Catholics—

Spanish Continental America.

Whites -	2,937,000
Indians -	7,530,000
Mixed Races & Negroes -	5,518,000
	<hr/> 15,985,000

Portuguese America :

Whites -	920,000
Negroes -	1,960,000
Mixed Races & Indians -	1,120,000
	<hr/> 4,000,000

United States, Lwr. Canada, and French Guiana -	536,000
Hayti, Porto Rico, & French W. Indies -	1,656,000
	<hr/> 22,177,000

Protestants—

United States -	9,990,000
Upper Canada, Nova Scotia, and Labrador -	260,000
English & Dutch Guiana,	225,000
English West-Indies, -	734,500
Dutch & Danish W. Indies	82,500
	<hr/> 11,287,000

Independent Indians, not Christians 820,000

Total Population - 34,284,000

Languages.

M. Humboldt divides this population, in respect of Languages, as follows :—

English -	11,297,500
Spanish -	10,174,000
Indian -	7,800,000
Portuguese -	3,740,000
French -	1,058,000
Dutch, Danish, Swedish, and Russian -	214,500

Total - 34,284,000

DOMESTIC RELIGIOUS INTELLIGENCE.

CARLOW AUXILIARY BIBLE SOCIETY.

On Thursday, July 28, the annual meeting of the Carlow Branch of the Bible Society took place—Colonel Rochfort in the Chair. The report was read by the Rev. Mr. Fishbourne, and the motions severally made and seconded by the Hon. and Rev. G. Wingfield, Rev. Messrs. Burnett, Singer, Digby, Hamilton, Verner, and Shaw.

Our readers doubtless remember the pledge given by the turbulent opposers of the Bible Society at Carlow, last year, that they would be present at the succeeding anniversary to complete their triumph over the circulation of the Scriptures. The meeting had been fixed for the 27th, on which day the meeting of the Kilkenny Branch was likewise announced, at which last place Messrs. Hamilton, Digby, Wingfield, Burnett, &c. were to be present, but on account both of the expected opposition and to allow the gentlemen to attend the meeting in Carlow, that was deferred until the next day Thursday. It will be seen by the annexed correspondence which passed between the Secretary of the Bible Society and the Rev. Mr. O'Connell, who acted for the Roman Catholic Clergy, that they claimed the right of disturbing a peaceable meeting of per-

sons, who voluntarily contributed to a religious object; on this right being fairly denied, and its exercise refused, but discussion offered subsequent to the meeting, Mr. O'Connell demanded tickets, which were sent in compliance with his request, and in order to anticipate any ground of complaint, though it was contrary to the regulation to give tickets for the meeting except on personal application. The tickets were detained from two o'clock on Wednesday, 'till nine o'clock the following morning, and then returned with a reference to the Carlow Newspaper, for the reasons of the Roman Catholic Clergy who declined to attend the meeting. We transcribe all the documents, and we leave it to the public to decide how far the Reverend Gentlemen were influenced by the reasons assigned, begging to call the attention of our readers to the circumstances we have mentioned, to the names and numbers of the friends of the Bible Society, whose presence was anticipated and who had taken a part in the discussions of last year, and above all to the subsequent conduct of these gentlemen.

We here insert the correspondence that passed between the Rev. Mr. O'Connell, on the part of the Roman Catholic Clergy of Carlow and its vicinity, and the Rev. Robert Fishbourne, Secretary to the Carlow Bible Society.

Monday, half-past 3 o'clock.

Rev. SIR—Having understood from Mr. Lahee, that you are Secretary to the Carlow Auxiliary Bible Society, I request that you will inform me whether the Catholic Priests will be allowed to address the chair, on the 27th instant, upon the proceedings of the day, in order to discuss such of the principles of your Society as they deem hostile to the best interests of their flocks and contrary to the discipline of the Catholic Church.

Your obedient servant,
T. O'CONNELL.

Rev. Robt. Fishbourne.

Half-past 3 o'clock.

Rev. SIR—In answer to your note received this moment, I beg to inform you that the Meeting on Wednesday next, is one of the Members of the Carlow Auxiliary Bible Society to arrange their business as heretofore.

As soon as the business is terminated, we shall be most happy to meet the Roman Catholic Priests, when they shall have an opportunity of addressing the chair on any subject they may think proper.

I am, Sir,

Your obedient servant,

ROBT. FISHBOURNE, Sec.

Rev. T. O'Connell.

Half-past 5 o'clock.

Rev. SIR—If you will have the goodness to refer to my note you will perceive that the object of the Roman Catholic Clergy is, to propose their reasons against the *proceedings* of the Bible Society. Of course this object could not be attained by a theological discussion, which would take place only after the practical part of the business was terminated.—What then I wished to know was precisely this, whether we would be allowed to state our objections to any part of the proceedings which we may consider contrary to the principles of our religion.

I remain, Sir,

Your obedient servant,

T. O'CONNELL.

Rev. R. Fishbourne, Sec.

Half-past seven o'clock.

Rev. SIR,—In reply to your note, I beg to inform you, that as the Meeting on Wednesday, is one of the Members of the Carlow Auxiliary Bible Society, and as all other persons are present only

through courtesy, I conceive that any interruption to their routine business on the part of the Roman Catholic Clergy, will certainly be objected to. Should they desire to discuss any matter afterwards, we shall be most happy to meet the Roman Catholic Clergy, and it shall be perfectly optional to select either a theological subject, the *practical* business of the Bible Society, or any part of their *proceedings* which you may consider contrary to the principles of your religion.

I remain, Sir,

Your obedient servant,

ROBT. FISHBOURNE, Sec.

Rev. T. O'Connell.

Tuesday, a quarter to 3 o'clock.

Rev. SIR,—You will oblige me by sending per Bearer, tickets of admission to the Meeting which is to be held on tomorrow, for the Rev. Messrs. J. Maher, D. Cahill, E. Nolan, Wm. Kinsela, Wm. Clowry, and also one for

Your humble servant,

T. O'CONNELL.

Rev. R. Fishbourne.

Five minutes to 3 o'clock.

Rev. SIR,—I am directed by the Committee not to issue tickets to any person who may wish to listen to the proceedings of the Society, at our Anniversary Meeting, except on *personal* application. I shall be at Mr. LAHEE's at half past three, should you and your friends think well of calling. I am, Sir,

Your obedient servant,

ROBT. FISHBOURNE, Sec.

Rev. T. O'Connell.

Committee-Room, Wednesday,
Three o'clock.

Rev. SIR,—When I answered your application for tickets yesterday evening, by requesting you would have the goodness to apply *personally*, according to the instructions of our Committee extending to *all* applications, I did hope you could have no objection to comply with my request. But our Committee on my explaining the circumstance to them, and learning that some of the persons for whom you applied live at some distance, have expressed a desire that I should send them as you at first wished.

On receiving them, I request you will have the kindness to observe, that you take them with the understanding that no person except a Member will be per-

mitted to address the Chair, until the routine business of the Bible Society shall have terminated. I remain, Sir,

Your obedient Servant,
ROBT. FISHBOURNE, Sec.
Rev. T. O'Connell.

Thursday, 9 o'clock.

Rev. Sir,—I have received on yesterday evening your note, enclosing tickets to me and my friends, for which I thank you; as we have resolved not to make use of them, I now return them. I beg leave to refer you to *The Carlow Morning Post*, of this day, where you may see the reasons why we have not attended the Meeting. I am Sir,

Your obedient Servant,
T. O'CONNELL.

Rev. R. Fishbourne.

The following is a statement of the reasons assigned by the Roman Catholic Clergymen for declining to attend the Meeting, as published in *The Carlow Morning Post* of the 28th July.

“The Roman Catholic Clergymen, feeling themselves conscientiously bound to oppose principles and proceedings, which interfere with their duty as instructors of the Catholic portion of the people, and which by subjecting the Sacred Scriptures to the arbitrary interpretation of every individual, must operate greatly to the prejudice of the interests of religion generally, had determined to state their opinions and arguments on this subject at the meeting of the Bible Society, to be held this day. Not wishing to disturb the order of the meeting, or to give any person reason of complaint against them, they made application by letter, to the Rev. R. Fishbourne, Secretary to the Carlow Bible Society, requesting to know whether they would be allowed to speak at the meeting in opposition to the proceedings. They received for answer, that no interruption to the business for which the meeting is to be held, would be allowed; but, that, after the termination of the business, the Catholic Clergy would be heard on any subject. By a controversial discussion which would not take place until after the practical proceedings would have been concluded, the Roman Catholic Clergy could not attain the principal object they have in view, that of endeavouring to dissuade the members of the Bible Society, from following up measures

which must be attended with evil consequences.

“There is another reason which operates very strongly in directing the conduct of the Catholic Clergy on this occasion. They have learned with regret, that the minds of the people of every persuasion are already raised to a high degree of excitation, and that persons to whose opinions great deference is due, apprehend, that bitterness of feeling and dissension, if not actual disturbance of the public tranquillity would be the consequence of a public theological controversy. The Roman Catholic Clergymen are most particularly anxious to promote on all occasions, and among all descriptions of people, that spirit of charity and peace which is so strongly inculcated in the Holy Scriptures, and so necessary for the prosperity and happiness of the country. Under all these circumstances they have determined to decline offering themselves to the attention of a meeting against the principles and measures of which they feel themselves bound to protest.”

That the Reverend Gentlemen themselves were not quite satisfied with their own conduct, or the opinion which they apprehended the public would form upon it, is we think very unequivocally proved by subsequent facts. The Rev. Mr. Clowry, well known as the correspondent of the Rev. Robert Daly, thought fit to address a letter to the Rev. Dr. Singer in the pages of the *Morning Register*, containing a justification of the mode of acting adopted by himself and his friends, besides the usual quantity of misrepresentation of the Society and its proceedings, and more than the usual quantity of abuse upon its supporters. To this tirade, uncalled for as it was since the speakers at the Carlow meeting had carefully avoided all allusion to the absent opposers of the Society, Dr. Singer replied by two letters in the *Morning Register*, and which if they possessed no other merit, must be allowed at least to have been calm and temperate—the former of the replies contained a proposal of a public discussion of the points at issue to be carried on between the Protestant and Roman Catholic Clergy, at any time or place, to be afterwards agreed upon. A meeting was convened at the Roman Catholic Chapel, in Carlow, on the 6th, by public advertisement, dated the 3d and published the 4th, “to consider the best

mode of counteracting the Bible Society." At this meeting, where the advocates for the Scriptures could by no possibility be present, the following resolutions were carried, which we quote as exhibiting a specimen of Popery in the 19th Century, singularly illustrative of the moral change which its advocates assert has taken place in that system. They would not have disgraced the Synod of Tholouse or the Council of Trent!

At a Meeting of the Roman Catholics of the town of Carlow, held in the Parish Chapel, on Saturday, the 6th of August, 1825.

GEORGE LYNCH, Esq. in the Chair.

The following Resolutions were unanimously agreed to:—

First—Proposed by the Rev. Mr. Clowry, and seconded by Rev. Mr. O'Connell;

Resolved, That the Pastors of the Catholic Church have been, at all times, anxious that their flocks should read the Sacred Scriptures, but they have been equally anxious that those flocks should avoid that rule of private interpretation which is so destructive of the "unity of spirit in the bond of peace."

Secoud—Proposed by the Rev. Mr. Maher, and seconded by Rev. Mr. Cahill;

Resolved, That the Scriptures ALONE cannot be a sufficient guide in matters of faith—but require the authority of tradition to expound their meaning.

Third—Proposed by the Rev. Mr. O'Connell, and seconded by Mr. Thomas Finn;

Resolved, That the right of private interpretation, as claimed and exercised by the Bible Societies, and which encourages every individual to invent a religion, distinct from his neighbour, has been found in all past ages, a fertile source of fanaticism, error and dissension, and subversive of the peace of Society.

Fourth—Proposed by the Rev. Mr. Kinsella, and seconded by Rev. Mr. Maher;

Resolved, That Bible Societies are totally unnecessary in Ireland—incompetent to their professed object, which is the instruction of the Irish poor—and will, in their ultimate consequences, prove to have been nothing more than an Exchequer, for the levying of taxes on the generosity and credulity of good men, by idleness, ignorance, and imposture.

Fifth—Proposed by Mr. Thomas Finn, and seconded by Rev. Mr. O'Connell;

Resolved, That it be referred to the present Committee, to take into its serious consideration whether any, and what practical measure can be adopted, for the purpose of putting a final termination—as well to the mischievous dissensions which have been created in Dublin by Bible discussions as to the pretensions put forth by Bible Societies for the instruction of the Irish Catholics in the mysteries of the Christian religion.

Sixth—Proposed by J. Caulfield, Esq. and seconded by Mr. Thomas Finn;

Resolved, That convinced of the wisdom and discretion of our Pastors, and of their capability to regulate, for their respective flocks, the manner in which they shall read the Sacred Scriptures—satisfied also of their competency and zeal, we must regard any interference, on the part of the Bible Societies, with the religious tenets of those flocks as an indirect libel on the Irish Catholic Priesthood.

GEORGE LYNCH, Chairman.

Since the above meeting a reply to Dr. Singer's invitation and challenge has been made by the Rev. Mr. Kinsella, in which he declines further controversy, and in retiring from the contest (can we say with flying colours) he takes high ground indeed, he covers his retreat with the sound of the great drum of his Church, and because we are upstarts and innovators he declines the battle! Really if his Church had originally refused, upon the point of prescription and honour to enter into discussion with us at all, we might give the proud thing some credit for its *hauteur*; but after having put forth its horns, and now to draw them in so consequentially may be flourishing, but not fair. It reminds us of a bragging gentleman striking an honest man, and when he has gotten two blows for one, declaring he will fight no more, *because forsooth his antagonist is beneath his notice!*—We repeat, here is lofty ground the high priest has taken, and time may yet tell with what success he can keep it.

The reply of the Rev. Mr. Kinsella to Dr. Singer has been followed up by a second letter from the Rev. Mr. Clowry; and a second letter from Dr. Singer to the same gentleman having made its appearance, it is likely that an extensive epistolary controversy may take the place of a personal discussion, which will probably afford ample subject for comment in a future number.

Association for discountenancing Vice.

—A meeting of the Enniskillen Branch of the Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion, under the patronage of the Lord Bishop of Clogher was held in the Town-hall on Thursday last. The proceedings of this branch of the Society, to the promotion of which we have always afforded the aid of our columns, were on this occasion of increased interest. The Hon. and Rev. J. C. Maude, Rector of Enniskillen, was appointed Treasurer, in the room of the Rev. Mr. Rogers, resigned. It was considered expedient that the Clergy of this district should preach at the undermentioned places, for the purpose of promoting the objects of the Association, viz.:—Pettigo, Irvinestown, Enniskillen, Finner, Ballinaleck, Aughanea; that the Clergy of those Churches be requested to cause sermons to be preached therein previous to the 1st of October next, and that the Clergy of the parishes convenient to the appointed Churches would please to give their attendance on the day of the Association Sermons to assist as collectors. It appeared by the returns that 439 books had been sold since the 1st of May last, the amount of which the Treasurer was requested to remit, together with the subscriptions received for the current year, to the Secretary and Bookseller of the Association, and that a further

supply of Prayer-books, Catechisms, &c. should be ordered for the use of the Branch. From a return in the Secretary's hands, it appeared that in one of the smallest parishes in this neighbourhood, in which only 121 Protestant families reside, there have been sold to weekly subscribers, since the 24th of last October, 173 Bibles and Prayer-books, amounting to the sum of £30 14s. 1d. —*Enniskillen Paper.*

The last Quarterly Extracts of the Sunday School Society inform us, that from the 25th of February to the 24th of May, 1823, applications have been received from, and grants of Books made to 145 Sunday Schools, containing 13,655 scholars: of these 145 Schools, 51 were not previously in connexion with the Society; of this number 36 are situated in Ulster, 6 in Leinster, 5 in Munster, and 4 in Connaught. During the same period the Society have received donations from Scotland amounting to more than £150 British.

On Sunday the 31st of July, the Rev. Mr. Hannan, formerly a Roman Catholic Curate of St. James's Parish in this city, publicly conformed to the Established Church, by receiving the sacrament of the Lord's Supper in St. Stephen's Chapel, Mount-street. The officiating clergymen were the Rev. Doctor Grier, the Rev. Sir F. L. Blosse, Bart. and the Rev. Mr. Crosthwaite.

ECCLESIASTICAL INTELLIGENCE.

The last annual visitation held by the Lord Bishop of Derry, was, as usual, numerously attended. On the conclusion of the service, his Lordship proceeded to address the clergy. This charge, which occupied half an hour, was delivered in a very animated manner, and was heard with the most anxious attention. Too many important topics were embraced in this address to permit our doing more than briefly to advert to the most prominent. He proceeded in forcible and striking language to exhort his clergy to a perseverance in the zeal and ardour which they now manifested, and dwelt particularly on the duty of constantly visiting their flocks. He reminded them of the terms of their commission, that they were

to "go and teach;" that the Son of man came to *seek* as well as to save. That they, instructed by His blessed precepts, should be known to their people, not only when in their sacerdotal habits in the house of God, but in their familiar visits to the lowliest cot; that the manna fell from heaven not *alone* at the tabernacle of the congregation, but at the door of every man's tent. His Lordship observed, that the Church was now placed in a novel situation—that formerly our enemies assailed the character and professions of her clergy, but now the attack was against her doctrines, and that efforts were made to confound the pure tenets of the Reformation with the very errors which rendered reform necessary;

but that his Grace the Archbishop of Dublin, (whom Providence seems to have raised up for the present time,) had on a late occasion, ably vindicated the discipline and doctrine of the Established Church.

On Thursday the 4th of August the Lord Bishop of Clogher held his annual visitation in the Cathedral Church of that diocese, which has been lately put into complete repair; and his Lordship has with great liberality, added an organ and choir to its possessions. An impressive discourse was delivered upon this occasion by the Rev. Prebendary Jellet, and the Bishop and his Vicar General, minutely examined the state of every benefice, and their enquiries were answered in the most satisfactory manner. It appeared that many new churches were building, and the exertions of the clergy in large parishes to increase the number of places of worship, were often most generously aided by the gentry.

The Lord Bishop of Down and Connor held his annual visitation at Lisburn on the 3d. ult.

The Rev. Charles Evatt, twelve years curate of Monaghan, has been presented to that living, worth £600 a year.

A man aged 91! was lately confirmed at Wincanton, by the Bishop of Bath and Wells.

At an Ordination held by the Lord Bishop of Cloyne, on Saturday the 14th instant, the following gentlemen were ordained :—

PRIESTS—Rev. Robert Spread Nash, Rev. William Pyne, Rev. Thomas Warren, Rev. Robert O'Callaghan, Rev. Pierce Drew, Rev. Benjamin Bradshaw, Rev. George Edmonds, Rev. Francis Hurst, Rev. Thomas Wigmore.

DEACONS—Henry Hyde, John Wynne, Thomas Kenny, John Moore, James Malet.

On Monday last, the Lord Bishop of Waterford held a Confirmation of children in St. Mary's Church, Clonmel, when upwards of 243 persons were confirmed. The Rev. Dr. Bell preached an admirable Sermon on the occasion.

The Visitation for the Diocese of Lismore was held in Clonmel, on Thursday last, by the Bishop of Waterford. The attendance of Clergymen was numerous and respectable; and we are happy to hear of the improving state of the Diocese. The increase of Churches has been attended with an increase of Protestant congregations. Mr. Giles was the preacher on the occasion, and gave an excellent discourse from 1 Cor. 4. chap. 1 and 2 verses.

The Lord Bishop of Waterford has been pleased to appoint the Rev. John Davis, A.B.T.C.D. to be one of his Lordship's Domestic Chaplains.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Great Britain Fifty Years ago.—

In seventy years the people of Great Britain have advanced full eight millions. In twenty-five years the number of inhabited houses in England and Wales alone have advanced one-half. Fifty years ago, the very existence of canals was a matter of incredulity: fifteen millions of public wealth have now been profitably absorbed in these mighty ducts; and at least half as much more is at this hour destined for their formation. Fifty years ago, there was hardly a steam-engine in the kingdom: there cannot now be less than twelve thousand; a creation of power equal to at least a quarter of a million of horses, an energy which, in a single day, would have raised up the great Pyramid of Egypt. Fifty years ago, our annual export of manufactured cotton did not amount to

a quarter of a million in value: it has now swollen to nearly thirty millions: in the same period, our exported woollens, in defiance of Saxon, Prussian, Spanish, and American competition, have advanced more than two millions. Fifty year ago, our imports of raw silk were only three hundred thousand pounds in weight: they are now nearly three millions. Fifty years ago, our export of iron was hardly twelve thousand tons: it is now about ten times as much. Fifty years ago, our exports of linens were about four millions of yards: they are now nearly forty millions. Fifty years ago, the whole value of our exported produce, both native and foreign, was just fifteen millions of money: the value of British produce exported, alone, is now more than fifty millions. A hundred and fifty years ago, says old Tucker,

there were only two or three vessels in Scotland above two hundred tons: our whole tonnage is now more than a quarter of a million, employing twenty thousand souls. A hundred and fifty years ago, says Chalmers, the whole navy of Britain did not amount to a hundred thousand tons: it is now at least three millions of tons, employing about two hundred thousand souls.—*Edinb. Ob.*

Egyptian Literature.—M. Champollion, junior, is mentioned in the Journal de Paris to have left Rome on the 17th of June, rich in new documents of early Egyptian literature, &c. The Pope had granted him a gracious audience; and a catalogue of the Egyptian manuscripts in the Vatican was to be published without delay in Rome, under his supervision and with the aid of M. Mai.

Literary Property.—A decision has been lately given in the Court of Chancery, connected with the question of literary property and the right of publication. The proprietors of a medical work called the *Lancet*, which is published weekly, obtained an exact copy of Mr. Abernethy's lectures (which are delivered not from a written paper, but orally), and inserted them in their publication. Mr. Abernethy applied to the Court of Chancery to stop the publication by summary injunction; but was unsuccessful, because as the identity of the lectures could not be proved by any copy or manuscript, no legal evidence of property could be shewn. Mr. Abernethy then made a fresh application to Chancery, on the ground that an implied contract existed between himself and those to whom the lectures were delivered; and that, consequently a trust became vested in the hearers. The Chancellor has issued his injunction to restrain the publication; thereby establishing the rule that individuals who attend a lecturer to whom they pay a fee, have no right to publish what they hear.

Blood.—The quantity of blood taken into the heart, and expelled therefrom into the arteries, in the course of twenty-four hours, has been lately estimated by Dr. Kidd, at $24\frac{3}{4}$ hogsheads in a man, and 8,000 hogsheads in a whale! The whole mass of blood therefore, reckoning it at thirty-five pints, passes 288 times through the heart daily, or once in five minutes, by 375 pulsations, each expelling about $1\frac{1}{2}$ ounce of blood.

India, &c.—It is highly pleasing to perceive that the benevolent spirit which

so honourably characterizes Great Britain and Ireland extends itself more or less throughout our colonies. We subjoin, in confirmation of this remark, the following list of religious and charitable institutions, established at Calcutta. *Religious Institutions:*—Auxiliary Bible Society, Bible Association, Committee of the Church Missionary Society, Church Missionary Association, Diocesan Committee of the Society for promoting Christian Knowledge, Auxiliary Missionary Society, Baptist Missionary Society, Bishop's College, Bethel Union, and Seamens' Friend Society. *Benevolent Institutions:*—Government Sanscrit College, Madrisa or Government Mohomedan College, Committee of Public Instruction, Government Chinsurah Schools, School-Book Society, School Society, Female Juvenile Society, Ladies' Society for Native Female Education, Benevolent Institution for the Instruction of Indigent Children, Military Orphan Society, Military Widows' Fund, Lord Clive's Fund, Marine Pension Fund, Civil Fund, Mariners', and General Widows' Fund, Presidency General Hospital, Native Hospital, Hospital for Native Insanes, Government Establishment for Vaccination, School for Native Doctors, United Charity and Free School, Charitable Fund for the Relief of Distressed Europeans and others, European Female Orphan Asylum.

Silver Coin.—Silver pence, half-pence and farthings were coined down to the reign of Edward III. 1354; then groats and half-groats; next a shilling or testoon, called so from a testecoin in 1503. Henry VIII. coined crowns: Edward VI. half-crowns, sixpences, and threepences, and three-farthing pieces: from 43d Eliz. to the present time the coinage has remained the same. Richard the First's ransom cost 1,600,000 pennies, which beggared the kingdom, and producing the discontents under John, may be said to have been the origin of English freedom. He was the first king who debased the English coinage, and he did it to 91 per cent. Henry the Eighth's side-faced coin is good; the full-faced bad. Edward Sixth's is the reverse; his is the last full-faced coin; and the first English base coin bearing a date, is during his reign. Under William III. was the grand re-coinage of silver, to the amount of £6,400,000: county mints were established to expedite this coinage.

DUBLIN.

Evidence of his Grace the Archbishop of Dublin before the Select Committee of the House of Lords. 8vo 5s. British.

The Papal Power, or an Historical Essay on the temporal power of the Popes, the abuse of their spiritual authority, and the wars they have declared against Sovereigns. Containing very extraordinary documents of the Roman Court, never before published—Translated from the French of a Work now suppressed. 2 Vols. 8vo. 20s.

The Usurpations of the Church of Rome. 8vo. 1s. British.

Hymns for Sunday Schools, collected by the Committee of the Hatch-street Sunday School.

Progressive Hymns for Infant Schools, 1 and 2, price 4d. each.

The Rotunda, or Sketches of the Principal Speakers at the late Meetings held there, 2d edition. 9d.

The Evidence of the Rev. Wm. Phelan, before the Select Committee of the House of Lords. 2s. 6d. British.

Papal Impositions and Monastic Intrigue, portrayed in a concise and im-

partial review of the effects resulting from the Principles and Discipline of the Romish Church, as practised in France, Spain, &c. By the Rev. Mr. Brennan, a Reformed Priest. Price 1s. British.

WORKS PREPARING FOR PUBLICATION.

The Irish Pulpit; a collection of Sermons by distinguished Clergymen of the Established Church of Ireland. 1 Vol. 8vo.

Ireland; or an Historical Sketch of that Country from the earliest ages to the present time, with hints towards its history under the Rock dynasty. In 1 Vol. 8vo.

The Eleventh and concluding Volume of a History of the French Revolution and the Wars resulting from it. By J. J. McGregor. 8vo.

A Wreath from the Emerald Isle; or a New Year's Gift for 1826.

This work it is confidently anticipated will be highly creditable to Irish literature and the Irish press. It will consist of a series of original articles in prose and verse, on popular and interesting subjects, and will be embellished with elegant engravings and wood cuts, by Irish artists.

VIEW OF PUBLIC AFFAIRS.

Since our last publication, the political horizon has remained tranquil—the recess of Parliament has robbed the newspapers of their chief attraction, and induced those of them who are content to pander for the profligacy of the public taste to fill their Journals with the usual series of disgusting pictures of immorality and vice.

Some progress seems to be making towards liberalizing the commercial spirit on the Continent, and Portugal is particularly mentioned as having followed the example of England. We are not sufficiently skilled in the mysteries of political economy to venture a decided opinion upon the result of a relaxation of the commercial laws on our side, unattended with similar liberality on the part of other nations, but we trust that an example so corresponding with good sense and the philosophy of an enlightened age will ultimately prove successful.

However desirous our Ministry must feel to unite in one common bond the commercial interests of our country with South America, there is evidently no undue anxiety manifested, no descent from our national dignity or rank. Some delay has occurred in the ratification of the treaty with Mexico, the cause of which has not transpired; conjecture has

ascribed it to the prevalence of a fanatical spirit of religious intolerance in the Mexican Councils—we should indeed regret the existence of a circumstance which would blight the fairest prospects of political happiness that have ever smiled upon a people. In North America there seems to be considerable dissatisfaction manifested by the Southern or Slave States, against the Northern part of the Union for their liberality on the subject of the Slave Trade, and the usual accusation of cant, hypocrisy, and selfishness, is poured out by the generous advocates for slavery—indeed our English reasoners in favour of the valued right of retaining our fellow-creatures in perpetual bondage, might improve both the strength and novelty of their vocabulary by borrowing from their transatlantic fellow-labourers. We hope soon to be permitted to treat on this subject at large.

The Burman war continues, though the public anxiety about the event seems to have subsided. That our progress has not been so rapid as we had anticipated is certain, but we trust it has been sufficiently so to ensure respect for our arms, and perhaps such a possession of territory as may promote our intercourse with the inhabitants of that extensive

empire. The materials of which that dominion is composed are so anomalous, and so recently put together, that we would not be surprised if the shock which our successes have produced would tend to disunite and separate them. Any connexion with the professors of Christianity must be of advantage to the votaries of Buddha, and we anticipate that the missionary with his bible will follow in the rear of our conquering armies, to pour balm into those wounds which have been produced by the violence of man.

We augur well of the Grecian cause, from the union which is said to have again taken place in their divided councils—Collocotroni has been restored to his command, and it is said that the Egyptian Allies of the Turks have been defeated, and their commander taken prisoner or slain—at present all is conjecture and uncertainty.

At home we have been moderately tranquil, the New Association as yet has not attracted much of public attention, which we fear is owing to the absence of the leading lawyers from Dublin. The termination of the Circuits will, it is probable, produce the usual quantity of orators and excitement. The Roman Catholic prelates have joined the ranks of the Association, backed by the applause of those, who can only speak in the most unmasked language of a Protestant Clergyman or Dignitary presuming to have or manifest a political sentiment.

Every exertion seems to have been made, to give to the progress of Messrs. O'Connell and Shiel through the country the appearance of a triumph—processions, dinners, and speeches, have been got up, and the Roman Catholic population, if we believe their newspapers, have forgotten or forgiven the apparent inconsistency of these gentlemen. Cobbett, the "noble animal," and ally of the Association, has not manifested so much forbearance, and has assaulted Mr. O'Connell certainly with more force than dignity. We have not heard that the new Association has circulated that part of Cobbett's writings with as much industry as they manifested in recommending the ribaldry and falsehood which he called "an History of the Reformation."

Our readers have seen in the Domestic Religious Intelligence, the proceedings of the Roman Catholic Clergy at Carlow. We are inclined to think the public opinion is tolerably made up upon the subject, and that their declining to meet

the Protestant Clergy when at hand, and their boldness and virulence when they had retired, will be generally traced to the same source, a consciousness of the weakness of their cause, and an unwillingness to trust it to the freedom of full and fair discussion. We have always thought that the wrath and indignation manifested by the Roman Catholic Clergy had substantial grounds—that they felt that their flocks were being influenced by the Scriptures and penetrated by the exertions of Bible and Tract Societies; hence their desire to check these societies—hence their anxiety to put an end by clamour, by riot *aut quovis modo*, to those public meetings by which intelligence was conveyed to the people, an interest excited among them, and the great truths of morality and religion brought before them with a familiarity and a variety that no address *ex cathedra* could possess. We are not surprised then at the zeal, and even intemperance which have been manifested by those who either believe "the craft to be in danger," or are sincerely attached to the doctrines and discipline of their Church; but we are surprised that conscientious men, and we believe that there are many such of the Roman Catholic communion, do now begin to suspect the foundation of their faith when they perceive that it can only be upheld by perpetuating ignorance and preventing free enquiry, and wresting the word of God from those who are concerned most deeply in its contents. We rejoice to hear that at Carnew, in the County of Wexford, a spirit of enquiry and discussion has recently been elicited—we hope to lay it before our readers in our next publication.

We perceive that in his published letter to Dr. Singer, Mr. Clowry has, with more confidence than good sense, denounced the authorised version of the Scriptures as corrupted, and wilfully so. We scarcely know how to characterise such an accusation coming from a member of that church which published *with approbations* the editions of 1688 and 1701, at Bourdeaux and Paris, which omits in its catechism one of the commandments of God, and professes as its only English version, a translation which "requires to be translated." Dr. Singer, and the Rev. George Hamilton have dared the Reverend Gentleman to the proof, and we earnestly hope, for the sake of truth, that he will endeavour to redeem his pledge.

POETRY.

THE ABBOT OF MELLIFONT.

The Mitred Abbot of Mellifont,
As part of his lordly train,
A jesting fool to keep was wont
His hall to entertain.

And so it befel at Chrismas tide,
When gifts and cheer go round,
The Abbot he did at his board preside,
Dispensing his bounty around.

To one he gave a silver horn,
To enliven the woodland chase;
To another a missal to be borne,
What time he went to mass.

So he gave to his merry men one
and all
Some guerdon of good will;
And last did he call, the life of his hall,
The daft and winsome Will.

"Take, fool that can prate with so
"little wit,
"This painted staff in hand,
"And keep it till you are sure you meet
"A greater fool in the land."

And so it was, in spite of cheer,
Or mitred pomp so high,
That sickness smote the princely peer,
For prelates they will die.

And see how each priest & kinsman hies
To flock round his dying bed,
For where the full-fed carcase lies
Will the eagles be gathered.

And lo! the officious groupe beside
The fool did his duty pay;
While the Abbot cried, "Must I lay
"aside
"My pride, and go away."

"Ah! where, Sir Prior, would you
"hie?"
"To a far far distant land."
"Oh! then," says the fool, "before
"you flee,
"Take money and jewels in hand."

"Cease idiot, cease, that may not be,
"All empty the way I explore."
"O! then," says the zany, "full sure
"you did see
"To send all off before."

"Alas! Alas! I did not prepare,"
The expiring Churchman cried;
"My wealth's all here, it is not where
"My treasure should be laid."

"What! if not beds or trappings gay,
"Nor gold nor costly stuff,
"Great Sir, you may not wend away
"Without raiment and food enough."

"Ah no! there's no bread of life for me;
"Cease, wittol, I've made no store,
"All naked, all empty, away I must
"flee,
"My Judge to stand before."

"Enough, Sir Prior, take back the
"staff
"That whilom you gave to me;
"For so very a fool full sure by the
"half,
"I never again shall see."

Reader, if gentle and apt thou be,
For my moral you need not plod;
With all his treasure a fool is not he,
Who is not rich towards God?

LINES BY THE REV. JOHN MARRIOTT ON BEING CALLED A SAINT.

A Saint!—Oh would that I could claim,
The privileged, the precious name,
And confidently take my stand,
The lowest of the saintly band.
Would that the name in scorn applied,
As well the test of truth could bide,
As kingly salutation given
In mockery to the King of Heaven.
A Saint! and what imports the name,
Thus bandied in derision's game,
Holy and separate from sin,
To good, nay even to God a-kin.
Is such the meaning of a name
From which a Christian shrinks with shame?
Yes; dazzled with the glorious light,
He owns his crown is all too bright;

And ðl might son of Adam dare,
 Alone such honours weicht to bear ;
 But fearlessly he takes the load,
 United to the Son of God.
 A Saint ! Oh scorner give some sign,
 Some seal to prove the title mine,
 And warmer thanks shalt thou command,
 Than bringing kingdoms in thine hand.
 O ! for an interest in that name,
 When hell shall ope its jaws of flame,
 And scorners to their doom be hurled,
 While scorned saints shall judge the world.
 How shall the name of Saint be prized,
 Though now rejected and despised ;
 When truth shall witness to the word,
 That none but Saints shall see the Lord.

THE WATCHMAN'S SONG.

[The Watchmen in Germany amuse themselves during the night by singing their national songs, as well as others of a more devotional character ; of the latter the following is a specimen, taken from the very interesting work, the "Autumn on the Rhine." When the voices are good, which is frequently the case, the effect is solemn and pleasing :—]

Hark, ye neighbours, and hear me tell—
 Ten now strikes on the belfry bell !
 Ten are the holy Commandments given
 To man below, from God in heaven.
 Human watch from harm can't ward us—
 God will watch, and God will guard us ;
 He, through his eternal might,
 Give us all a blessed night.

Hark, ye neighbours, and hear me tell—
 Eleven sounds on the belfry bell !
 Eleven Apostles of holy mind,
 Taught the gospel to mankind.
 Human watch, &c.

Hark, ye neighbours, and hear me tell—
 Twelve resounds from the belfry bell !
 Twelve disciples to Jesus came,
 Who suffered rebuke for their Saviour's name.
 Human watch, &c.

Hark, ye neighbours, and hear me tell—
 One has peal'd on the belfry bell !
 One God above, one Lord indeed,
 Who bears us forth in our hour of need.
 Human watch, &c.

Hark, ye neighbours, and hear me tell—
 Two resounds from the belfry bell !
 Two paths before mankind are free,—
 Neighbour choose the best for thee.
 Human watch, &c.

Hark, ye neighbours, and hear me tell—
 Three now tolls on the belfry bell !
 Threefold reigns the Heavenly host,
 Father, Son, and Holy Ghost.
 Human watch, &c.

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Vol. I.

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W. CURRY, JUN. & CO. DUBLIN ;
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 SOLD ALSO BY ALL THE BOOKSELLERS OF THE UNITED KINGDOM.
 Bentham and Hardy, Printers.

We have the pleasure to announce that the Second Edition of our First Number is now ready for delivery. The length and importance of some of the Articles in the present Number have again induced us to present our Readers with an additional Sheet.

Want of space obliges us to omit some Communications received since our last Number; and for the same cause we have deferred inserting the conclusion of our Review on 'Gilly's Excursion into the Mountains of Piedmont' till our next.

down by specious and general statements all the peculiar tenets of their Church; and finally of the hesitating, timid, bravadoing exhibition of the Carlow Priests, shielded under the panoply of Doctor Doyle. These things must produce their effects;—they must assist in disenthraling the intellect of the Roman Catholic laity from the despotism of their Clergy, and if doubts be once entertained about the skill and competency of the “Palinurus who sits at the helm,” the bark will be soon deserted.

Our readers are doubtless aware of the circumstances which produced the Doctor's celebrated manifesto; they recollect the solemn pledge which was given by the Carlow Roman Catholic Clergy, and the manner in which they observed it; and they recollect the offer made by the Protestant Clergy, who in their absence from a meeting at which they could not be present, were maligned, misrepresented, and censured. The Letter which we propose to examine is, we believe, generally regarded as the answer to that proposal, and we conceive it entitled to considerable attention, not only because it is the composition of one who is generally recognised as not the least of his party in talents and influence, but because it appears to us to speak the language of the present Hiberno-Romish Church, and to bear its distinctive features. We see in it all the assumption which marked the parent, and much of the weakness that has attended the child; we see in it the deepest hatred of heretics, with a galling conviction of their superiority in disputation; an imperfect knowledge of Scripture, with an arrogant claim to its exclusive possession; above all we see a total contempt of circumstances that must have been familiar to the writer, and a conviction (grounded doubtless on experience) that the *αυτος εφη* of the Bishop will pass unexamined with his flock.

Dr. Doyle is indeed no common man, for he is the clerical leader of his party; and whether we consider him under his ill-worn mask of J. K. L. or his more dignified appellation of Bishop of Kildare and Leighlin—whether we view him as a politician or a divine, we see in him an union of different, but not opposite characters, which has not been uncommon in the turbulent periods of his own Church, but providentially not frequently to be found in other Christian communities. With just learning enough to be distinguished among an ill-educated, and talent to be remarkable among a servile priesthood, he has made himself conspicuous in a period of turbulence and faction, by the unmeasured violence of his language, and the unguarded extent of his assumptions. His hostility to Protestantism is frequently concealed under great mildness of phrase, yet his masked compositions are scarcely more bitter than his avowed ones: he is sufficiently skilled in the technicalities of his own Church, and moderately informed on what he considers the weak points of others:—as a scholar he is superficial, as a reasoner he is shallow; but the boldness of his assertions surprises, and the occasional glare

of his language dazzles. Ambitious and unhesitating, he can bend to obtain his purposes—he could dissemble in St. Stephen's what he avows in Carlow—he could praise in one effusion of J. K. L. as a great work, what in another he could scarcely suffer to come in contact with a pair of tongs. He has talents, but they are those of a partizan; he has information, but it is that of a student, and as a politician, fortunately, his violence defeats the purposes of his cunning, and his candour has revealed more than his prudence could have wished: he conceals the shallowness of his information under the affectation of learning, and the weakness of his logic under the magniloquence of his style. In fine, he would have made a turbulent layman, he makes a turbulent ecclesiastic; but he wastes talents as an Irish Bishop, which would have condemned him to everlasting fame as a successful rival of a Wilkes or a Cobbett. Had he sufficient temper, he would make a good General of the Jesuits; had he suavity of manners, he might be useful as a Papal Legate here. Such is the man to whom the Roman Catholic Church of Ireland is now subject, and though it is whispered that obedience is rather the result of fear than love, he certainly fills a larger space in the public eye than any other individual who now manages its affairs. In reading then his declaration, we read that of the Church to which he belongs, and the temper which breathes through it may be said to animate the body.

In this document our readers will perceive the high tone taken by the Right Reverend Writer. He and his Clergy are upon elevated ground, and cannot condescend. He has not even read the document on which he animadverts, and *supposes* that the subject of dispute is the religious belief of the parties. By these lofty assumptions, by the name of Catholic which is uniformly claimed, and the appellation of heretic which is uniformly bestowed, a species of dignity is conferred on the composition, which it is neither entitled to from its reasoning nor its style.

The first thing that strikes us in this singular composition is the marked inconsistency between the present opinions of the writer and those which have hitherto appeared to direct his conduct. It is the same Dr. Doyle who was at the head of the Roman Catholic Clergy in the last and present years; and the persons whom he addresses were the very Clergy he then presided over. It is the same Dr. Doyle who witnessed in 1824 the contests of his priests and the Bible Society, and witnessed it apparently without emotion. It is the same Dr. Doyle who must have known the pledge which his Clergy gave that they would engage in a similar contest every year against the same foes, and anticipated the same result—a disgraceful and injurious riot. It is the same who by his silence sanctioned the intention of maintaining that pledge which seems to have actuated his Clergy, and certainly did not, though warned of the Bible Society Meeting for twelve months before, interpose his authority to prevent it. It is the same under whose very eye a public meeting was advertised by

the same Clergy, a public disputation proposed, all religious denominations invited to attend and deliver their sentiments; and although the effects of discussion were guarded against by the very mode of getting up the meeting, the principle was sanctioned. What change of circumstance has occurred to produce so portentous a change of opinion? Has the Prelate lately discovered his authority, and in poring over canonists and jurists found the power which Benedict XIV. de Syn. Dioc. has committed to his hands? We do not assume what is the general opinion of the public, that so far from disapproving of the conduct of his Clergy, the Reverend Prelate had actually prepared them for the contest; drilled them into controversial lore, furnished them with weapons from the armoury of Milner, and sent them forth to the fight. We will not say what is universally credited, that though the Reverend Prelate did not himself appear on the stage, he yet was behind the scenes; and that the management of the puppets was his:—we do not assume this, for it is unnecessary to our argument. Dr. Doyle must have been the very dullest Prelate that ever graced a mitre from Rome, the very deafest ecclesiastic that ever soiled his gown with the pollutions of politics, if he had not heard of the contests which signalised the month of September in the last year: he must have shared his existence with his fellow *Sosia* J. K. L. and like the twins of Leda, they must have only lived by turns, and to the Doctor's share the "witching hours" of night must have fallen, to have enabled him to avoid the bruit of that battle, the *Io Pœans* of that victory which were declared from the Carlow pulpit, shouted in cries of 'No Bible!' through the Carlow streets, commented on in the Association, and lately lauded too in the exculpatory letter of Mr. O'Connell to one of the combatants. It would be too much to assume that the Reverend Prelate was ignorant of these circumstances; and if not ignorant, his silence was approval: he must either have held the opinion then which he has now, and where is his care over the vineyard committed to his charge? or he must have had a different opinion, and where is his consistency? What change of circumstances has taken place since last year, to justify this change of sentiment? What revolution has occurred since his Clergy advertised in the public prints a meeting to which heretics were invited, and discussion was proposed?—Has heresy become more malignant within the last three weeks? Has the purity of the Church required stricter care, since its contact with heresy? Has peace become a more valuable possession since the gross violation of it by his clergy last year? With our views upon the subject, it would be easy to answer these questions; but we really do not know how the Doctor's adherents can do it. They must acknowledge either that their great polemic has changed his opinion on these points, or that he was culpably inattentive to his diocese; that he always deemed discussion with heretics too humiliating to the Church; or that *like his predecessors at Albi he chooses to discuss, with Simon de Montfort's armed pilgrims at hand.*

The next circumstance to which we would turn the attention of our readers, is to the high and haughty tone which is assumed and maintained through the Epistle. A tone more lofty, we will venture to say, never has been used by the Hildebrands or the Becketts which his Church canonizes, and her sons imitate. We had been taught to believe by some friends of the Romish Church that while her name remained the same, her character and assumption had materially altered,—we had remarked without much surprise the softened picture of Popery which her prelates exhibited before the Parliamentary Committees, and we feared that the disingenuous statements of the Reverend Pleaders might have an effect upon the ignorant or the well-intentioned ;—we thank Dr. Doyle for having diminished these fears, and undeceived the public ; we thank him for having exhibited his Church in her true features, her real magnitude :—as assuming spiritual despotism, and scattering censures and anathemas ; as binding the human mind in the fetters of implicit obedience ; as perverting the Scriptures which it conceals, and the Fathers whom it mutilates :—we see it charging heresy on all who deny her infallibility, and blasphemy on all who oppose her decrees. Had the Reverend Writer been sitting in the papal chair, possessed of all the imaginary power which the detected forgeries of his predecessors claimed, and all the real power which they usurped, he could not assume a more lordly port or utter more dignified language. *Roma semper eadem* is indeed his motto,—the humble witness before the Committee starts up into the portentous magnitude of J. K. L. and we again hear the papal thunders rolling, and the lightning of her sword flashing—thank God ! both harmless here. All the most obnoxious parts of the papal creed are in this Letter stated, and stated as obligatory ;—*the living authority which can alone determine disputes—the appeal to the “mute and lifeless Scriptures” reprobated ; the name and character of heretics ascribed to all, and blasphemy charged on all who dissent ; Protestants accused of having no creed ; of being cut off from the church : no remedy for them but in submission : it is the worst of heresy to say that the pastors and people have erred for a single hour : the spirit which seduced Ahab is now permitted to seduce many in this empire, and their language is but the blasphemy of her apostate children, who are endeavouring to dissolve the religion of Christ into a system of latitudinarianism approaching to infidelity.*—Such is the language used by a professing Christian Bishop, speaking of the Protestants of this empire, and while holding such language, he has charity on his lips, and peace and love appear in his lines dressed up in Scripture phrases. These Scripture phrases we shall presently examine, but we would now earnestly beseech our Protestant brethren to consider the language we have quoted, and it is but a part of what we could have selected,—we beseech them to say is the Church which could allow one of her most eminent prelates to utter such language, not in the heat of political or polemical discussion (the excuse urged for the violence of J. K. L.), but in a sober letter, a

calm and dignified pastoral addressed to his clergy, and through them intended for the empire ;—is such a Church changed in her assumptions from what she had been in the days of Alexander and Sixtus ? and is she less dangerous because she retains the spirit which once animated her frame, and sighs for the power which could give effect to its energies :—and we would beseech the candid and charitable Roman Catholic who believes the creeds, but shrinks from the anathemas of his faith, we would beseech him to say is such language—language which the mildness of a Butler would disavow or disarm,—is this suited to the pen of a Christian Bishop, when applied to those who believe in a common Saviour, who reverence a common Bible, who prove themselves not inferior to their Romish brethren, either in the duties of the citizen, the charity of the neighbour, or the sincerity of the believer ? Does it tend to promote mutual affection, or in any way to advance that union which is so practicable in Christian love, so longed for by Christian benevolence, but which is rendered impossible by the despotism of Rome and the arrogance of her devotees. Protestants speak harshly of Rome and of her creeds ; they cannot expose them without speaking harshly of them ; but their language is ever applied to the system not the individual ; and while they censure in no measured terms, the incrustations of Popery, they yet rejoice to recognise Christian brethren, in the unity of Christ's invisible kingdom, who penetrate beneath the incrustation, and discover the law of God in that Ark which human presumption has placed round it.

But our Rev. Doctor is not only ecclesiastically severe in his anathema levelled against Protestants, but also inaccurate in his censures. He asserts that *the members of the Bible Society whom he identifies with Protestants have no creed of their own—that they have on some former discussions maintained opposite errors—and that those of them who are professing members of the Established Church, do in fact throw off its own authority by allowing the right of individual interpretation of the Scriptures notwithstanding the ordinance of the King prefixed to the articles, the articles themselves, and the words of many of their Prelates.* To these portentous accusations we can only reply by a distinct denial—*it is not true* that Protestants have no creed—*it is not true* that those engaged in the discussions maintained opposite opinions—*it is not true* that the ordinance of the King or the articles of religion circumscribe the right of private judgment—or that by exercising it the members of the Bible Society cease to be members of the Established Church. We know not any body of recognised Protestants who do not agree in the great essentials of religion—we know not one which will not acknowledge the Apostles creed, as containing all that is essential to salvation ; we will go farther and say that we do not know any which will not (with the exception of Socinians, who are out of the question,) receive the doctrinal articles of the Church of England, as the standard of their faith, and we know from the Doctor himself, that the Church “ may re-

lax or alter discipline," and we know it from the practice of his Church, for we believe there are scarcely two dioceses in Ireland in which the same discipline prevails. Following then the example of this *infallible* Church, we point to the one faith, "built on the foundations of the Apostles and Prophets, Jesus Christ being the chief corner stone;" we profess in common with all the various denominations of orthodox Protestants, (and none else have taken a part in these discussions,) "One Lord, one Faith, one Baptism, one God and Father of all"—and we profess to draw this faith from the unadulterated well of Scripture truth, not from the muddy stream of tradition. It remains for the Bishop of Kildare and Leighlin to shew, that the Pharisees and Sadducees and Herodians with whom Christ disputed, had a common creed, and to prove that the Primitive Church maintained a common creed, meaning thereby a form of words uniformly adopted to express a common faith. Will he be satisfied with that which was the original creed, "I believe in the Father, Son, and Holy Ghost?" is he aware that what we now call the Apostles Creed was the special symbol of the Church of Aquileia, and not known, at least not published until the time of Ruffinus? or does he recollect the anathema pronounced by the Council of Ephesus against those who teach or cause to be taught any other creed than that sanctioned by the Council of Nice, to which all orthodox Protestants consent? If we were to ask Dr. Doyle or his Clergy for their creed, they would perhaps refer us to that which goes under the name of Pope Pius;—in this all the Clergy of the Romish Church agree, and in this too all Protestants agree to retain the first twelve articles and to reject the latter; an assent surely as distinct as that of his Church, except those may be said to be more in union, who receive the whole of a creed, than those who unanimously receive half and reject unanimously the other half. Does the Doctor require for a creed that all the subjects of dispute which may arise should be fully contained and explicitly decided? If so, we fear that he is unchurching his infallible Church with most imprudent zeal—he knows full well the disputes which have existed in his Church, have agitated it to the centre, and are not yet decided—he knows that with its usual prudence the Papal See permits the Dominicans and Franciscans, the Dominicans and Jesuits, to contend about subjects, some of them the very same which divide Protestant Theologians, and others peculiar indeed to the Church of Rome—he knows that the very salvation of heretics is a *quæstio vexata*, and that if he will not brand Messrs. Esmond and Shearman with heresy, they must be allowed to dissent from his mandatory rescript. It is then not merely erroneous but inconsistent in him to demand a creed from Protestants distinct from that which all Protestants implicitly acknowledge, and doubly inconsistent because most orthodox Protestants differ but in discipline, which he allows to be changeable, and agree in faith far more than the various parts of the Roman Catholic world have ever been found to do. The best proof indeed of their agreement is to

be found in the unity of the sentiments uttered at the late discussions, when contrasted with the hesitating and doubtful manner in which many of the Roman Catholics spoke of various points of their faith and practice : only one dissenting clergyman took any part in the discussions, and we challenge the Bishop to shew the slightest difference between that gentleman and his episcopal assistants on the subjects appertaining to faith, and we further challenge him to point out a single discrepancy between the doctrinal sentiments of the other friends of the circulation of the Scriptures during the whole of the agitating occurrences of last year. They may have differed on minor points, but no difference was visible—on the great points in dispute, they had the unity of truth.

Equally easy it is to defend them from a violation of the Royal Ordinance, and the Articles of the Church. That ordinance was for the purpose of ratifying the articles and preventing useless controversies in the Church : the reason of this is obvious—every voluntary body has a right to state on what terms the privileges of Church fellowship will be granted, and the points on which Church union is required ;—by the 6th Article, all are referred to the Scriptures to examine the truth of the points in debate, and if the examination prove favourable to the truth and purity of the Church of England, they are invited to continue or become members ; if she appear to them to have erred materially, they are at liberty to desert her communion : she laments what she conceives to be their error, but she claims no jurisdiction over them, and asserts no power, but gives the fullest effect to that right of examining the Scriptures which her articles explicitly contain. On many points her articles have not spoken, and her members are at perfect liberty to judge for themselves, and on *all points* she exhorts them to search the Scriptures, *to which* she appeals and *by which* she wishes to be judged. Compare this conduct with that of the Church of Rome. She admits no appeal but to herself, no criterion but her own dictates. Scripture must be read through her interpretation, the Fathers must be fashioned with Procrustean violence to fit her niches, and her Proteus like tradition takes whatever form she pleases to give it. She forces her children to chuse the Church under pain of an anathema and before they are furnished with materials for forming a judgment, while the Church of England wishes examination to precede, not to follow that important decision ; and if on examining the credentials of infallibility a doubt should arise in the enquirer's mind, and he should leave the Church in whose claims he discovers a flaw, he is deemed but the more liable to her authority and her persecution, and the examination she precludes in the first step, she calls in the secular power to punish in the last. Monstrous as this statement is, it is avowed by Doctor Doyle, and the 19th century is insulted by the following declarations—in one part he broadly asserts, " Whosoever" (not whatsoever) " is bound on earth is bound in heaven : " and he adds elsewhere, " to ascertain the existence of this Church for the infidel, signs and tongues may be necessary ; for a Christian, the grace of his baptism and

the creed which he has learned at his mother's breast are quite sufficient!"—The Scriptures indeed may be mute, and the authority of the Church established when such is the theology avowed and taught by the learned Bishop of Kildare and Leighlin? Will rational and educated Roman Catholics concede to this Bishop and his fellows so absolute a dominion over their bodies, their intellects, their souls, as not only to require the absolute despotism of church authority to be acknowledged, but to deny the very right of examining its nature. If indeed the laity are so completely the property of the church, well might the infatuated Duke of Brunswick have boasted as one strong inducement for his change of religion, that "the Popish clergy pledged themselves, if need were, to be damned in his stead, but the Protestant who claimed no such right in him declined such a proposal."

But the Bishop declares that such discussions as those proposed, are hostile to the spirit of religion, and opposed to the very words of St. Paul and "the custom of the saints." As usual he is sparing in his appeals to Scripture—for the first he quotes, "My peace I leave you, my peace I give unto you," and is inaccurate in his quotation and contradictory to the context. The passage he alludes to is John xiv. 27, "Peace I leave with you, my peace I give unto you;" but he has forgotten to add, "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid;"—he has forgotten to notice that it was to the individual support of the blessed Spirit, to the consolations which would cheer in sorrow, and console in persecution, and confer even in his absence the blessed peace of his communion that Christ here alluded; he has forgotten that he himself declared that "he came not to send peace, but a sword upon the earth,"—he has forgotten that Christianity was supported by discussion, and extended by disputing,—he has forgotten that the Apostle Paul, who assuredly knew and felt the Spirit of Christianity as keenly as any, "spoke boldly, disputing, and persuading;" that "for two years he disputed daily in the school of one Tyrannus"—he forgets that "earnestly contending for the faith" is enjoined as a duty by one Apostle, and that another warns us to "be always ready to give an answer to any man that asketh a reason of the hope that is in us," and if given in conformity with the same Apostle, "with meekness and fear," that the spirit of Christianity will not be offended, nor her golden bonds broken.

But St. Paul has said, "if any one be contentious or fond of disputes, we have no such custom, nor the Church of God."—We regret to say that St. Paul does not speak as the Bishop has quoted, and that if he did, the passage has no bearing upon the subject. The Bishop has interpolated 'or fond of disputes,' to bring the word "contentious," to bear upon public discussions. The Apostle had been speaking in the previous passage of certain customs connected with the decorum of public service, on which account many persons ascribing more value to circumstantialia than they should have done, had introduced divisions into the church at Corinth;

this the Apostle censures, and pronounces such a person to be φιλονεικος or fond of quarrelling, so enamoured of contention as to make the trifling observances of dress and such like the subject of dispute : now we ask Dr. Doyle is this the class of subjects on which the late public discussions were held ? have they been on the shape of the tonsure, or the cut of the garment, and not on the important matters of the foundation of the Christian faith, and the superstructure of the Christian hope ? History tells us what public discussions were held on the subject of the celebration of Easter, and the schism which it occasioned : are the topics proposed for discussion at present of less interest or value ?

We now come to the reasons which, according to the learned Doctor, imperiously command that his Clergy should abstain from the proposed contest with the Bible Society : these are, the nature of the combatants, and the nature of the contest. "*They are heretics, and Tertullian remarks that disputes with such, only weary the weak, create anxiety in the minds of others, and all that is obtained by such contests is to have our anger excited by their blasphemy. Not only are they heretics, and therefore differing in their creeds, but they absolutely have no creed of their own ; and though as individuals they may be learned and respectable, as religionists they are deserving only of unmixed pity. The truths, too, about which they dispute have already been defined by 'the Holy Ghost and by our Fathers.' Truth has been definitively fixed by the Council of Trent, where the heretics of the 16th century, though invited, refused to plead their own cause, and now it is too late—'causa finita est.' There is no other higher tribunal constituted by God, and the dispute would therefore be interminable.*" Such are the arguments by which, in the 19th century, all differences between the Churches of Rome and England are to be settled ; such the assumptions of the devotees of the former Church. We beg pardon, there is one more argument, and as Dr. Doyle says, it is sufficient, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you ; and behold, I am with you all days, even to the consummation of the world." We will give Dr. Doyle the advantage of this argument, when he proves that his Church fulfils the condition of the promise, "teaching them to observe all things whatsoever I have commanded you."

It is unnecessary to remark on the tone and manner of these statements, or on the folly and weakness of them ; it is unnecessary to tell Protestants that the whole is a notable instance of the *petitio principii*, and that every point in the letter is itself a debateable question. But it may be said, that though Protestants deny, Roman Catholics must allow them, and it is to them Dr. Doyle writes. Be it so : we allow the Bishop the full force of this argument ; but must beg leave to object to his consistency. All these things were true last year, and this year up to the 28th of August ; "*Tertullian's Præscriptio*" was as well known to

Dr. Doyle before as since, and he was then as intimately acquainted with the character of his own Church, and that of his opponents as now ; the doctrines of his Church were as definitively fixed then as now ; the decree had gone forth -- "*causa finita est.*" Yet this learned successor of the Apostles permitted his Clergy, not only to receive but to give a challenge, to allow the very points at issue to be disputed in their presence ; and though the contest certainly had the effect mentioned by Tertullian, that of exciting their anger, yet it did not seem to diminish their anxiety for the employment. If the learned Doctor intended his reasoning for his Clergy, it has come too late ; if for Protestants, a great deal too soon. We may ask him too, whence it is, if disputes be so hostile to the character of his Church, that a love of controversy so decidedly marks his character ; or how an essay written and published differs from an essay spoken and published ? We certainly do not think that the cause of truth and religion are much benefited by the controversial treatises of the Milners and Gandolphys or even by those of J. K. L. ; but we see not how Dr. Doyle can object to them, who has been himself, if not one of the most successful, one of the most violent writers on the subject, and who has borrowed the *vigour* of his language, as well as the accuracy of his quotations from the celebrated Ender of Controversy ? But we do not see how the maintaining a point of doctrine or opinion, whether orally or by writing, would imply, as the Doctor seems to say, that the opposite is probable. A preacher may dilate on the goodness of God, without admitting the possibility of his character being malignant ; a philosopher, by *proving* the law which governs the solar system, does not seem to us to give any advantage to the *Epicycles* of Ptolemy, or the *vortices* of Descartes. It is when we are firmly convinced of the truth ; when, as Dr. Doyle has said in an acknowledged letter, "we are sure, we are certain" of the truths of our own religion, that we can uphold those truths with more boldness, and repress error with more security. The adherents of an infallible Church, enter into religious controversy, *if they be sincere*, under peculiar advantages ; no weapon of their enemies can pierce their panoply, while the protection they receive from absolute certainty, cannot be enjoyed by their more modest adversaries. In fine, we think the Doctor's reasoning inconclusive and false, contradicted by his own practice and that of his Church, and capable of being retorted upon both. We think this partly owing to the unfortunate situation in which his inconsistency placed him, and his anxiety to give his flight the appearance of a retreat induced by contempt of his foe, and not terror ; and partly to the confusion of ideas and the train of inconclusive reasoning, which disfigures the lucubrations even of the ablest advocates for the See of Rome.

We cannot miss the opportunity of saying a word or two on the subject of Tertullian, whose authority is so frequently and so unwisely urged against Protestants by the modern advocates of Popery, whose address to the heretics of his day

figures in every speech, and adorns every letter penned upon the contest. Far be it from us to doubt the deep research of Dr. Doyle, and his acquaintance with the Fathers, whom he quotes so familiarly; but we really think that his memory must have deceived him, when he placed himself under Tertullian's protection. Independent of this the favourite author of the Bishop having been a convicted heretic, and therefore rather an equivocal authority for one who abhors heresy; independent of the general character of his style being such as to render quotation from him rather dangerous to those who are not peculiarly versed in his language—one would have thought that Dr. Doyle must have hesitated at recognising the authority of a Father, who has, if orthodox, in this very book convicted Dr. Doyle's friend J. K. L. of the grossest heresy. Does Dr. Doyle remember the notable expedient by which that controversialist endeavoured to account for the acknowledged fact, that neither in the writings of the Apostles, nor in those of the Church for 500 years, is there any evidence of the peculiar doctrines of the Church of Rome. This fact is easily solved by J. K. L. by the *law of secrecy*, as the secret meaning of the Law was communicated to Moses in the Mount, by him to the Seventy Elders, and thence traditionally handed down; so the Apostles published not the esoteric doctrines of the Church, "the mysteries and sacraments which constitute the life and essence of the Christian dispensation," but secretly communicated them to their successors, by whom the secret was preserved for 500 years!! And this abominable blasphemy, which this daring writer ascribes not to the Apostles only, but to Christ, is, he says, conformable to common sense, and was therefore uniformly adopted by the wisest of mankind. Now we wish to inform the reader, and Dr. Doyle, (for we fear that he is ignorant of it,) that for this very opinion, the heretics of the time of Irenæus were censured, and that Tertullian expressly imputes it to those against whom he reasons. They said that the Apostles were indeed acquainted with all truth, but did not communicate it to all, that they taught some things publicly, and other things in privacy and to a few; and it is observable that as the heretics of Irenæus quote the same passage of St. Paul which J. K. L. does, (1 Cor. ii. 6.) so those in Tertullian use the very passages (1 Tim. vi. 20, &c.) which are urged by the Roman Catholics of the present day in defence of tradition. This absurd and impious opinion is confuted by that Father by an appeal to Scripture, by the words of Christ, and by the example of the Apostles; and Dr. Doyle may congratulate his friend J. K. L. as having taken his station among the convicted heretics of the times of Irenæus and Tertullian. We could wish that some person with sufficient leisure and sufficient learning, would translate and publish this same treatise of Tertullian,—we know not one that contains more decisive evidence against the Church of Rome. It proves that the heretics of his time appealed to tradition open and secret, in defence of their opinions, and that the Scriptures to which they, in compliance with uni-

versal custom referred, were mutilated and interpolated copies of the acknowledged books—many entirely removed, others mangled and interpolated. Hence arose the difficulty of convicting them from Scripture which they did not acknowledge, and hence the exclamations of Tertullian against their dishonesty, which our Roman Catholic controversialists, with ignorance or dishonesty, urge as his deliberate opinion against the authority of Scripture. Had they read the essay which they so liberally quote, they would find that he uniformly appeals to Scripture, that thence he draws his reasonings, thence his authorities; that the very anger to which the Bishop alludes was provoked by the dishonest treatment which the Scriptures received from those heretics; and it is only because they refused to acknowledge the canonical writings, that he appeals to the apostolical character of the churches, and their agreeing creeds.

We have concluded the task which we have imposed on ourselves. The wretched publication we have been examining would have deserved little attention, but for the time in which it has appeared, and the tone which it has assumed. The one proves that this letter was intended to cover the retreat which was deemed essential to the baffled turbulence of the Bishop's clergy: the other reads to Protestants and Roman Catholics too a most important lesson. We see that the Church of Rome has not retired from the least of her requisitions; we see that she maintains the full plenitude of her power over the intellects and consciences of all her members, and that those who refuse obedience to her mandates are "*as heathens and publicans before God*:"* — not merely to be avoided by the true believer as dangerous and impious, but *condemned before God*! and this condemnation breathed by one wretched sinner against millions of his unoffending fellow creatures! Will the rational and charitable Roman Catholic sign this awful creed? Will he acknowledge the power which is claimed? Will he in the era of light and liberty, with his own hand lock the fetters which enthrall his mind, and voluntarily subject himself to despotism so tremendous? We trust not. We have ever thought that Popery requires but to be seen in its true shape to be dreaded; and we thank the master hand of Dr. Doyle; he has done that which we think no Protestant would have presumed to sketch; and we trust that the lurid torch which he has borne aloft will be found to have fired the temple of Ignorance and Spiritual Tyranny.

We had hoped to have noticed the Bishop's allusion to the Council of Trent, and his complacent statement of his celebrated letter to Mr. Robertson, but we are compelled to desist: his own letter furnishes the best answer to his proposed union (for how can liberty and slavery unite?) and the document† which the Doctor misrepresents is in the hands of all. We shall however return very speedily to both subjects.

* The text says, let him 'be to thee:'—the comment says, '*before God*!'

† We allude to the History of the Council of Trent, and Jewell's celebrated letter.

RELIGIOUS COMMUNICATIONS.

HORÆ HIBERNICÆ.

(No. 4.)

THE celebrated John Bale was appointed by King Edward to the Bishoprick of Ossory, in 1552, on the death of Milo Baron.—He was consecrated in Christ Church Cathedral, Dublin, together with Goodacre, the new Archbishop of Armagh, by Browne, now the Primate of all Ireland, assisted by Staples, Bishop of Down,—though not without some opposition from the Clergy who still adhered to the See of Rome. His rigid and (in this instance particularly) his sincerely Christian spirit appeared at his consecration. Lockwood, Dean of Christ Church, proposed that the Roman ritual should be followed on this occasion, as the people were ill inclined to the Reformed Liturgy, and the form of consecration newly set forth in England had not yet been legally established in Ireland. All the Clergy, and even Goodacre, seemed disposed to submit, but Bale would join in no unscriptural ceremonies, and absolutely refused to be consecrated according to any but the Reformed Liturgy. His firmness prevailed, and forced even the Roman Clergy into compliance; and when he saw the wafer prepared for the communion, he stopped the whole service until it was removed, and common bread placed in its stead upon the altar. Bale's life is so highly interesting, and so closely connected with our subject, that we must be allowed to digress, in order to give a more particular account of it; and in doing this we shall follow the relation he himself has given in the "*Vocacyon of John Bale to the Bishoprick of Ossory*," as far as that goes. He was born at Cove, in the county of Suffolk, on the 21st of November, 1495, and was brought up in Jesus College, Cambridge, where he became a Carmelite Friar. He tells us that at this time ignorance and blindness had wholly possessed him, and that the instrument of his conversion was not a monk or priest, but a temporal lord;* and that to throw off all marks of the Beast, he married a faithful wife, according to the Divine precept. He was thrown into prison in the reign of Henry VIII. for preaching against the Romish religion, first by Lee, Archbishop of York, and afterwards by Stokesly, Bishop of London; but he was set at liberty through the interest of Cromwell, on which he fled from England, and lived in Germany for eight years. On the accession of Edward he returned to England, and we will give the account of his promotion to the Bishoprick of Ossory in his own words:—"Upon the 15th of August, 1552, "being the first day of my deliverance, as God would, from a "mortal ague, rejoicing that his Majesty was come in progress "to Southampton, which was five miles from my parsonage of

* Thomas Lord Wentworth, of Nettlested in Suffolk.

“ Bishop’s Stoke, I took my horse, being scarcely able from sickness to sit on him, and came there. I approached the place where his Majesty was, and stood in the open street, opposite to the gallery. Soon my friend John Fylpot, one of the King’s Privy Chamber, calling to two more of his companions, showed me to them. The King being informed by one of these three that I was in the street, marvelled at it, for he had been told that I was both dead and buried. On this his Grace came to the window, and earnestly beheld me, a poor weak creature, as though he had had upon me, so simple a subject, an earnest regard, or rather a very fatherly care. In the very same instant, as I have since been credibly informed, his Grace called unto him the Lords of his most honourable Council, as many as were there present, desiring them to appoint me to the Bishopric of Ossorie in Ireland. To which they all consented, and ordered the letters calling me thereto to be written and sent to me. The following day I had this letter :—

“ TO OUR VERY LOVING FRIEND, DOCTOR BALE.

“ After our hearty commendations. For as much as the King’s Majesty is minded, in consideration of your learning, wisdom, and other virtuous qualities, to bestow upon you the Bishoprick of Ossory in Ireland, now vacant, we have thought fit both to give you knowledge thereof, and also to let you know that his Majesty would have you repair hither to the Court, as soon as you conveniently can ; to the end that, if ye be inclined to embrace this charge, his Highness may at your coming give such order for the farther proceeding with you herein, as shall be convenient. And thus we bid you heartily farewell.

“ *From Southampton, the 16th day of August, 1552.*

“ Your loving Friends,

“ W. WINCHESTER,	T. DARCY,
“ J. BEDFORD,	T. CHEINE,
“ H. SUFFOLK,	JOHAN. GATE,
“ W. NORTHAMPTON,	W. CECILL.”

Bale, however, endeavoured to excuse himself from undertaking this arduous charge, pleading his poverty, age, and bad health ; but so able a labourer could not be spared from the vineyard at this important time, and he was forced to accept the office through the King’s entreaties, all his papers and letters patent being passed without any expense to him. He was delayed at Bristol for six and twenty days, during which time, at the earnest request of the people he constantly preached the word of salvation to them, many profiting under his ministry. On the 21st of January he embarked, and after a passage of two days and two nights landed safely at Waterford ; we give his description of that city in his own words. “ In beholding the face and order of that city I saw many abominable idolatries maintained by the Epicurish Priests for their wicked bellies sake. The Communion or Supper of the Lord was there altogether used like a Popish mass, with the

“old apish toys of Antichrist, in bowings and beckings, kneelings
 “and knockings, the Lord’s death after St. Paul’s doctrine neither
 “preached nor yet spoken of. There wailed they over the dead
 “with prodigious howlings and paterings, as though their souls
 “had not been quieted in Christ and redeemed by his passion,
 “but that they must come after and help at a pinch with *requiem*
 “*eternam*, to deliver them out of hell by their sorrowful sorceries.”
 He then continued his journey to Dublin where he was consecrated as we have before said. He immediately felt bound in duty to go to Kilkenny where his presence was much wanted, though he was suffering under a severe sickness at the time of his journey; and though this continued on him for some time it did not prevent his preaching constantly during that Lent and Easter in his Cathedral. His reflections on his duties as a Bishop, are so pious and just, that we give them in his own language. “From the day of my consecration I settled with myself by all possibility, to set forth that doctrine which God charged his Church with, ever since the beginning; and thought therewith in my mind also, that I had rather that *Ætna* should swallow me up, than maintain those ways in religion which might corrupt the same. For my daily desire is, in that everlasting school, to behold the eternal Son of God, both here and after this life; and not only to see the Fathers, Prophets, and Apostles therein, but also for love of that doctrine to enjoy their blessed fellowship hereafter. And so much the rather I laboured then with myself, as I saw the King’s Majesty, the Archbishop of Canterbury, and the honorable Lords of the Council so fervently bent that way, as to seek the people’s health in the same. I thought it therefore no less than my bounden duty to show myself faithful, studious and diligent in that so chargeful a function. My first proceedings in that doing were these; I earnestly exhorted the people to repentance for sin, and required them to give credit to the Gospel of Salvation. To acknowledge and believe that there was but one God, and him alone, without any other, sincerely to worship. To confess one Christ for an only Saviour and Redeemer, and to trust in no other man’s prayers, merits nor deservings, but in his alone for salvation. I treated at large, both of the heavenly and political state of the Christian Church, and helpers I found none among my Prebendaries and Clergy, but adversaries a great number. I preached the Gospel of the knowledge and right invocation of God. I maintained the political order by doctrine, and moved the commons always to obey their Magistrates. But when I once sought to destroy the idolatries and dissolve the hypocrites’ yokes, then followed angers, slanders, conspiracies, and in the end the slaughter of men. Much ado I had with the Priests, for that I had said among other, that the white Gods* of their making, such as they offer-

* The Host.

"ed to the people to be worshipped, were no Gods, but idols; and
 "that their prayers for the dead procured no redemption to the
 "souls departed, redemption of souls being only in Christ, of
 "Christ, and by Christ. I added, that their office by Christ's
 "straight commandment, was chiefly to preach and instruct the
 "people in the doctrines and ways of God, and not to occupy so
 "much of the time in chaunting, piping, and singing. Another
 "thing there was, that much had displeased the Prebendaries
 "and other Priests; I had earnestly ever since my first coming
 "required them to observe and follow that only book of common
 "prayer which the King and his council had that year put forth
 "by Act of Parliament. But that would they at no hand obey.
 "In the week after Easter, when I had preached twelve sermons
 "among them, and established the people as I thought in the
 "doctrine of repentance, and necessary belief of the Gospel, in
 "the true worshipping of one God our eternal Father, and no
 "more; and in that hope of one Redeemer, Jesus Christ, and no
 "more; I departed from Kilkenny to another place of mine five
 "miles off, called Holmescourt, where I remained till the Ascen-
 "sion Day." Bale tells us, that Goodacre, the Archbishop of
 Armagh, who died about this time, was poisoned. Shortly
 after King Edward died, and Lady Jane Grey was proclaimed
 Queen at Kilkenny; but Bale doubting of the propriety of this,
 absented himself from the ceremony.

It is very well known with what unwillingness Lady Jane ac-
 cepted the crown, and for how short a period she enjoyed it. On
 the 20th of August, Bale tells us, "the Lady Mary was proclaimed
 "Queen of England, France and Ireland, with the greatest so-
 "lemnity that there could be devised of processions and musters,
 "all the noble captains and gentlemen thereabout being present.
 "What ado I had that day with the prebendaries and priests
 "about wearing the cope, crosier and mitre in procession, it were
 "too much to write. I told them earnestly when they would
 "have compelled me thereunto, that I was not Moses' minister,
 "but Christ's: I desired them not to compel me to his denial,
 "which is, St. Paul saith, in the repeating of Moses' sacraments
 "and ceremonial shadows, *Galatians* v. With that I took
 "Christ's Testament in my hand, and went to the Market Cross,
 "the people in great number following. There took I the 13th
 "chapter of St. Paul to the Romans, declaring to them briefly
 "what the authority was of the worldly powers and magistrates,
 "what reverence and obedience were due to the same. The
 "young men in the forenoon played a tragedy of God's promises
 "in the old law, at the market cross, with organ playing and
 "songs, very aptly. In the afternoon again they played a comedy
 "of St. John Baptist's preaching, of Christ's baptism, and of his
 "temptation in the wilderness. On Thursday next following
 "which was St. Bartholomew's day, I preached again among
 "them, because the prebendaries and other priests there had

“made their boasts that I should be compelled to recant all that
 “I had preached afore : and as I entered into the pulpit, I took
 “this saying of St. Paul’s for my text : *I am not ashamed of the*
 “*Gospel, for it is the power of God unto salvation, to all them that*
 “*believe.* Then I declared unto them all that I had taught there
 “since my first coming ; as that our God was but one God, and
 “ought alone to be worshipped ; and that our Christ was but one
 “Christ, and ought alone to be trusted to for redemption from
 “sin. I earnestly charged the people to rest upon these two
 “principles firmly, as upon the chief stays of their salvation, as
 “they would answer it at the dreadful day ; and not to suffer
 “themselves to be led by a contrary doctrine of deceitful teachers,
 “into any other belief from thenceforth. Also concerning the
 “sacrament of Christ’s Body and Blood, wherein they had been
 “most prodigiously abused, through the insatiable avarice of the
 “priests, I required them very reverently to take it as a sacrament
 “only of Christ’s death, whereby we are redeemed, and made
 “innocent members of his mystical body, and not to worship it
 “as their God, as they had done to the utter derogation of his
 “heavenly honor. And as I came in the usual prayer to remem-
 “brance of the dead, I willed them to give hearty thanks to God
 “for their redemption in Christ, largely declaring that the souls
 “of the righteous were in the hands of his mercy, without cruel
 “torment, and that the priests with all their masses and funeral
 “exequies, could add nothing to their redemption.” Immediately
 after this, one Barnaby Bolger, accompanied by some other
 Romish priests, attempted to murder him in his house at Bishops
 Court, where they killed five of his servants before his face, but
 he was preserved by shutting the iron gate of his castle, and
 keeping his enemies out, and then he defended himself till the
 Mayor of Kilkenny came to his assistance with a party of one
 hundred horse, and three hundred foot, and brought him safe to
 the palace at Kilkenny. As the priests were desirous of en-
 trapping Bale, they proposed to him to celebrate a solemn service
 for the repose of the soul of the late King Edward, but the
 bishop was not less sincere than resolute, and scorning the
 idea of a mass, he professed himself ready to discharge his duty
 to God, and to them by preaching a sermon on the occasion.
 “No,” said they, “we will have a solemn mass, for so had the
 “Queen.” “My troth,” said I, “then you must go and seek
 “out some other chaplain for I am no mass-monger,—for of all
 “occupations, methinks it is the most foolish. For there standeth
 “the priest disguised, like one that would show some conjuring
 “or juggling play. He turneth his back to the people, and
 “telleth a tale to the wall in a foreign language. If he turn his
 “face to them, it is either to receive the offering—either to desire
 “them to give him a good word with *orate pro me fratres*, for he
 “is a poor brother of their’s : either to bid them good speed with
 “*Dominus vobiscum*, for they get no part of his banquet : either

“ to bless them with the bottom of the cup, with *benedictio Dei*,
 “ when all the breakfast is done :— and in all these seats,” said I,
 “ I have now little skill.”

Shortly after he arrived in Dublin, but knowing he could not remain in safety in either England or Ireland, in consequence of the determination of Queen Mary to re-establish the Roman Catholic religion, and to punish those who had headed the reformed party in the last reign, he determined on going over to Scotland. While he was in the ship preparing to sail, he was seized on by the captain of a Flemish man of war, and plundered of all his money, books and clothes. The captain who assigned no cause for his cruel and illegal conduct, refused to set him at liberty, or to inform him of the object he had in keeping him a prisoner, but immediately weighed anchor and left the coast. They were very soon driven into St. Ives in Cornwall by bad weather, when Bale was accused before a magistrate of being a rebel. The only ground for this charge was his intended journey to Scotland. The magistrate immediately discharged him, severely blaming those who had kept him in custody. As he had no better chance of escaping to the Continent, he again went on board this ship, and the captain promised to land him in Holland, in consideration of his paying a large sum of money, though he had before threatened to deliver him into the Queen's power. The pilot of the ship, one Walter, an Irishman, appears to have been by Bale's own account the planner of all these persecutions, and he was the person who accused him before the magistrates at St. Ives. The captain was only intent on making money, and when he landed Bale in Holland, he kept him confined as a prisoner, for the purpose of enforcing payment of the sum he demanded as his ransom. Thus Bale relates the transaction: “ As we came thither, they brought me into the house of one of
 “ the four owners of the ship, who was a man fearing God, and his
 “ wife a woman of much godliness also, which was a singular
 “ comfort provided of God. The next day were all the four owners
 “ called to the reckoning, and a Latin interpreter with them, to
 “ know how, where and when, this ransome of fifty pounds should
 “ be paid. I desired to have had liberty to go abroad to seek my
 “ friends, but that could I not obtain, though it were in my former
 “ covenant. In the afternoon was it noised abroad by the drunken
 “ mariners, that they had brought such a one with them out of Ire-
 “ land, who paid half an hundred pound for his passage, to the
 “ wondering of all the town ; so that my host was fain to keep me
 “ close in his house, and to say both to the mariners and others that
 “ I was gone to Antwerp, the people there resorted so fast to see
 “ me. They reported there also in their drunkenness, that I was
 “ he which had put down the mass in England, and had thrown
 “ Gardiner into the tower, with a great sort of lies and slanders
 “ more. Thus continued I there as a prisoner, by the space of
 “ three weeks, sometimes threatened to be thrown into their com-

“mon jail, sometimes to be brought afore the magistrates; sometimes to be left to the examination of the clergy, sometimes to be sent to London, or else to be delivered to the Queen’s Ambassador at Bruxelles; but always by God’s provision, I had mine host and hostesse true friends. And behold a most wonderful work of God! The priest of the town, a most cruel monk, a master of Louvain, and an inquisitor of heretics, as they call those rabies, the next day after my coming, sore sickened, and never came out of his bed, so long as I was there; which was greatly remarked by some of the inhabitants, being godly affected. At the last, in deliberating the matter that they required so much money of me, and would not suffer me to go abroad to seek it, mine host bade the captain and mariners consider how far they had run beyond the limits of their commission, in misusing the English nation, with whom they had no war. It may chance hereafter, said he, deeply to be laid to your charges; therefore by my assent ye shall agree with this good man for less money. Then were they contented to receive thirty pounds, as I should be able to pay it, and so to discharge me.”

Having recovered his liberty, he went to reside at Basle, in Switzerland, which was then celebrated as the resort of learned men. Pomeranus, Melancthon, Gesner, Alesius, and Cameraarius, were among his most intimate friends. After living here for five years, he revisited England in the reign of Queen Elizabeth; but not wishing to return to his Bishoprick, he was in January, 1560, promoted to a Prebend in Canterbury Cathedral.—He died at Canterbury in November, 1563, in the 68th year of his age. That he was diligent in discharging his duties as a minister of the Gospel, appears from this brief account of his life; and his works are the best evidences of his extensive learning and knowledge of antiquity. His language is not always as temperate as it should have been, considering his sacred calling. He endeavours to justify himself in this particular, in his epistle dedicatory to that edition of his *Writers* which he published at Basle in 1557, in which he tells the Prince Palatine, to whom he dedicated the work, “That the acrimony of his style was not the effect of any wantonness of tongue, or a natural disease of speaking ill, which vice ought to be reprehended with asperity; but that for the most part he makes use of the words of the authors, on whose fidelity he relies, which gives not only a stronger authority, but a greater ornament to his work.” Few of the Reformers have been more fiercely abused by the Romanists, or more unjustly calumniated. His great zeal against the Romish corruptions in religion is well known, and called forth the following epigram from Laurence Humfryd:—

Plurima Lutherus patefecit, Platina multa,
Quædam Vergerius, cuncta Balæus habet.

Considering all that he had suffered from this party, it is not so unnatural that his temper should have been soured by perse-

cutions. His works are very numerous ; the following list of them is extracted from his book *de Scriptoribus Britannia*. It must here be noted, that most of these were written in English, though in his own catalogue he gives them Latin titles.

Fasciculus ex omnibus.
Scriptores ab Helia.
Scriptores a Bertoldo.
Additiones ad Trithemium.
Collectiones Germanicæ.
Collectiones Gallicæ.
Collectiones Anglicæ.
Varia Doctorum Virorum.
Catalogus Generalium.
Bellum Spirituale.

Casellum pacis.
Conciones pueriles.
Ad Halliensem Synodum.
Ad quasdam Questiones.
Ad Paleonydorum Appendices.
Historia Patronatus.
Historia Simonis Angli.
Historia Franchi Senensis.
Historia Divi Brocardi.
In prefationem fastorum Mant.

While he lived in exile, in Queen Mary's reign, he wrote the following works :—

Anglorum Heliades.
Britanni Scriptores.
In tres Waldeni Tomos.
In fasciculum Zizaniorum ejusdem.

He wrote also the following plays or mysteries, in English :—

The Life of St. John the Baptist.
Of Christ, when he was twelve years old.
Of Baptism and Temptation.
Of Lazarus raised from the Dead.
Of the Counsels of Bishops.

In Polydori de inventione rerum.
In Johannis Textoris officinam.
In Catalogum Capgravii.
In vitas Pontificum Barnesii.
Of Simon the Leper.
Of the Lord's Supper and the Washing the Feet.
Of the Passion of Christ.
Of the Sepulture and Resurrection.

His other Works are—

On both Marriages of the King.
Of the Papistical Sects.
Against Censurers and Critics.
On the Treasons of the Papists.
Against those who adulterate the word of God.

Of John King of England.
Of the Impostures of Thomas a Becket.

Of the Promises of the Great God.
Of the Preaching of John.
Of Christ's Temptation.
The Corruption of the Divine Law.
The Image of Love.
A Translation of the Tragedies of Pammachius.

On the Apocalypse of John.
Against the Imposter Standish.
Against the Custom of Swearing.
The Man of Sin, against Bonner.
The Mystery of Iniquity.
Against Antichrist.
The Trial of John Oldcastle.
The Acts of the English Celibates.
Some Dialogues.
Christian Songs.
Against the Priests of Baal.
An Apology for Barnes.
For Gray against Smith.
Against the Persuasion of Papists.
Upon the Itinerary of Leland.

Of true Hereticks.
Locupletatio Apocalypseos.
Expostulations with a Papist.
On Mantuan upon Death.
Missa Crapulosorum.
Against the Popish Mass.
His Vocation to the Bishoprick of Ossory.

Against Bonner's Articles.
Upon the Death of Luther.
The Confession of John Lambert.
Hebdomada coram Deo.
The Second Part, or Continuation of the English Votaries, comprehending their unchaste examples for 200 years, from the year a thousand, from Christ's Incarnation to the reign of King John, collected out of their own writers.

A Tragedy or Interlude, manifesting the chief promises of God unto man in all ages, in the old law, from the fall of Adam to the incarnation of the Lord Jesus Christ.

The Apology of John Bale against a rank Papist, answering both him and his doctors, that neither their vows nor yet their Priesthood are of the Gospel, but of Antichrist.

A Brief Exposition upon the Thirtieth Chapter of Numbers. Dedicated to King Edward VI.

He tells us also, that he had made *concerts and jests* without number, and had translated many things, and had by him unpublished—An Epitome of Chronicles—The War of Wickliffe against the Papists—The Bishop's Alchoran—The Examination of William Thorpe, translated into Latin from the English—The Apology of Sebald Heyden against the *Salve Regina*, with an Epistle of John Pomerane to the English, translated out of the Latin into English. A selection from his works was printed at Bale in 1559; it is really a reproach to his country that no complete edition of his valuable and scarce writings has yet appeared.

The death of the promising young King in 1553, threw a gloom over the friends of pure religion. We shall have to consider in our next number, the means which Mary took to stop the progress of the Reformation, and how far she was successful in her endeavours.

THE TE DEUM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR.—As I am sure it is your wish to bring into more serious consideration the beautiful services of our admirable Liturgy, if you think the following calculated to produce that effect, its insertion will gratify

ΩTA.

I. 1 We praise thee, O God!

We acknowledge thee to be the LORD.
All the earth doth worship thee,
The FATHER everlasting.

2 To thee all angels cry aloud;

The heavens and all the powers therein:
To thee Cherubin and Seraphim
Continually do cry,

HOLY, HOLY, HOLY, LORD GOD of Sabaoth:

Heaven and earth are full of the majesty of thy glory.

3 The glorious Company of the Apostles praise thee:

The goodly Fellowship of the Prophets praise thee:
The noble Army of Martyrs praise thee:

The Holy Church throughout all the world, doth acknowledge thee,
The FATHER of an infinite majesty;
Thine honorable, true, and only SON;
Also the HOLY GHOST, the Comforter.

II. 1 Thou art the King of Glory, O CHRIST!

Thou art the everlasting SON of the FATHER:

When thou tookest upon thee to deliver man,

Thou didst not abhor the Virgin's womb:

When thou hadst overcome the sharpness of death,

Thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the FATHER:

We believe that thou shalt come, to be our Judge:

- 2 We therefore pray thee, help thy servants
 Whom thou hast redeemed with thy precious blood ;
 Make them to be numbered with thy Saints,
 In Glory everlasting.
 O Lord ! save thy people,
 And bless thine heritage ;
 Govern them,
 And lift them up for ever.
- 3 Day by day we magnify thee,
 And we worship thy name, ever, world without end:
 Vouchsafe, O Lord ! this day,
 To keep us without sin.
- O LORD ! have mercy upon us, have mercy upon us—
 O LORD ! let *thy* mercy lighten upon us, as our trust is in thee—
 O LORD ! in thee have I trusted, let me never be confounded.

This beautiful Hymn naturally divides itself into two parts : the first a solemn act of worship to the Great Lord God Almighty ; the second, a special song of praise to the Incarnate Son, the brightness of his Father's glory, and the express image of his person.

The first part may be resolved into the exordium or general ascription of Glory to the Majesty of Heaven—an act of communion in the angelic worship,—in that of the spirits of just men made perfect,—and in that of saints on earth.

The exordium consists of a stanza of four lines, in which the Christian congregation first declares the general act of thanksgiving : ' We praise thee, O God ! '—the second member is more specific and distinct, and to the soul versed in Scripture truth, it speaks volumes : ' We acknowledge thee to be Jehovah ; '—all his wondrous works in ancient time, from the first dawning of the day of Redemption to the final close—the Patriarchal—the Mosaic—the Christian dispensation : the ministry of the prophets—the work of the apostles—all pass quickly through the Christian mind. The first member adores God for what he is in himself ; his uncreated excellence, and unsearchable glory : the second praises him as he has revealed himself to man, and for all those blessed offices which he graciously condescends to occupy towards his unworthy creatures ;—thus does this Hymn, even in its most general expressions, recognise the truths of Christian doctrine, far different from the *liberal* forms of semi-infidels, who to embrace all, prune away all the glorious peculiarities of Christian faith. The pious soul is not however satisfied, even with the number of those who thus consent to worship the Lord his God : he feels that all creation should join the song, and that if men be silent, the glorious heavens and the fruitful earth, yea all God's works should join the sacred anthem ;—the next half of the stanza therefore enlarges the number of worshippers, and declares,

All the earth doth worship thee,
The FATHER Everlasting :

The great Creator, gracious Preserver, and all-wise and powerful Governor of the Universe. Thus this part of the Hymn coincides with that verse of the Psalm, 'All thy works praise thee, O Lord ! and thy saints give thanks unto thee.' How comprehensive are these three great names, GOD, LORD, FATHER :—the first general, the second embracing his relation to his covenanted people, the last to all creation.

But we are unworthy to offer a suitable sacrifice to the divine perfections, and this world is too small a theatre for the mighty subject ; and even his glorious works present but an insensible tribute of praise—the Christian therefore turns his eye by faith to the courts of Heaven, and desires to use the enlarged intelligence and purest voice of God's most perfect creatures, that due honour, and glory and praise may be ascribed to Him, who is far above all that his creatures can imagine or think ; the Hymn therefore adds :

To thee all angels cry aloud,
The heavens and all the powers therein ;
To thee Cherubin and Seraphim
Continually do cry,
HOLY, HOLY, HOLY LORD GOD OF SABAOth !
Heaven and earth are full of the majesty of thy glory.

The earnestness and the perseverance with which the angelic host praise God, are circumstances of the most importance ; they occur therefore the first and last in the first stanza—the first implied by the angels "crying aloud," the last by their "crying continually." The various orders of these glorious beings, though enumerated by the voice of Christian love, yet constitute nothing which could add to the glory of the Most High, before whom they veil their faces ; it is their feelings of adoration and love which make their praise acceptable, and render them our examples. Their song is taken from the 6th chapter of the Prophet Isaiah, containing within it a recognition of the great doctrine of the Trinity, without, however, that distinct enumeration of the blessed Persons which characterises the Song of the Church triumphant and militant which follows ; and how gradual and natural the transition from the angelic hosts to those blessed spirits who have entered into rest, and who perhaps are their companions and their friends ; and then to the kindred spirits below, who, one in heart, in interest, in design, are fighting the battle which they formerly fought, and aspiring after the glory and happiness which they now possess.

The glorious Company of the Apostles praise thee ;
The goodly Fellowship of the Prophets praise thee ;

The noble Army of Martyrs praise thee ;
 The holy Church throughout all the world doth acknowledge THEE,
 The FATHER of an infinite Majesty ;
 Thine honorable, true, and only SON,
 Also the HOLY GHOST the Comforter.

Situated as this Hymn is, in the service between the two lessons, it thus beautifully declares the unity of the Church in all ages and countries, particularly under the Old and New Testament. Commencing with the Apostles, who demand precedence from the declarations of our blessed Lord respecting them, it falls back to the Prophets, those lights of the former dispensation, while it unites both in the noble army of Martyrs, who by faith have, either in the fidelity of their lives or deaths, borne witness to the power and grace of true religion, and displayed their loyalty in faith and obedience to the great Prince of Peace, the Angel of the Covenant. Such is the Church triumphant. To them is joined the voice of the holy Church throughout all the world, and in unison they bear their humble yet fervent testimony to the great doctrine of the *Trinity in Unity*. We might remark the expressions, the *Company of the Apostles*—the *Fellowship of the Prophets*; the former bearing their evidence at one period, and sometimes in the same place; the latter at different places, at sundry times, and in divers manners, yet united in spirit and in object—*To him give all the Prophets witness*. There is something remarkable in the change of verb—the Church triumphant ‘praise,’ the Church militant ‘acknowledge’; the former all sincere, all holy—the latter mixed with formal worshippers, with hypocritical professors: the latter verb therefore embraces both the outward service of these, and the heartfelt worship of those who ‘acknowledge’ in spirit and in truth. It is remarkable, that in mentioning the Second Person of the blessed Trinity, the Hymn inserts three epithets both as expressive of the gratitude and love of the Church to Him who hath loved her and redeemed her out of every kingdom, tongue, and people; but also that she may profess her loyalty to her glorious head, in defiance of all his enemies and her’s, who have, like their master, levelled their malicious shafts against Him. Therefore, though he be to Jews a stumbling-block, and to Greeks foolishness; though unsound professors bring his name into discredit, and a misjudging world can see no glory in him, that they should desire him—the Hymn pronounces him honorable, worthy of all glory, and honour, and might, and majesty, and praise; though some infidels profess to respect his doctrines while they degrade his person, accounting him merely a prophet sent from God, the Hymn declares him to be the ‘true’ Son of the everlasting Father, and in opposition to all who would in any degree lower the dignity of his divine nature, it declares him to be the ‘only’ begotten of the Father.—Such is the testimony of the redeemed in every age of the Church both militant and triumphant—*quod ubique, quod semper, quod*

ab omnibus. Such will be its worship until the great day mentioned in 1 Corinthians, xv.—when, the work of redemption completed, the Lord Christ, in his human nature, shall also be subject to Him who hath put all things under his feet, and God shall be all in all; and then the Church, united as one family with the holy angels, will perhaps join their glorious songs of praise, beholding God as He is. How vast the privilege now, in this part of our service, to join the blessed band of pure and holy spirits, and in communion with them to magnify the Lord Jehovah, Father, Son, and Holy Spirit, to whom, three persons in one God, be glory, world without end.—Amen.

The Church militant now addresses its risen and glorious Head, first by accents of praise and faith—and secondly, in humble petition for his protection, who has all power in heaven and earth.

Thou art the KING of Glory, O Christ!

Thou art the everlasting SON of the FATHER!

When thou tookest upon thee to deliver man,

Thou didst not abhor the Virgin's Womb;

When thou hadst overcome the sharpness of death,

Thou didst open the kingdom of heaven to all believers:

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

In these eight lines of four couplets, each containing two lines, is, if I am not mistaken, a beautiful specimen of what the Bishop of Limerick remarks of a correspondence between the lines, reckoning from the two centre lines, in the way of *epanodos*. It begins by a declaration of the glory of the Church's King—his eternal existence before worlds were—his gracious purpose to ransom man—his consequent humiliation and suffering—his accomplishment of his gracious purpose—his reinstatement in his glory—and his future triumph as Judge. Now, if we examine this in another order, the two centre lines contain his humiliation, the Virgin's womb, and the agony in the garden and on the cross; the third and sixth, his gracious purpose and its accomplishment; the second and seventh, his previous and consequent glory; and the first and last, his kingly power, and the exercise of that as Judge, dispensing rewards to his faithful subjects, and executing punishment on his enemies. Such is the belief of the Church.—The next stanza expresses her desire that she may fully participate in the benefits derived from these stupendous acts and gracious offices of this her Saviour and her King.

We therefore pray thee help thy servants,

Whom thou hast redeemed with thy precious blood;

Make them to be numbered with thy saints

In glory everlasting.

O Lord! save thy people, and bless thy heritage;

Govern them and lift them up for ever.

These petitions are, as I conceive, linked to the preceding couplets in the way of *epanodos*. The first petition is for help; we want this in time, being surrounded with enemies and filled with weakness, and we will want it at the great day, when the books shall be opened; and the dead, small and great, stand before God. To whom then shall we apply but to Him who sits at the right hand of the Father, and who is to be the Judge of the living and the dead? Mark, too, the plea, 'who hath redeemed us by his precious blood.' 'Who is he that condemneth? It is Christ who died; yea, who hath risen again; who is even at the right hand of God, who maketh intercession for us.'—Rom. viii. 34. The next petition is to be 'numbered with his saints in glory everlasting;' and to whom shall we apply but to him who, when he had overcome the sharpness of death, opened the kingdom of heaven to all believers? The next petition is to save his *people* and bless his *heritage*. Surely these rest on the third and fourth lines of the preceding stanza—his people, whom he does not disdain to call his brethren, having taken their nature, and not abhorred the Virgin's womb; his heritage, whom he came to deliver—to deliver, to ransom, to purchase! The last petition is, 'that he would govern and lift them up for ever.' To whom can we apply so well as to him who is the King of Glory, the everlasting Son of the Father?

What a beautiful comment are these connected stanzas on that declaration of our blessed Lord, 'Because I live, ye shall live also.' The entire begins with the glory of Christ—the entire ends with the exaltation of his people, while each of his offices and of his glorious acts have a corresponding blessing prepared for them.

But a Christian has not only privileges to enjoy; he has duties to perform, and a service to pay. He desires indeed the Sun of Righteousness to shine upon him, but he knows that he must grow under the warmth of his beams; he shrinks not from the humble, but determined resolution to shew forth the praises of Him who hath called him out of darkness into his marvellous light—and in the language of grateful loyalty he adds,

Day by day we magnify thee,
And we worship thy name—ever, world without end!

In this expressive couplet the second member rises above the first: 'we magnify thee,' seems rather fitted to a world of imperfection, where it is possible to make God great in the eyes of those by whom he is forgotten or imperfectly known: worship is that which takes place in the holiest state, where the universally existing chord of divine love responds to every song of praise, and heart joins with heart in heavenly melody—day by day will express the renewal of Christian devotedness in the broken portions of worldly time, and the patient perseverance in well-doing by which are sought glory, honour and immortality. But this measure of time is in the second member of the couplet enlarged to

world without end, where worship is unbroken by the slightest intermission: they rest not day nor night. Such is the burst of duteous affection and steadfast resolution which the preceding verses draw from the devout worshipper, and yet the words are scarcely uttered when their boldness alarms the humble feelings of the contrite soul; conscious that not one hour he can stand without divine aid, and deeply sensible of utter unworthiness, the Christian, chastened and corrected, acknowledges his dependance on the Divine Arm, and earnestly sues for strength to keep his resolution and desires however fervent:

Vouchsafe, O Lord! this day

To keep us without sin.

The words 'this day' well express our sense of weakness and fear of temptation even this day; teaching us also that our strength is to consist in waiting upon God from day to day and from hour to hour; this feeling also dictates the solemn address for mercy in the three following lines which conclude the Hymn:

Lord have mercy upon us, have mercy upon us!

Lord let thy mercy lighten upon *us* as *our* trust is in thee!

O Lord! in thee have *I* trusted, let me never be confounded.

I am inclined to think we here supplicate the three glorious persons of the Holy Trinity, according to the acknowledgment above, and similarly to the three petitions immediately after the Creed and before the Lord's Prayer: I speak with diffidence, because Comber considers it otherwise; yet the three supplications for mercy leads to my supposition, which I conceive is also confirmed if we examine each petition more closely. The first petition is a general one for that mercy we so greatly need: the second is more specific; it applies for mercy but it is in a determined channel, and grounded on experience and charter: 'Let *thy* mercy lighten upon us,' and it pleads faith, the grace to which that mercy is promised; 'as our trust is in thee.' The third petition is more personal than any of the others; it speaks in the singular number of the first person; 'O Lord! in thee have *I* trusted, let *me* never be confounded.' I do therefore conceive that there may be reason for considering the first as addressed to the Eternal Father the fountain of all mercy, the second to his ever blessed and co-eternal Son, in whom and through whom that mercy is given and promised to sinful and lost man; and the third, which, be it observed, is not a petition for mercy, to the Eternal Spirit, by whose precious influence the mercy of the Father through the Son is applied and conveyed to the heart of the individual, and by whose strength the Christian is enabled to repel the assaults of his spiritual enemies, and finally to beat down Satan under his feet.

ON THE REDEMPTION OF TIME.

THERE are many things connected with this present world calculated to excite feelings of melancholy. But it is not always what should afflict us most that does afflict us most. One severe worldly disappointment often gives greater uneasiness than the remembrance of twenty sins.

But among the many considerations which might awaken anxiety of mind, there is one (and to our judgment a very powerful one), though too generally disregarded ; namely, how little of our time has been devoted exclusively to God. It is in spiritual things as in things temporal ; many are near bankruptcy and do not know it, because they are not in the habit of examining their accounts. We do think if every person who calls himself a servant of God, would deliberately reckon up how much of his every day occupation is given to prayer, to study of the Scripture, or hearing of the word, to meditation, to the instruction of others, and such like matters ; and again how much is devoted to refreshment of the body, to pleasure, and to business, they would be astonished at the immensity of the disproportion. There would be found what would terrify the nominal Christian, and what would humble even the most eminent of the truly religious.

Time can have little value but as it stands connected with eternity. Thus connected, however, (and to man it is inseparably so,) who shall speak the truth of it ? Truly we may say of it as Job says of wisdom, “ The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.” The clearer man’s prospects are into a future and continuing state, the more awful and imposing the objects which there meet the mental eye ; so much the more important becomes the right using of the present.

Take man as a creature whose existence terminates in the grave, and what is all he does or says, but a solemn trifling—laborious nothingness ? Take him as a being endowed with a principle of immortality—in this world in a state of trial, to have determined for him here whether he shall be happy or miserable hereafter, and you see the most interesting and awakening subject which can engross our contemplations. Looking at them in the first point of view, crowned kings and laurelled statesmen are painted bubbles—fleeting shadows. Looking on them in the latter point of view, a Lazarus clothed in rags and covered with sores becomes an object fitted to excite the solitudes of a universe.—Eternity it is which stamps on time that derived worth which of itself time has not. Whatever most informs of the first, gives us our best lessons of the latter. As the Bible then is that book which alone has given a proper exhibition of the eternal state, we might reasonably expect to find it full of exhortation concerning the proper husbanding of our portion in time. And we do find it so. That manual, composed by God himself for man’s instruc-

tion, has its emphatic lesson for each of those three great portions by which duration is measured, and teaches of the things which pertain to "*yesterday*," "*to-day*," and "*for ever*."

In speaking of the "redeeming" of time, it will hardly be necessary to observe that the primary signification of the term redeeming is a "buying off," or "buying back." In that place of Scripture where it is used by an Apostle (Ephes. v. 16,) with reference to this particular duty of Christians, he employs a word* which in its literal rendering would imply that time was a marketable commodity, for which there was to be an equivalent paid down. And though such a mode of expression might seem strange to persons unlearned in the school of a Saviour, to Christians it should be perfectly intelligible. For what is the Christian but one who, having once been sold "under sin," has been "bought with a price," not indeed with corruptible things as silver and gold, but with the "precious blood of Christ, as of a lamb without spot." He who once was himself personally in slavery will not wonder to be told that some of his goods remain in the hands of his enemies, and that it behoves him to recover them at any cost out of their grasp. The Christian's time was once as he was himself, altogether this world's; now it must be given mainly to a new master. The plain requisition then is, if it can no otherwise be had, "Go, and buy." As Christians then are exhorted to *buy* time, so (to preserve the same metaphor) they should take heed not to part with it again at a loss—what cost so much should not be wasted. An old writer,† speaking on this subject, expresses himself not unhappily: "Satan," says he, trucks with us for our time, as our merchants did at first with the silly Indians for their gold and diamonds, who were content to exchange them for glass beads and tinsel toys." Now the devil cheats Christians out of their valuable time (valuable as it might be rightly applied), by inducing them to engage *at all* in things unlawful; or *too much* in things lawful.

We shall not at present enlarge upon a point so evident, that the indulging in any known sin, is a most awful mis-spending of time. For as this is a truth which belongs to the very first principles of Christianity, no disciple of Jesus could think of controverting it. The being a Christian implies such a revolution in our judgments, tastes, and pursuits, as must forbid the deliberate applying of time to things avowedly sinful. St. Peter, in the beginning of the 4th chapter of his 1st Epistle, has said sufficient to supersede any necessity of enlarging upon that point.

Passing therefore from this branch of the subject, we would insist more particularly upon that decided loss of time which is incurred by a too great attention to things lawful. An error which is not only highly dangerous, but also exceedingly common.

* Ἐξαγοραζόμενοι.

† Flavel.

We would ask then, is it not very frequently the case, that when the Christian is urged by others or by the voice of his own conscience to the giving up more time to the things of God, that the answer is, 'I have it not to spare.' Now it may be absolutely, that the person in question has no more time at his disposal at present. He may be a tradesman who is employed from morning till night disposing of his goods. He may be a servant or a day labourer, for whom the twelve hours of toil are little enough to complete his task. He may be a professional man whose full flow of business engages every spare moment. And indeed judging according to the standard of this world, the being able to say in such cases, 'I have not time' would be a satisfactory reply. But judging according to the Gospel standard, it might not be so. What the Gospel requires of all who follow Christ is, that "the kingdom of God and his righteousness" should be the *first* objects of pursuit. Certain it is, that without administering to the wants of the soul, (and the soul has many, loud and urgent) the soul will not thrive. If the 'daily bread' be not received by it, it will not retain its life any more than would the body—it will be starved. Now if the things of this world so occupy our time as to leave little or none for the service of the next, is not that plainly an encroachment which no thinking Christian should submit to? A man may be *doing very well for himself*, (speaking as men speak,) while God may behold him as one ruining himself. If God be so disposed, he may by his Spirit say to such an one, You declare you have no time, but then *ought* you to have no more? Why not go and buy? you cannot do without it. Therefore you must have it at any rate, you must pay a price for it, you must sacrifice something, perhaps a good deal, but the thing is indispensable.

This then is the distinction of the Christian, that he is one *buying back* the time. He will be found "using the world as not abusing it;" engaging actively in his particular pursuit; as anxious as any for the comfort and welfare of those connected with him, and willing to toil early and late for them; but still with this limitation, that he can have time enough for the things of eternity. Very possibly that this regulating principle may forbid his arriving to the same height of worldly greatness or wealth which others may attain to. But he were a poor Christian that could not be content without he were a rich man. His motto is, "For we look not at the things which are seen, but at the things which are not seen." The view he has of eternity diminishes the importance of those things which the generality think entirely deserving of their warmest aspirations and strongest efforts. And reversing the practice of those whose eyes are not enlightened all his 'must' and 'can not' are on the heavenly side. I *must* mind my soul, I *must* read, and pray, and meditate, and hear the preached gospel of salvation. If these things may be enjoyed without the every-day business of life interfering, well; but if

that would seem to encroach, I cannot allow it, I cannot give so much to this world : I am content to pay the cost, and buy back the precious time.

There are those who call true Christians enthusiasts. We think they are very right. We think that if there be not that counting every other thing inferior, and making every other thing subordinate to the one favourite purpose of following Christ in the regeneration, there will be no true religion. It is that predomination of influence, that absorbing interest, that entire devotedness, that keen perception of beauty, which stamp the character of enthusiasm on the pursuit of worldly things, that must exhibit themselves as connected with the seeking of "the one thing needful," or there can be no genuine conversion of the soul to God. And if there are those to be seen among us, who have voluntarily shut to the doors which wealth or ambition opened, in order that they might more perfectly resign themselves to the particular objects which their tastes presented ; if many have impoverished themselves without regret so that they might complete the cherished task, is it expecting too much to look for such a self-devotion in the " inheritors of the Kingdom of God ?"

It is evidently quite impossible to enter so minutely into such a subject as to bring it home accurately to the particular circumstances of all our readers. But every one will be able through prayer and the helping of the Spirit, so to apply the general principle as to make it bear upon himself. The point to be borne in mind is, that time *must* be had for every Christian to devote to his soul's health and to God's glory. Whether you be rich or poor, if you be Christians the rule holds good. If you cannot have it easily, you must have it painfully. You may perhaps be necessitated to take a lower rank in this world than you might otherwise hold ; some business that is too occupying must be relinquished in part ; some service that is lucrative must be given up for one of less value ; some amusement that is too fascinating must be forsaken ; some acquaintance, the intercourse with whom is unprofitable, must be dropped ; for time must be had for the soul. In short, as it is certain God will call us to account for our time, let us accustom ourselves to do the same. Let this be a constant question, How is my soul doing ? Am I advancing in grace and in the knowledge of Jesus Christ ? As I grow older do I grow more spiritual ? If not, what is the cause ? Do I give my soul time enough to fit it for that season when time shall be no longer ? If not, let me hasten to do it, for I am of those who are to be still redeeming the time " because the days are evil."

Having quoted this particular passage of the Scripture, we would just remark upon the reason which the Apostle advances as a motive for the redemption of time, namely, that the days were evil. This may be explained as signifying that they to whom the words were more particularly addressed, lived in troublous times, when the sword of persecution was out of the sheath, and

no man calling Jesus Lord could say how soon he might be called to seal his testimony to gospel truth with his heart's blood. But indeed the longest and most undisturbed life may be called but as "evil days," if considered as involving of necessity seasons of temptation and hours of suffering; the very being in the body forming in every age of the Church a source of anxiety to the believer, who never will be fully freed from these till he has quit-
ted the tabernacle of the flesh. Accordingly we find one of the Patriarchs themselves, whose age was protracted to an hundred and thirty years, thus designating the time which had passed over his head: "And Jacob said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years; *few and evil* have the days of the years of my life been." If the best use of existence be the applying it to God's service, and if there be a *necessity*, that *so much* should be diverted from this great object, and a *danger* that *too much* should be given to things of earth, why then surely the exhortation and the reason for it alike address themselves to us of the 19th century. We should be redeeming the time, and especially because "the days are evil."—While those around us are wasting the very pick and prime of that most precious gift, time, we who have been taught its value should be seen gathering up the very "fragments" of it, "that nothing be lost."

Before concluding, I would remark that the words redeemed time have been translated not improperly "opportunity;" as though the Apostle said, "redeeming the opportunity, because of the days of evil." And certainly there is much to awaken reflection in this expression. "Opportunity," say the ancients, "is the flower of time"—it is time in perfection. Above all things, then, while Christians prize their time in general, so let them prize their opportunities in particular. There are opportunities which occur of doing good to others—opportunities of profiting ourselves also; and these once lost, may never return. There are two great opportunities in particular which call man's attention. The Gospel being preached is a great opportunity; one which millions never have had. Let those who have it take heed that they profit by it. But there is another connected with the former, not less precious, when convictions arise in the soul under the preaching of the word. Oh, what an opportunity is here, which thousands trifling with, have lost their souls for ever!

It is one of the great mercies of God to his chosen people in Christ Jesus, that seeing they have such need to redeem the time, he has himself already redeemed a considerable portion for them. We allude to the Sabbath, which is as it were a seventh part of the portion of man's existence rescued from the uses and purposes of this world for the benefit of souls. How surpassingly gracious

* *Καιρος ανθος κρονου.*

is that ordinance of the Almighty, which, by requiring in all countries which acknowledge his rule, the general cessation of business upon every seventh day, has secured to the poor child of heaven, harassed with the interruptions of worldly pursuits, a blessed season of rest from earthly things, wherein to repair and make complete the breaches which worldly occupation makes upon the spirituality of the heart. Ever, ever blessed be the all-provident God, who has appointed to his people his holy Sabbath.

But what shall be said of those who, in defiance of positive commands, and in neglect of previous opportunities, think the Sabbath well spent when devoted to amusement only. What a deceived mind he must have who will not spare an occasional hour from his week-day avocations, for the purposes of exercise and recreation, but deliberately desecrates his every seventh day, by applying it to the pleasures or the business of this world. This is part of what some call "enjoying themselves;" but what an enjoyment is that which, in gratifying the body, ruins the soul! How far more blessed should we be as a people and as individuals, if the time which tens of thousands among us spend every Sunday in sauntering idly about, or lounging carelessly at home, —in debauchery many of them, and in drunkenness—were devoted to the communion of the soul with God. If Sunday were to be a visiting day, but only to visit God's house; if Sunday were a day for eating and drinking, but only at God's table—then it would be a day of legitimate enjoyment. Such redemption of time would make men anxious to save more and more of it from their week-day engagements, to lay it out in the same manner. This would be the true receipt for preventing time appearing wearisome, as some declare it is.

Ah! how many indeed who found days tedious, have found years too short! Nor is it only of unconverted persons this is true: a man may die in Christ, and yet not die happily in Christ. His life may have been such that although it does not evidence that he has made shipwreck of faith, may deprive him of the testimony of a good conscience. He may have lived so far from God, that though not absolutely alienated from him, he may want the sensible comfort and living assurance of him who walked in close communion with his heavenly Father. O! that our days on earth may be such as that our last day may be happy, and through the mercy of that God, without whom nothing is strong, nothing is holy, may we so pass through things *temporal*, that finally we lose not the things *eternal*.

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR
THE ENSUING MONTH.

EIGHTEENTH SUNDAY AFTER TRINITY.

The Epistle, I Cor. i. 4.—the Gospel, St. Matthew xxii. 34.

As in the Collect for this day, a petition is offered for grace to resist temptation and follow righteousness, so in the Epistle, we find the great Apostle of the Gentiles returning thanks for those who in the Church of Corinth, found an answer to similar petitions.

The Gospel harmonising with the tenor of these two preceding portions of the service, presents us with an occurrence in the Saviour's life, where he was met by a temptation of man's devising, and extricated himself from it with admirable propriety. In the answer given by our Lord to the Pharisaic lawyer, he sets forth the entire of the moral law divided into two great branches, those things which appertain to our duty towards God, and those which belong to our duty towards men. And it is worthy of remark, that the Saviour speaking of the second table says it "*is like unto*" the first, but he does not say it is it, or that to fulfil its injunctions is to fulfil all the law; a fatal mistake into which thousands fall, who, because they perform those duties which devolve on them as members of society, think themselves exonerated from any penalty following from neglect of their duty as concerns God, and suppose that integrity, benevolence, temperance, and such like, are *in themselves* adequate to perfect the character of man, without regard had to a spirit of devotion and gratitude to the Divine Being. But morality without religion is a mere nothing standing beside it; if reckoned by itself, it is a cypher wanting the numeral which is to stamp value upon it.

The question put to the Pharisees concerning Christ, being at once David's "*Son*" as lineally descended from him, and his "*Lord*" as being the author of his salvation, they would not answer, having false and carnal views of his Messiaship. To us, who are better informed, that is nevertheless a searching question, "*What think ye of Christ?*" If he be not every thing to us, he is nothing to us. It will not do to separate his prophetic office from his priesthood and regal dignity, as do the Socinians, or to destroy the value of his mediatorial intercession as do the Roman Catholics by their prayers to angels and saints. Nor will any views of him however correct avail, if there be not sincere trust in him. The heart must be affected as well as the head enlightened.

NINETEENTH SUNDAY AFTER TRINITY.

The Epistle, Ephes. iv. 17.—The Gospel, St. Matthew. ix. i.

The consciousness of having a high duty to perform, without the prospect of being able to do it, must be painful. How blessed should be the reflection that the God who requires obedience from

his fallen creature man, has provided for him through the working of the Holy Spirit, an ability equal to the circumstances of the case. "Without thee we cannot be able to please thee," is the impressive acknowledgment with which we are sent to the Lord our Governor, in the Collect for this day. But once at his throne of grace, we may obtain supplies enough to furnish us "unto all good works." What a beautiful object is the Christian tree covered with the abundant fruit which results from the being grafted into Jesus. We might well apply the language of the Heathen Poet,

"Miratur novas frondes et non sua poma."—VIRGIL.

The Epistle is but an enlarging by the Apostle upon the imperative necessity of every true disciple of Christ's examining himself as to whether that great change has passed on him "from death unto life," which is indicated by a complete revolution in the thoughts, feelings, wishes, words, actions, of those who are the subjects of divine grace, or who, to use his words, "have put off the old man," and "put on the new." There is no true Christianity where there is not "righteousness and true holiness." That is a lovely indication of the benevolent spirit of Christ's religion, where he "that stole" is exhorted to labour, seeking with his hands "the thing which is good—Why? "That he may have to give to him that needeth."

As God is the giver of the moral ability to walk well-pleasing in his sight, we are presented in the Gospel with a splendid combination of moral and physical ability, conjointly given by the great physician of souls. How earnestly should we, who are all by nature morally paralytic, call for help to him who alone "has power to forgive sins," and say "arise and walk." The objection made by the Scribes to the expression, "Son, be of good cheer, thy sins be forgiven thee," had been quite justifiable, were not the words uttered by him who was "very God," as well as "Son of Man." The attempt which the Church of Rome makes to impress the belief of her ability to work miracles is a plain acknowledgment that she assumes divine power when affecting to forgive sins. She evidently confesses the obvious truth here brought forward, "Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" The two things are equally difficult. None should pretend to do the former, who cannot do the latter. But she can do neither, though she persuades many, as did Simon, that she is "some great one," and they have regard to her, "because that of long time" she "had bewitched" them with sorceries."

TWENTIETH SUNDAY AFTER TRINITY.

The Epistle, Ephesians v. 15.—The Gospel, St. Matthew xxii. 1.

The petition which the Church teaches us to offer in the Collect for this day, to be kept "from all things that may hurt us," does not imply a desire to shrink even from death, (that greatest hurt

in this world's judgment,) if by our death we should accomplish those things "which our God would have done. He who is "ready in body and soul through Jesus Christ our Lord," may "cheerfully" go to prison or to the stake for the truth's sake.

But as a constant fitness is necessary, in the Epistle we are urged to "walk circumspectly, redeeming the time." That spirituality which is the best preparative for a dying hour, is dwelt on in detail; "speaking in psalms, singing in your heart," "giving thanks always for all things," &c. &c. In the Gospel, we have brought before us the sinfulness of neglecting the Saviour, heightened by all the effect of parabolic narrative. The guest who came in "without a wedding garment" was guilty of high and inexcusable contempt, as those outer cloaks were provided by the entertainer among the ancients. To this custom Horace alludes, where Lucullus is described as saying,

Sibi millia quinque
Esse domi chlamydam;

"Five thousand robes were in possession of this wealthy nobleman, to be used on occasions of public entertainments." Not to put one on when ready at hand, was to insult the generous host, intruding in an unsuitable dress. Thus the sinner, who putting from him the splendid and spotless merits of the Redeemer, will count his own good enough for God's presence, shall at the last day hear the awful yet deserved sentence, "Bind him hand and foot, and take him away, and cast him into outer darkness."

TWENTY-FIRST SUNDAY AFTER TRINITY.

The Epistle, Ephesians vi. 10. The Gospel, St. John iv. 46.

That union of "pardon and peace," to which the Collect for this day directs our attention, is one which should be often in our thoughts. Where the former of these is not the latter should not be. For what avails it to have a truce with conscience, if it be not ratified by the Spirit of God, testifying of him who is emphatically called in Scripture "our peace." Unless "the blood of sprinkling" be applied to our souls there can be no remission of our sins, and until there is, tranquillity is rather a curse than a blessing. The unpardoned sinner's saying, "Soul, *take thine ease*," is fearful; but when Christ says to the believer, "My peace I give unto you," then indeed he may enjoy the blessing of "a quiet mind."

In the Epistle we find a soldier of Christ directing his fellow-combatants to the armoury of God, where alone are to be found efficient weapons for the great conflict against those invisible, but powerful enemies, whose joy it is to do evil, and to make the vile and miserable of this world yet more abominable and more unhappy. We are exhorted, let us remark, to put on the *whole armour* of God. It will not do to be only partially protected, else, like the Israelitish King, we may be smitten "between the joints" of our "harness." It is observable, likewise, that as it is here a characteristic of the saints, that they are to be "praying always,"

so it is required that they be "*watching* thereunto," observing carefully what are the things in themselves or others which are to be the subjects of their petitions. It is the want of this accurate acquaintance with our particular necessities, that makes our prayers so often confused and careless.

The case of the nobleman mentioned in the Gospel seems to have been that of the Jews at that time, who counted Jesus a prophet sent by God and equal to performing many miracles, yet not all. The anxiety shewn that Christ should "come and see," ere the child died, would imply an opinion, that if death came, the case would be beyond help or hope. Nevertheless, on Christ's word "he believed," and this led to greater degrees of faith, "and himself believed and his whole house."

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Epistle, Philippians i. 3.—The Gospel, St. Matthew xviii. 21.

That is a pleasing idea conveyed in the Collect, where the Church is termed the Lord's "*Household*." How honourable and happy should they be deemed who are permitted to approach the person of the "King of Kings," to be fed from his table, and dwell under his special governance and protection.

In the Epistle St. Paul expresses his confidence that the God who had "begun a good work" in the Philippians could perform it until the day of Jesus Christ." How blessed should they account themselves who find in their breasts any thing even of the commencement of the Spirit's working in them to purify them and make them meet for his in-dwelling. The prayer which the Apostle offers, that these converts should have their "*love* to abound yet more in *knowledge*" "and in *judgment*," may teach us how far removed the religion of Christ is, from a wild fanaticism, or ill directed enthusiasm.

The question which Peter is described as putting to our Lord, in the Gospel for the day, "How oft shall my brother sin against me, and I forgive him? till seven times?" would seem to indicate that he had rather some limit would have been set to his forgiveness, beyond which he might be at liberty to proceed to extremity. Such is the human heart. The same sinner who owes "ten thousand talents" to his heavenly Lord, cannot overlook in his fellow the non-payment of the little portion of duty, the "hundred pence" he conceives due to himself. It is melancholy to think, how many even of professing Christians, are to be found sinning against the manifest injunctions of this parable. How many parents use to their children, how many masters to their servants, a rigorous demeanor more belonging to the judicial severities of that code which gave "an eye for eye and a tooth for a tooth," than to the mild spirit of that dispensation which requires us "from our *hearts* to forgive every one his brother their trespasses."

MISCELLANEOUS COMMUNICATIONS.

THREE WEEKS IN DONEGAL.

SIR—You are pleased to remind me of an offer that I committed myself to, in your last Number, of giving some more sketches of my occasional wanderings through my native land. I am glad it engages so much of your attention, and am equally pleased that your publication has won the attention of Ireland; and am sure that if this action and re-action continues, good must result;—you will benefit Ireland, and Ireland benefit you. I regret now, called as I am to the performance of my promise, that I cannot summon to my assistance any notes or memoranda, but trust to a memory that is daily acquiring a greater tendency to treachery, and which returns what I committed to its keeping very much impoverished and very faded. But take, Sir, as I can give it, my reminiscence of a three weeks' tour, during the summer of 1822, in the mountains of Donegal.

A friend who enjoys a College living in the north-western district of that county, invited me to come and see how snug he was in his mountain valley.—“Come,” said he, “and ease your eyes, palled as they must be on the flats and fields of Leinster, with the contrasted varieties of our northern hills—the iron cliffs that breast the Atlantic ocean—our mountain ranges—the lake, the glen, the rushing river—these may afford subjects of surprise and excitement to your discursive mind; and after our day's ramble is over, when we come home at evening, a ring of salmon fresh from the river, a leg of mutton fed on our hills, may, when garnished with heart's-ease on your own part and a hearty welcome on mine, make your excursion to our valley as pleasant as you or I could wish.” Who could resist such an invitation that had time and opportunity to accept of it? I did not; and therefore I stept into the Derry mail, a place of purgatorial suffering:—a public coach travelling by night and full withal, is my antipathy;—with bent body and contracted limbs, and every sense in a state of suffering, hearing, smelling, feeling, seeing;—at all times the undertaking is hateful, but with a nurse and young child beside you—Oh, it is horrible!

By morning dawn we had got into the province of Ulster. The moment you enter it, you perceive its peculiar features, its formation quite distinct from every other portion of Ireland. There are hills, swells, plains and flat table lands in the other portions of the kingdom; but here it is all hill and valley, all acclivity and declivity. Driving along the new line of road that winds around these never-ending hills, you seldom see for a

quarter of a mile before you. At first you are struck with the beauty of these eminences, so minutely subdivided, so diversified with patches of grass, oats, flax, and potatoes; the intervening valley, either a lake, bog or meadow;—but soon you get tired; your eye becomes tantalized with having a constant barrier presented to its forward prospect; you are displeased that you cannot obtain any extended view of the country you are going through; you are in an eternal defile. As I am no courier bearing dispatches; as I leave home to exercise my eye and my mind, I like the old straight forward road over the hills; I can then see and breathe freely. But I am not intending to describe the province of Ulster; and shall only say that its natural features explain why the English found this portion of the island so difficult to conquer. It was easy for Q'Neil amidst the interminable fortresses of his hills, woods, bogs, and defiles, often to defy and always to elude his invaders. Madame de la Roche-Jacquelin, in her most interesting Memoir of the War in La Vendée, describes that country as very similar in its hills, vallies, and enclosures, to the province of Ulster. I was relieved from the tribulation of the mail coach at Strabane, a large ugly town, apparently a place of some trade and business, with a fine river running down to Derry: at four o'clock in the evening I hired a jaunting-car to carry me into the highlands of Donegall, a distance of about twenty-two miles, and late at night I arrived at my friend's house, after travelling roads almost impassable, over hills almost inaccessible, every ligature and joint of my poor body being nearly jaunted into dislocation. However, cordial hospitality, a soft bed, and a day's quiet, repaired and restored me so far as to enable us to begin our excursion and mountain rambles. My friend's glebe-house lies in a fine valley in the north-western district of Donegall, called the Barony of Kilmacrenan, and the whole district is the estate of Trinity College. This valley is watered by two beautiful rivers, which having worked their way and escaped from the mountains, here join and expand into a broad lake interspersed with islands, surrounded by hills of the most abrupt and varied forms. Directly behind my friend's house rose a mountain the loftiest of the chain, bare, rugged, its sharp white silicious peaks glittering in the sunshine. "What is this mountain called, it is the monarch of the valley?" "It is called Lough Salt." "Why Lough?" that is the Irish for a lake, not of a mountain; I suppose you mean Knocksalt."—"Instead of disputing about its name let us get better acquainted with it, and suppose we go after breakfast to its top." The day invited, so we set out on quiet, comfortable ponies. A broad road led up the hill, which my friend informed me was until lately the only pass that led from Dublin, or from Derry to Ards, Dunfanaghy, and the whole northern sea-coast of Donegall. The mountain rose like a wall before us, yet up that wall the road valiantly climbed, the ponies toiled up it panting and sweating; it must be a pretty experiment for a carriage to venture on, and to mend the matter, the road is

constructed as a hard causeway, every stone composing it as large as a quartern loaf. But we took our time, the ponies were nothing loath to stop as well as ourselves, and as we looked back on the country beneath us, the whole valley lay smiling under our feet with its lake, and rivers, and tillage, and meadows, and corn-fields, and my friend's comfortable glebe-house, surrounded by his cherished and thriving plantations : farther still in the circle extended the panorama of encircling hills, and farther still in the blue distance of the extreme horizon lay mingling with the clouds the mountains of Innishowen, and Derry, and Tyrone, all forming a picture fit for a painter to sketch and for me to remember.

Thus, now and then talking of the prospect, and again caught in our recollections of old college times—times alas too much mis-spent, too much misapplied,—we at length reached the top of the mountain ridge, and suddenly turning the point of a cliff that jutted out and checked the road, we came abruptly into a hollow something like the crater of an extinct volcano, which was filled almost entirely by a lovely lake, on the right hand side of which rose the highest peak of the mountain, composed of compact silicious sandstone, so bare, so white, so serrated, so tempest-worn, so vexed with all the storms of the Atlantic, that if mere matter could suffer, we might suppose that this lofty and precipitous peak presented the figure of material endurance ; and still though white was the pervading colour, yet not one tint or shadowing that decks and paints a mountain's brow was wanting. Here the brown heath, the grey lichen, the green fern, the red crane's bill ; and straight down the cliff, from its topmost peak to the water's edge, was branded in a dark and blasted line, the downward track of a meteoric stone that had fallen from the atmosphere, and shattering itself against the mountain crest, rolled down in fiery and smoking fragments into the subjacent lake. Last year, amidst the crash of a thunder-storm this phenomenon occurred ; and the well-defined line of its burning progress is and will be for years apparent. On the other side of the lake a fair verdant bank presented itself, courting the traveller to sit down and take his rest after winding his toilsome way up the long ascent into this peaceful and unexpected retreat ; gentle and grassy knolls were here and there interspersed, on which sheep of most picturesque leanness, some black and some white, with primitive crumpled horns, were grazing. But the lake—not a breath was abroad on its expanse ; it smiled as it reflected the grey mountain and the azure face of heaven : it seemed as if on this day the Spirit of the Atlantic had fallen asleep, and air, earth and ocean were celebrating the festival of repose : the waters of the lake, of the colour and clearness of the sky were

“ Blue ; darkly, deeply, beautifully blue : ”

You could look down a thousand fathoms deep, and still no bottom : speckled trouts floating at immense depths seemed as if they soared in ether—then the stillness of the whole scene—

you seemed lifted as it were out of the turmoil of the world into some planetary paradise, into some such place as the Apostle in the Apocalypse was invited to when the voice said, 'Come up hither.' You might have supposed that sound had no existence here, were it not that now and then a hawk shrieked while cowering over the mountain top, or a lamb bleated beneath as it ran to its mother—I would have gone to sleep here and dreamt of heaven purchased for poor sinners like me by a Saviour's blood ;—I did at any rate praise the God of nature and of grace, and drew near to him in Christ, grateful for all his blessings and all his wonders of creating and redeeming love : but the day was advancing, we had further to go and much to do, and my friend drew me away from my abstraction and repose that had settled and softened into prayer. So we mounted our ponies and rode about a quarter of a mile along a level road as smooth as a gravel walk that coasted the lake, until we came to a steep bank where we let our horses graze along the water's edge, and ascending the ridge or rim as I may call it, of the cup or crater in which we were embosomed, all on a sudden the most magnificent prospect that ever met my eye presented itself—the whole range of the northern coast of Donegall. Almost beneath your feet, but really some miles off, lay the interminable expanse of the Atlantic Ocean, like eternity before you, over which fancy flew and almost impelled you to strain your eyes to catch a glimpse of America. Some leagues out at sea, but seemingly within your grasp, lay Torry island,* rising out of the deep like a castellated and fortified city ; lofty towers, church spires, battlements, bastions, batteries, apparently presented themselves, so strangely varied and so fantastically deceptive were its cliffs. Jutting out far into the ocean, lay the promontory of Horn Head, so called from a cliff at its extreme point, where it fronts the Atlantic, having the form of a horn, a place which in Pagan times might have been consecrated to the worship of the horned Ammonick Jupiter,—but more of this mountain bye and bye. Near, but still along the coast, lay the grand and extensive demesne of Mr. Stewart, uncle to Lord Londonderry, a place perhaps unique in its kind, of immense extent, the house and offices being almost a town in themselves ; for being near twenty miles from a market-town, he is obliged to have all his accommodations within his own premises. This fine place, which I might say stands on the Atlantic Ocean, is yet so well protected by high lands from the western blast, that trees of the loftiest kind and shrubs of the tenderest foliage grow here in luxuriance. As a fine well managed farm, a highly kept and wooded demesne, possessing in perfection ocean and mountain views ; and still better as affording to me from its hospitable owner, the most kind and gracious reception, I know of no place in Ireland that surprised or satisfied me more.

* Off this Island Sir John B. Warren in 1798, encountered a French fleet with troops and rebel chieftains on board, and capturing them all, he crushed the hopes of the French army that landed at Killalla, and broke the spirits and the cause of the rebels who had joined them.

—Nearer yet, as, from our magnificent standing, we seemed like two eagles looking down on the incumbent coast, stood Dow Castle, belonging to General Hart, apparently an ancient fortress, but seeming not to enjoy much of the care or presence of its owner. Northward of Dow Castle lay the Sands of Rosapenna, a scene that almost realised in Ireland the sandy desert of Arabia; a line of coast and country extending from the sea deep into the land until it almost meets the mountain on which we stood, and exhibiting one wide waste of red sand; for miles not a blade of grass, not a particle of verdure, hills and dales in undulating swells, smooth, solitary, reflecting the sun from their polished surface of one uniform and flesh-like hue. Fifty years ago the line of coast was as highly improved in its way, as Ards on the opposite side of the bay now is—it was the much ornamented demesne and contained the comfortable mansion of Lord Boyne, an old fashioned manorial house and gardens, planted and laid out in the taste of that time, with avenues, terraces, hedges and statues, surrounded by walled parks, and altogether the fit residence for a nobleman—the country around a fair green sheep walk. Now not a vestige of all this is to be seen; one common waste of sand, one undistinguished ruin covers all. Where is the house? under the sand—where the trees, the walks, the terraces, the green parks and sheep walks? all under sand—lately the top of the house was visible, and the country people used to descend by the roof into some of the apartments that were not filled up, but now nothing is to be seen. The Spirit of the Western Ocean has risen in his wrath, and realised here the description Bruce gives of the moving mountains of sand in the deserts of Sennaar; or it recalls to memory the grand description which Darwin gives of the destruction of the army of Cambyzes in the Nubian desert. The reader may pardon me for quoting it.

Gnomer, o'er the waste, you led your myriad powers,
 Climb'd on the whirls, and aim'd the flinty showers;
 Onward resistless rolls the infuriate surge,
 Clouds follow clouds, and mountains mountains urge;
 Wave over wave the driving desert swims,
 Bursts o'er their heads, inhumes their struggling limbs;
 Man mounts on man, on camels camels rush,
 Hosts march o'er hosts, and nations nations crush;
 Wheeling in air, the winged islands fall—
 And one great sandy ocean covers all!

Nothing indeed, as I am told, can exceed the winter horrors of the north-westerly storm, when it sets in on this coast, and it has been for the last half century increasing. The Atlantic bursting in, mountain-high, along the cliffs—the spray flying over the barrier mountain we were standing on, and falling miles inland, the sand sleeting thicker and more intolerable than any hail-storm, filling the eyes, mouths, and ears, of the inhabitants—levelling ditches, overtopping walls, and threatening to lay not only Rosapenna, but the whole line of coast, at some not very distant period, in one

common waste and ruin ; and, to increase the horrors of the tempest, M'Swine's Gun* is heard firing nature's signal of distress, and the report (heard 20 or 30 miles inland) denotes earth and ocean as labouring in the hurricane.

But to return to Lough Salt :—After looking along the coast and satisfying your eye with its very varied picture, you have time to take a view in another direction, to the south-west, towards the immense precipitous mountain called Muckish, so named from its resemblance to a pig's back—not a fat pig of the Berkshire or Cheshire breed, but a right old Irish pig, with a high and sharp back, every articulation of the back-bone prominent and bristled. I think it is one of the highest (if not the very highest) mountains in Ireland. But, with the Editor's leave, we mean to give in a future Number a history of an excursion to its summit. To the south lay an immense mass of mountains, stretching towards Donegall Bay, over which, rising above the rest in conical elevation, stood Arrigal, in comparison to which the hill over Powerscourt is but a grocer's sugar-loaf ;—and still more distant to the south-east lay the mountains of Barnesmore, in which is the celebrated defile—of it the Scalp in the county Wicklow is but a very miniature representation.

But directly under us was a most curious picture to be seen : the mountain on which we stood, as it descended to the west, presented sundry shelves or vallies, in each of which lay a round and beauteous lake. They looked like mirrors set in the mountain's side to reflect the upright sun ; and five or six of these sheets of silver presented themselves, until at the very root of the mountain a large expanse of water, a mile or two over, studded with islands, sufficiently wooded to be ornamental, finished the whole picture, and formed the last beauty and curiosity I shall record of this surpassingly interesting hill. Before I retire from the mountain—(I love to linger on its recollections)—I shall observe, that to allay our thirst, caused by the heat of the day and our exertions, we went, in order to obtain a glass out of which to drink of the pure water of the lake, into the only house that is to be seen on the whole mountain—a wretched hovel, evidently a place where travellers could obtain a supply of that much-loved liquor of the North, *poteen* whiskey.

A young woman of not very prepossessing appearance, but abundantly civil, gave us what we wanted ; but while speaking to her, we awoke a man who was sleeping in an inner apartment, and forth came the man of the house, half drunk—a gaunt grisly figure, accoutred with a bay coloured wig, apparently made of cow's hair, and which, half fitting his head, moved according as he scratched it, from one side to the other, and his natural grey glibs or locks appeared ; without shoes or stockings, his mouth begrimed with the tincture of chewed tobacco—altogether a specimen of an old Irish kern. Half in English, half in Irish, he

* M'Swine's Gun is a natural phenomenon on the coast, which shall be described more fully in a future Number.

addressed my friend, who returned his salutation by saying, "Oh, how do you do, Briney O'Doherty?" "But what brings you up here, Doctor? there are no tithes to be got on Lough Salt." "Oh, I came to shew my friend here the mountain, and your pretty lake, and the fine prospect." "And who is your friend?—Och! what need I ax! sure I know from his cut, and his fine spick and span dress, that he is one of the folk that does be coming idling here from Dublin. But what need I care, seeing he's no guager, which I for sartin know to be the case, as he is in company with your Reverence; for well I know that your honour would not travel one yard with those guaging varmint, that rack poor decent people. But I'll wager my pipe, that fine gentleman with the fine black coat—for fine feathers, you know, make fine birds—like all Dublin people, likes that poisonous Parliament,* instead of our own sweet poteen;—but no matter; what brought your Reverence and your outlandish friend into this poor place of mine? I think I heard you call for something." "O, Briney, we wanted a vessel to get a drink of water in."—"Water, water! Why, bless my body, the cold water of Lough Salt would kill you: as for the Dublin man, he may drink as much as he likes; he may go to the ould boy his own way; but for your Reverence, one of ourselves, as I may say,—one who loves to let poor men live,—not one drop of cold water shall you drink without having a dash of the crathur in it; so, Molly, fill out a pint. Don't be talking about paying for it;—for sure, as it's my own, I can pay for it myself—that is if you have not plenty of money in your pocket."

Seeing that he was in that state of intoxication, that there was no contradicting him, we let him take his own way, and permitted him to drink the whole pint to himself. The man seemed to live on this fiery beverage; his drinking did not seem to increase his intoxication, but it made him more communicative and garrulous. He seemed acquainted with the whole ancient history of the country; it was surprising what a knowledge he had of the old families of the district, and of the changes of property that had occurred in it. He spoke of his own ancestors, the O'Dohertys, told us how they once owned the whole of Innishowen, which the Chichesters robbed them of; he told us in his own way, how Sir Cahir O'Doherty, surprised the ancestor of the present possessor of Dow Castle, and took Culmore fort from him by stratagem†:—"O, (says he,) it was a neat thing, and worthy of Sir

* Whiskey that is made in a licensed still, and to which all people in Ulster have a great aversion, is called Parliament.

† After Sir John O'Doherty's death, Cahir his son pretended great inclinations towards the English, and was made in consequence, a Justice of Peace; he contracted an intimate friendship with the English, and particularly with Captain Hart, Governor of Culmore near Derry. On a certain day Sir Cahir invited Captain Hart to dinner, and he left his Fort, and came with his wife and his little child (to whom Sir Cahir was godfather,) to the Chieftain's feast. After dinner, O'Doherty arose and called Hart aside, and plainly told him that he hated the English, that he must be

Cahir's father's son, to take the Castle of Culmore from that Saxon Heretic. I never look down towards Dow Castle, but I bless God and the Virgin that Cahir O'Doherty's blood flows in these withering veins." "But, Briney, how much land have you here?" "Och, sure the whole mountain-side is mine—that is to say it ought to be mine; and sure I have it still all to myself. My people had it all once; we had cows, and sheep, and goats, and grouse—all that flew and all that fed were our's. But now the man that calls it his estate may drive poor Briney for the rent of his cabin, and for the grass of his poor old cow. But God is good,—times may mend; and who knows but Briney, or Briney's son, may have his own again."

We at length got tired of this specimen of an old Irish clansman, and returned home, fatigued and hungry after our mountain excursion.

On the following day we set out on a walk through a wild moorland tract of secondary mountains, to see the Rock of Down, or as it is called the Rock of Kilmacrenan, on the top of which the chieftains of Tyrconnel, or as it is now named, Donegall, were crowned. The family of O'Donnel were here installed as petty kings, for centuries. The rock rises a natural fortress out of the surrounding morass. It somewhat resembles the rock of Dunamase in the Queen's County, and might, if defended by resolute men, be an almost impregnable position against any force that had not cannon. The countryman who shewed it to us pointed out the stone on which the ceremony of crowning took place, and also the spot where the last of the O'Donnels who retained his Chiefry in this district, lost his life;—he was killed as he leaned over the rock, by a caliver or long gun fired at him by a Scot from one of the adjacent hills. The Scots in James's time had possessed themselves of the vallies of Tyrconnel. The O'Donnel had joined O'Neil in the great rebellion in Elizabeth's reign: time after time had they rebelled, and still when worsted and wasted, they submitted. All the chieftains of this family were (as Sir Henry Dockwra describes them,) proud, valiant, miserable, tyrannous, immeasurably covetous, without any knowledge of God, without any civility towards man. The individual

revenged and he should have Culmore; "quietly Captain Hart surrender it to me, or yourself, your wife, and child shall die," and immediately a band of armed kerns rushed into the room: Hart kept his courage, and Sir Cahir ordered his men to execute him. Just at this moment in rushed Hart's wife and Lady Doherty, and urged by the entreaties of the women, Doherty was dissuaded from the murder. He therefore sent Captain Hart out of the room, well guarded, and then addressing his wife, he said, "Madam, go instantly off to Culmore with this band of soldiers; get them peaceable entrance into the Fort, or your husband and child will cease to live." The woman, terrified, submitted to the undertaking. She went with the rebels to the castle that night, told the sentry that the Captain, her husband, had broken his leg, and the man without scruple admitted her and her party into the place. The consequence was the murder of the whole garrison. Hart's life was saved, but he was utterly ruined.—See *Cox's Hibernia Anglicana*, vol. ii. p. 14.

I speak of was a gigantic man ; he was called Hugh Ruah Garriff, or Hugh the Red and Rude. When James granted to his favoured countrymen all the fertile lands of the North—when all the vallies of Tyrconnel were entered on by men as brave as the natives, but more steady, more intelligent, and of course with more moral strength ; firm, combined, and prudent men—the Irish, of course, fled before such an ascendancy ; it was like the retreat of the black Irish rat before its more hardy and greedy rival of Norway. Though Hugh Ruah Garriff O'Donnel fled with a few faithful gallowglasses to the strong hold of Down, he retired to fight and struggle for existence where his people in all their generations were crowned : thence he made his incursions on the hated Scots ; he was the curse and the scourge of the valley of the Lennan.—In the midst of the night he attacked, in his absence, a Scotsman's bawn ; he drove off his cattle, and slaughtered his wife and children, and made his pleasant homestead a heap of smoking ruins.

The Scot, far from his native land, was left alone in the world, without property, or kindred, or home. Nothing could he call his own but his gun and his dirk. His heart seared to every feeling but revenge, daily he retired to the wooded hills, that run parallel with the Rock of Down ; and from thence he trusted with his true gun to reach the man who had bereaved him of all that left life worth struggling for. There, under covert of a rock, his gun resting on the branch of a stunted oak, he waited day by day with all the patience and expectancy of a tiger in his lair. O'Donnel was a man to be signalled in a thousand—his height, his bearing, his Spanish hat with the heron's plume ; even the high breastwork that was added to the natural defences of the rock, could not hide him from observation ; and on Holy Thursday as he rested on the southern battlement, observing the pilgrims going their rounds about the holy well under the Rock, and as he was chatting and laughing with his followers, the Scot applied the fire to his levelled match-lock, and the bullet shattered to atoms the Chieftain's skull. His followers were panic struck—they thought the whole rising of the Scotchmen was on them—they deserted the fortress, and fled far back into the distant mountains and fastnesses of the country, far from the valley of the Lennan, and the Presbyterians ever after held their lands in peace.

Immediately under the Rock is the Well of Down, as remarkable in the religious, as the other is in the military annals of the country. Some pilgrims were going round the well on their naked knees, in the midst of the miry puddle, while we were there ; but there are certain station days, on which the crowds resorting this place are enormous. Here the sick and the healthy flock together—the sick to procure health, the sound to procure grace. The water not only cures complaints, but it procures marriages ; and it is ascertained, that after these stations weddings are very rife, and therefore, the young and the healthy, the gay and the well dress-

ed, resort hither. It really is a very merry business, and as much carnality is mixed up here with the religious devotions and prepossessions of the people, as is usual with the followers of the Church of Rome in all quarters of the world. Of course every one speaks good words of the Well of Down; it cures the faithful of their complaints, and the faithless of their infidelity. A striking instance of this was told me by an O'Donnel, who spoke with all sober seriousness, and whose veracity must be unimpeachable, as he said he was descended from one of the great O'Donnels; and if he had not the valor and ferocity of his ancestors, he had a full share of their superstition. "Sir," said he, "the black-mouthed Presbyterians there below on the Lennan, are forced to confess and believe in the wonders of this Well. Not long ago a bitter psalm-singing Presbyterian, who farms part of the townland of Drumgarton, his name is John M'Clure, he used to laugh at us Catholics as we passed him by, going to this blessed spot—Oh! it would make your flesh creep to hear all he said, turning the sacred well into game; but one spring, just as we were going to labour the ground for the barley, his horses took the mange, and they got so lean that they were dropping off their standing: they could not plough his field, they were unable to crawl to the bog to bring home a creel of turf, he tried brimstone with them, but it did not do; all the tobacco-water, and sulphur in Derry had no effect; so, says he, halfjoke half earnest, to his neighbour Jerry M'Swine, I'll go to the Well of Down and wash my horses with your holy water, and who knows but the Saint will cure a Presbyterian's horse as well as a Catholic's cow. So off he set with his horses, and he brings a pail with him to lift the water, and when he came near the well, as he could not lead his horses close to it by reason of the bog, he tied the cattle to a stone, and down he went to fetch the water, and raising it with his pail, off he set to pour it over his horses. But, my dear honey, he had not gone ten steps from the well, when the pail, as if it had no bottom at all, let out all the water; back he goes again, but not better was his bad luck, he might have been lifting the water until Lady Day and yet not one drop of the blessed liquid would the heretic be permitted to carry, it stole out of the pail as it would out of a sieve: at length a sudden dimness came over the man's eyes, and it would make you laugh to see Johnny M'Clure wandering about the bog as blind as a beetle, tumbling into the bog holes, rolling and weltering in the mud. At length fear came on the man, and the grace of God gave him a good thought, and he vowed to the blessed Virgin Mary and all the Saints, that if he recovered his sight he would go to mass next Sunday. The moment he said this he saw his eyesight come; up he bounced, ran to the blessed well and took a hearty drink, and he became as good a Catholic and as happy a man as ever you saw; immediately he took up the pail, lifted it full of water, which the pail now carried as staunch as need be, and a Catholic neighbour making the sign

of the cross while he washed them with the water, in a hand's turn (as I may say,) they became as clean and sound as a trout, and Jack M'Clure went home, his horses cured, and he a good Catholic, which he remained to his dying day.

This story Barney O'Donnel told with all the expression of perfect faith; I verily consider that he believed all he narrated. This well has another excellent effect—The good housewives of the district use it as a certain alexipharmick against infidelity in their husbands; nothing need be done but to keep a bottle of it well corked under the bed's head, and the good man of the house remains as he should be, true and faithful. A valuable well it must be, and highly to be prized this anti-jealousy water. I was told even of Protestant ladies who placed full reliance in this simple remedy. What a pity it is not known beyond this little district; the blessed water keeps well; emblematic of the purity it provides for, it is incapable of corruption—it might be sent to all parts of the world—to London, to Paris.

A few days after our walk to Down Rock, we set out on an excursion to an Alpine lake, some miles off, embosomed in the midst of wild and lofty mountains. The valley in which this lake lies is called Glen Veagh. On our way to it, we passed over my favorite Lough Salt, and after descending its side and passing through a village, we came to a wide and wild moor covered with immense blocks of granite. Indeed the whole district, from the foot of Lough Salt southwards, seemed to be of this red granite formation; and blocks of any size, and pillars of any length, could be here procured of granite of as compact a texture, and capable of as fine a polish as that of which Pompey's pillar is composed. Passing by one of the largest granite masses, above the surface on the side of the road, my friend alighted, and putting his shoulder to it, it evidently moved to and fro: I also alighted, and with perfect ease moved it; a child might have done the same, but one hundred men could not remove it from its place: it was a rocking stone: nothing artificial appeared about it: no tool of man seemed ever to be applied to it; and whether it was ever consecrated to the rites of Druidical worship, or whether ever admitted into the superstitious observances of the people, I could not ascertain. We proceeded to Glen Veagh, and at length reached it after a very steep descent. We were delighted with the beautiful water, winding between immense dark mountains, and apparently without end, losing itself in gloom and solitariness amidst the distant gorges and defiles of the hills. On the right hand side of the lake the mountain rises like a steep wall out of the water, lofty and precipitous, for a thousand feet; the cliff is the secure eyrie of the eagle and jer-falcon. On the other side the shore was lofty also, and mountainous; but still there was room for the oak and the birch, the quicken and alder, to strike their roots amidst the rock, and clothe the acchistus with ornamental copse wood. The lake was studded with wet woody islands, out of which rose perpendi-

cular columns of smoke, which told full well that in this solitary secluded spot the illicit distiller was at his tempting and hazardous work. I have never been in Switzerland or Scotland : it has not been my lot, at leisure to wander along the waters of Westmoreland or Cumberland, but I have seen good drawings of these most frequented scenes ; I have thus admired Lough Catrine, the subject of the poet's pen and painter's pencil. But if my glen and my lake were not Irish ;—if the curse of being out of fashion did not put every thing Irish under attainder, I would venture to shew Glen Veagh against any of these foreign fashionables, and would encourage my mountain nymph to hold herself as fair in varied beauty as any of them.

My pleasant and most companionable friend told me an anecdote in which this lake was concerned, which may be worth relating, as illustrative of the peculiar circumstances in which the whole north-west of Ireland was placed a few years ago by the operation of the Excise Laws. I shall relate it as nearly as possible in his own words, only premising that he has a peculiar unction in telling a story, which I have been unable to catch :—

“One morning in July, as I was dressing myself to walk out before breakfast, I heard a noise at my back door, and heard one of the servants remonstrating with a man who was anxiously pressing himself into the house. I went down and met the man, whose demi-genteel dress and peculiar cut, marked him to be a guager. ‘O ! for mercy's sake,’ cried the man when he saw me, ‘let me into your house ; lock me up some where ; hide me, save me, or my life is lost.’ So I brought him in, begged of him to sit down, and offering him some refreshment, requested him to recover his courage, and come to himself, for there was no danger. While I was speaking, an immense crowd came up to the house, and surrounded it ; and one man more forward than the rest, came up to the door and demanded admission. On my speaking to him out of the window, and demanding what his business was, he replied, ‘We find you have got Mr. ———, the guager, in your house : you must deliver him up to us, we want him.’ ‘What do you want him for ?’ ‘Oh Doctor, that's no business for you to meddle in ; we want him, and must have him.’ ‘Oh that I cannot allow ; he is under my roof ; he has come, claiming my hospitality, and I must and will afford it to him.’ ‘Doctor, there are two words to that bargain : you ought to have consulted us before you promised ; but to be plain with you, we indeed respect you very much ; you are a quiet and a good man, and mind your own business ; and we would make the man sore and sorry that would touch a hair of your head. But you must give us the guager ; to be at a word with you, Doctor, we must tear open, or tear down your house, or get him.’ What was I to do ? what could I do ?—nothing. I had not a gun or pistol in my house ; ‘so,’ says I, ‘boys, you must it seems do as you like, and mind I protest against what you are about ; but since you must have your way,

as you are Irishmen, I demand fair play at your hands. The man had ten minutes law of you when he came to my house : let him have the same law still : let him not be the worse of the shelter he has taken here : do you therefore return to the bill at the rere of the house, and I will let him out at the hall door, and let him have his ten minutes law.' I thought that in those ten minutes, as he was young and healthy, that he would reach the river Lennan, about a quarter of a mile off, in front of the house, and swimming over it, escape. So they all agreed that the proposal was a fair one, or, however, they promised to abide by it ; and the man seeing the necessity of the case, consented to leave the house ; I enlarged him at the hall door, and my hopes were providentially realized.

C. O.

BISHOP JEWELL'S CHALLENGE.

(FOR THE CHRISTIAN EXAMINER.)

It may not be generally known by the friends and defenders of the Roman Religion in the present age, that two centuries and a half have now elapsed since a remarkable Challenge was delivered to all Romanists by an able champion of the Reformation, first in London, and afterwards repeated in several other places : that in that long period of time this Challenge was never replied to, and to the present day it remains *unanswered*.*

On the Sunday before Easter, March 30th, A. D. 1560, Bishop Jewell preached at St. Paul's Cross, his famous Sermon against Transubstantiation, from 1 Cor. xi. 23, &c. In this Sermon he delivered the celebrated Challenge already mentioned, in the following words :—

“ If any learned man of our adversaries, or all the learned men that are alive, be able to bring any *one* sufficient sentence out of any old Catholic Doctor, or Father, or General Council, or Holy Scripture, or any *one* example in the Primitive Church, whereby it may be clearly and plainly proved, during the first six hundred years ; I. That there was at any time any private Masses in the world : II. Or that there was then any Communion ministered unto the people under one kind : III. Or that the people had their Common Prayer in a strange tongue which they understood not : IV. Or that the Bishop of Rome was then called an Universal Bishop, or the Head of the Universal Church : V. Or that the

* By this it is not to be understood that a reply never was attempted—but a complete refutation of it article by article never was undertaken—and those answers that did appear, were immediately refuted, and their authors silenced. The Challenge was first discussed in friendly letters between the challenger and Dr. Henry Cole, Dean of St. Paul's—then a violent book was written by one Restal a Lawyer, in reply to the Challenge—Dorman and Marshall then entered the lists, but with as little success as Restal, being completely silenced by Dean Nowell and others : and lastly, Dr. John Hardinge was defeated by Bishop Jewell himself, in his Defence of the Apologie for the Church of England.

people were then taught to believe that Christ's body is really, substantially, corporally, carnally, or naturally in the Sacrament: VI. Or that his body is, or may be in a thousand places or more at one time: VII. Or that the Priest did then hold up the Sacrament over his head: VIII. Or that the people did then fall down and worship it with godly honour: IX. Or that the Sacrament was then, or now ought to be, hanged up under a canopy: X. Or that in the Sacrament after the words of Consecration, there remained only the accidents and the shows without the substance of bread and wine: XI. Or that the Priests divided the Sacrament into three parts, and afterwards received it themselves alone: XII. Or that whosoever had said the Sacrament is a figure, a token, or a remembrance of Christ's body, had therefore been adjudged as an heretic: XIII. Or that it was lawful then to have thirty, twenty, fifteen, ten, or five Masses said in the same church on the one day: XIV. Or that images were then set up in the churches, to the intent the people might worship them: XV. Or that the Lay-People were then forbidden to read the word of God in their own tongue: XVI. Or that it was then lawful for the Priest to pronounce the words of consecration closely, or in private to himself: XVII. Or that the Priest had the authority to offer up Christ unto his Father: XVIII. Or to communicate and receive the Sacrament for another, as they do: XIX. Or to apply the virtue of Christ's death and passion to any man by means of the Mass: XX. Or that it was then thought a sound doctrine to teach the people that Mass *Ex opere operato*, (that is, even for that it is said and done,) is able to remove any part of our sin: XXI. Or that any Christian man called the Sacrament of his Lord, his God: XXII. Or that the people were then taught to believe, that the body of Christ remaineth in the Sacrament as long as the accidents of the bread and wine remain there without corruption: XXIII. Or that a mouse, or any other worm or beast, may eat the body of Christ, (for so some of our adversaries have said and taught): XXIV. Or that when Christ said *Hoc est corpus meum*, the word *Hoc* pointed not to the bread, but to an *individuum vagum*, as some of them say: XXV. Or that the accidents, or forms, or shows of bread and wine be the Sacrament of Christ's body and blood, and not rather the very bread and wine itself: XXVI. Or that the Sacrament is a sign or token of the body of Christ, that lieth hidden underneath it: XXVII. Or that ignorance is the mother and cause of true devotion.—The conclusion is, that I shall then be content to yield and subscribe."

There is no one point in which the Romanists suppose themselves to have a greater advantage over Protestants, than in the antiquity of their Church. Here then is a fair challenge for them to prove that antiquity—let them take these twenty-seven articles, and prove that each and all of them were to be found in the doctrine and practice of the Church during the first six centuries, that is, before the corruptions which Protestants lament, and which

the Reformation removed, were introduced. On the other hand, Protestants are bound to shew that these doctrines which they condemn in the Roman Church, were never practised by the Primitive Church : and this they have repeatedly done. To no work on this subject can the sincere enquirer be referred with more advantage than to Bishop Jewell's *Apology for the Church of England* ; in which the corruptions of the dark ages, and the heretical doctrines of Popery, are contrasted with the doctrines of the Reformed Churches, (and particularly with the doctrines of the Church of England,) and the latter are proved to have been the doctrines of the Primitive Church, by direct quotations from the Primitive Fathers and Councils.

Trinity College.

LETTER TO A FRIEND FROM M. MOLLARD-LEFEVRE,
OF LYONS, IN FRANCE,

ON THE SUBJECT OF HIS CONVERSION TO PROTESTANTISM.

We gave in our number for August, page 164, an account of the conversion of this respectable merchant. See also the *Religious Intelligence* for this month, for the effects this letter has produced in the neighbourhood of Lyons.

Lyons, 25th of June, 1825.

SIR,— You inquire what were the motives which actuated me in the step I have just taken, and why I have attached so much importance to becoming a member of the Christian Reformed Church ; I am ready to inform you, and to open my mind to you with the utmost candour. The Gospel, my Conscience, and my Reason,—these, in three words, have been my guides and advisers.

I knew, by my own experience, that man is intended for a religious being ; I felt the need of uniting myself to God by implicit faith and by worship ; but I felt also that this faith and this worship ought to have nothing in them contrary to that natural light, that reason, that consciousness of right and wrong, which God has implanted within us ; and that every religion which should not accord with these grand principles, or should shrink from being examined upon them, could not be divine, since God cannot contradict himself, and his works cannot dread the light.

It became, therefore, my wish to recur to the foundation of the Christian faith, by studying the Holy Scriptures in the love of truth ; and from that moment, I may say a new day broke upon me. I read also some of the writings of those Fathers of the Church who lived nearest to the times of the Apostles ; and they accorded with the Gospel, in convincing me that the Christian Reformed Church was the true Church of Jesus Christ, since its faith and worship perfectly agreed with the doctrines of the Founder of Christianity, and with those of his Apostles ; and since I found nothing therein opposed to my natural light.

I thought from the first, that I ought to have recourse to the Word of God alone, the divinity of which I acknowledged ; and not to the opinions of men frequently led astray by their own passions and interests ; that I ought to look upon the Scripture as infallible, and to read it myself ; that it must be so clear as to enable me to un-

derstand whatever in it concerned my faith and practice; and that I ought not to seek the rule of that faith in human traditions. Scripture itself confirmed my opinion; for there I read that "the law of the Lord is perfect;" (1)—that it is "inspired by God, to instruct, to rebuke, to correct, and to conduct to piety and righteousness; (2)—that Jesus Christ himself said to his disciples, "Search the Scriptures;" that he condemned traditions, saying of the Scribes, "In vain do they worship me, teaching doctrines which are only the commandments of men; for they leave the commandments of God, to follow the traditions of men;" (3)—that St Paul anathematizes all religious instruction which is not drawn from the Gospel: "There are some that trouble you, who would overturn the Gospel of Jesus Christ; but should we ourselves, or should an angel from heaven, preach a Gospel unto you different from that which we have preached, let him be accursed;" (4)—that the Gospel is plain to those whom their passions blind not, as St. Paul also says: "If the Gospel which we preached is yet veiled, it is to those who perish that it is veiled; to those unbelievers whose minds the God of this world hath blinded, in order that they may not be enlightened by the light of the Gospel of the glory of Jesus Christ, who is the image of God;" (5)—that St Ambrose also says: "The Holy Scripture is useful to every one." St. Chrysostom says: "The reading of the Holy Scriptures is a strong bulwark against sin; and ignorance of the Scriptures is a great precipice, a deep abyss." (6)—St Basil also tells us: "All that is not included in the divinity-inspired Scripture, not being of faith is sin."

I felt, therefore, that it was my duty to examine Scripture alone, to seek therein what I ought to believe and to do. I perceived that it was the way pointed out by St. Paul himself, who, far from forbidding this examination to the people, says, "Prove all things; approve that which is good." (7)

I dared not assent to the opinion of any church, merely as a church, nor of any council, while Jesus Christ announced, "There shall arise false Christs and false prophets, which shall do great signs and wonders, inasmuch as to deceive, if it were possible, the very elect." (8)—St John also says, on this subject: "My well beloved, believe not every spirit: but try whether the spirits be of God, for many false prophets are risen in the world." (9) The Abbé de Paleime himself admits, "that the Council may err, and that, with regard to faith, private belief should be preferred to that of the Pope himself." "I dread Councils," says St. Gregory of Nazianzen, "and I have never seen any which have not done more harm than good."

The principles of Scripture, and of the earliest Fathers, are those of the Reformed Church; and I remarked with pleasure that she established her faith only as God and our own understandings tell us that it ought to be established. I observed that the ministers of religion were in the Gospel forbidden to seek temporal power, riches, and honour; that charity, meekness, and humility, were to be characteristics of the priests of Jesus Christ. Peter says to them, "Feed the flock of God with which you are charged, watching over its conduct, not by a forced necessity, but by

(1) See the version of the Bible, by Lemaistre de Sacy, published at Paris in 1759, with the royal approbation and privilege, by Wm. Despiez, printer to the King and Clergy of France. Ps. xix. 8.

(2) 2 Tim. iii. 16.

(5) 2 Cor. iv. 3, 4.

(7) 1 Thes. v. 21.

(3) Mark vii. 7, 8.

(6) St. Chrysostom, Homily on Lazarus.

(8) Matt. xxiv. 24.

(4) Gal. i. 8, 9.

(9) 1 John iv. 1.

a voluntary affection, which should be according to God: not by a shameful desire of gain, but by a disinterested charity; not domineering over the Lord's heritage, but becoming examples to the flock, by a virtue which springs from the heart:" (1)—and Jesus Christ himself tells them, "Trouble not yourselves concerning gold or silver, or money in your purse." (2) He declares to them, that if they act otherwise they are but Scribes and Pharisees, whom he reproves, saying, "They love salutations in the public places, and to be called of men master; but as for you, desire not to be called master, because you have but one master, and you are all brethren. Neither call any one on earth your father, because you have but one Father, which is in heaven; and be not called teacher, because you have but one teacher and but one master, which is Christ. He who is great among you shall be your servant: for whosoever exalteth himself shall be abased, and whosoever abaseth himself shall be exalted. Woe unto you, Scribes and Pharisees, hypocrites, because under the pretence of your long prayers you devour widows' houses. It is for this that you shall receive a more rigorous judgment. Woe unto you, for you cleanse the outside of the cup and of the platter, and yet you are within full of rapine and uncleanness." (3)

I observed, likewise, that their marriage was approved of by the Word of God, since it was not His will to make of them a separate caste, with interests inimical to those of society, and prevented from practising numerous virtues to which the father of a family is called. St. Paul says: "Let them marry, for it is better to marry than to burn." (4) In writing to Timothy: "The bishop then must be blameless; he must have married but one wife; he must be sober, prudent, grave, and modest, loving hospitality, able to teach; he must not be given to wine, neither violent nor hasty to strike; but just and moderate, far from disputes, disinterested; he must govern well his own household, keeping his children in obedience, and in all propriety." (5) He says again: "Have we not power to lead with us a wife, who may be our sister in Jesus Christ, as do the other Apostles, and the brothers of our Lord, and Cephas?" (6) And St. Clement of Alexandria says himself, "There are some who condemn the priests that marry; but will they not also condemn the Apostles? for Peter and Philip had children, and the latter had his daughters married." (7) The ministers of the reformed religion follow this principle, and the example of the Apostles; they are, like them, fathers of families, patterns to their flock; they live in simplicity, making no vows contrary to human nature, the precepts of Scripture, purity of manners, and the good order of society.

I have embraced their communion, because in it there is no prostration before wood or stone, or old relics of corpses to which corruption has paid no respect.

I have embraced this communion, because in it every thing is referred immediately to God the Saviour of men, and not to creatures sinful like ourselves; for, saith St. Paul: "There is but one God, and one Mediator between God and men, the man Christ Jesus." (8) And St. John; "If any man sin, we have an advocate with the Father, Jesus Christ who is righteous." (9) And consequently, Jesus Christ being here the only hope of believers, they are entirely and uniformly Christians.

(1) 1 Peter v. 2, 3.

(2) Matt. x. 9.

(3) Matt. xxiii. 1, 7, 8, 9, 10, 11, 14, 25.

(4) 1 Cor. vii. 9:

(5) 1 Tim. iii. 2, 3, 4.

(6) 1 Cor. ix. 9, 5.

(7) John i. iiii.

(8) 1 Tim. ii. 5.

(9) 1 John ii. 1.

I have embraced this communion, because it does not enjoin upon believers to exhibit their piety in the pomp of streets and public places,—a practice which Jesus Christ reproves, saying: “Be not like the hypocrites, who affect to pray standing apart in the synagogues, and at the corners of the streets, in order to be seen of men. Verily I say unto you, they have received their reward; but you, when you pray, enter into your closet, and the door being shut, pray unto your Father in secret, and your Father, who seeth that which passeth in secret, will give you its reward. When you fast, be not sad like the hypocrites, for they affect to appear with a disfigured countenance, in order that men may know when they fast. Verily I say unto you, they have their reward. But you, when you fast, anoint your head, and wash your face, that it may not appear unto men that you fast, but to your Father, who is present in the most secret place; and your Father, who seeth that which passeth in secret, will give you its reward.” (1)

I have embraced this communion, because in it there is no assumption that he is a better man who eats of fish than he who eats of beef; for I can never believe that it was the design of God, in creating an aliment always wholesome, to prohibit us from using it at certain periods, unless we purchase exemption. Jesus Christ speaks not thus in the following words: “It is not that which enters into the mouth which defiles the man; but it is that which comes out of the mouth of man which defiles him.” (2) And St. Paul says: “Eat of all that is sold at the shambles, without asking whence it comes, for any scruple of conscience; for the earth is the Lord’s, and all that therein is.” (3)

I have embraced this communion, because in its public service every thing is understood and comprehended by every individual: and having never learned Latin, I cannot believe it to be the will of God that ministers should edify me in Latin. The custom is condemned by St. Paul: “Also, my brethren, if I should come unto you speaking in unknown tongues, what usefulness should I bring unto you? I would rather speak in the church five words which I could understand, and which should instruct others, than repeat ten thousand in an unknown tongue.” (4) Pope John VIII. was as much a Protestant as myself in this respect, for he said: “Let the praises of God be sung in the native language;” and I really think that if what is said to us is good, useful, and edifying, it ought to be understood; and if, on the contrary, it is something bad, it ought not to be said, either in Latin, Greek, or Chinese.

I have embraced this communion, because it does not exclude from future happiness poor little children, on account of their parents’ neglect in not having them baptized before their death: This doctrine has always appeared to me absurd, unjust, insulting to the Divinity, and unauthorised by a single word of Scripture.

I have embraced this communion, because in it the Lord’s Supper is a wholly spiritual ceremony, reminding us of the benefits which the Saviour came to confer upon humanity,—a memorial of his death, in which the bread and wine represent only the body and blood of Jesus; for I never could allow that a God wholly spiritual, the Creator of the heavens and the earth,—that God whose nature alone is infinity, could be swallowed like a pill. It has ever appeared to me, that the idea which materialized the Creator was an insult offered by us to Him, as it is an insult to reason itself.

(1) Matt. vi. 5, 6, 16, 17, 1.

(2) Matt. xv. 11.

(3) 1 Cor. x. 26.

(4) 1 Cor. xiv. 6, 19, ; read all the chapter.

Lastly I have embraced the Christian reformed communion, I have embraced it with faith, confidence, and happiness, because it is not supported by the sword of the executioner, it does not place the scaffolds and tortures of the Inquisition beside the cross of Him who came not to destroy men, but to save them. I acknowledge that the violence with which some of its early members may have been reproached, arose from the remains of human prejudice, from a habit of domination and of double power, from which those men could not at once free themselves; but at the present day this church is mild and charitable; it needs not the *Torquemada* to support it; it would not receive such aid; its precept is the precept of the Saviour: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind; this is the greatest and first commandment; and this is the second, which is like unto it: You shall love your neighbours as yourselves. In these two commandments are contained all the law and the prophets." (1)

In this communion I recognize the true church of Jesus Christ; that primitive church which was restored by the Gospel, restored at the time of the Reformation. I bless God for having given me thus to distinguish his divine light; my children will one day bless me for having acted the part of an honest man, which is to embrace the truth as soon as he perceives it, without disquieting himself by the menaces and calumnies of those who shun the light, because their deeds are evil. If the step I have taken were yet to take, the pictures of tortures and of scaffolds would be vainly presented in order to stop me; truth is my motto, the approbation of God and of my conscience is my law. Numbers are deterred from imitating me by their indifference to the truth and for religion, and because they fear rather to be blamed in this world, than to be condemned in the other.

Such, Sir, are the motives which have actuated me. I believe you have a firm and upright mind, and I feel assured of your approbation.

Accept the sentiments with which I remain, Sir,

You very humble and devoted servant,

MOLLARD-LEFEVRE.

HYMN OF CLEANTHES.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR.—St. Paul in his admirable address to the Athenians, (Acts, xvii.) quotes a passage from "certain of their own Poets," to prove, even by their own authorities, the absurdity of considering the godhead to be like unto gold, or silver, or stone, graven by art and man's device."

The words he quotes (*του γαρ και γενοϛ εϛμεν*) are to be found in the *Phænomena* of Aratus, a Poet of Cilicia, St. Paul's own country, who lived about three hundred years before that time. But the same words, with the difference only of *σου* for *του*, are also to be found in the Hymn of Cleanthes to Jupiter, a composition on which the pious Doddridge has pronounced the following well merited encomium:—"It is beyond comparison the purest and finest piece of natural religion, of its length, which I know

in the whole world of Pagan antiquity, and which contains nothing unworthy of a Christian, or, I had almost said, of an inspired pen." He adds, "I am sorry I know not where to refer my reader to a good English version of it."*

With the hope that some of your poetical correspondents will supply the desideratum which Doddridge laments, a copy of the Hymn is here sent for insertion in the Christian Examiner.

Κύδης' ἀθανάτων, πολυώνυμε, παγκρατὲς αἰεὶ,
 Ζεὺς, φύσεως ἀρχηγέ, νομου μετα πάντα κυβερνῶν,
 Χαῖρε' σέ γαρ πασι θεμὶς θνητοῖσι προσαιδᾶν.
 Ἐκ σοῦ γὰρ γένος ἔσμεν, ἡχου μίμημα λαχόντες
 Μοῦνον, ὅσα ζῶει τε καὶ ἔρπει θνήτ' ἐπὶ γαῖαν.
 Τῷ σὲ καθυμνήσω, καὶ σον κράτος αἰὲν αἰέσω.
 Σοὶ δὴ πᾶς ὁδε κόσμος, ἑλισσόμενος περὶ γαῶν
 Πιέθεται, ἥ κεν ἄγῃς, καὶ ἐκὼν ὑπὸ γείῳ κρατεῖται,
 Τοῖον ἔχεις ὑποεργὸν ἀνικῆτοῖς ὑπὸ χερσιν
 Ἀμφήκε πυρόεντα, αἰεὶ ζῶοντα κεραυνόν'.
 Τοῦ γὰρ ὑλήγῃς φύσεως πάντ' ἐρίργασσι,
 Ὡ σὺ κατευθύνεις κοινὸν λόγον, ὃς διὰ πάντων
 Φοιτᾷ μιγνύμενος.
 Ὅς τόσσος γεγαῶς ὑπατος βασιλεὺς διὰ παντός.
 Ὅυδ' εἰ τι γίγνεται ἔργον ἐπὶ χθονὶ σοῦ δίχα δαίμον,
 Οὔτε κατ' αἰθέριον θεῖον πόλον οὔτ' ἐπὶ ποντῷ,
 Πλὴν ὅποσα βέζουσι κακοὶ σφετέρῃσιν ἀνοίας.
 Καὶ κοσμεῖς τὰ ἄκοσμα καὶ οὐ φίλα σοὶ φίλα ἔστιν.
 Ὡδε γὰρ εἰς ἕν πάντα συνήρῃκοκας ἐσθλὰ κακοῖσιν,
 Ὡσθ' ἕνα γίνεσθαι πάντων λόγον αἰὲν ἰόντων.
 Ὅν φεύγοντες ἑῷσιν ὅσοι θνητῶν κακοὶ εἰσιν.
 Δύσμοροι ὅττ' ἀγαθῶν μὲν αἰεὶ κτῆσιν ποθέοντες,
 Οὔτ' ἔσορῶσι θεοῦ κοινὸν νόμον, οὔτε κλύουσιν:
 Ὡ κεν πειθόμενοι σὺν νηβίον ἐσθλον ἔχοιεν,
 Αὐτοὶ δ' αὖ ὁρμῶσι ἄνευ καλοῦ ἄλλος ἐπ' ἄλλα.
 Οἱ μὲν ὑπερ' δόξης σπουδῇν δυσέριζον ἔχοντες,
 Οἱ δ' ἐπὶ κερδοσυνας τετραμμένοι οὐδενὶ κοσμῷ
 Ἄλλοι δ' εἰς ἀνεσιν καὶ σώματος ἡδέα ἔργα
 Ἀλλὰ Ζεὺς πάνδωρε, κελαινεφὲς ἀρχικέραυνε,
 Ἀνθρώπους βίου ἀπειροσύνης ἀπὸ λυγρῆς,
 Ἦν σὺ πάτερ σκέδασον ψυχῆς ἀπο, δὸς δὲ ἑκρῆσαι
 Γνώμης, ἥ πισυνος σὺδίκης μετὰ πάντα κυβερνᾷς.

* Family Expositor.—Note on Acts xvii. 28. q.

“Ὅφρ’ ἂν τιμηθέντες ἀμειβώμεθά σε τιμῇ,
 Ὑμνοῦντες τὰ σὰ ἔργα διηνεκῆς, ὡς ἐπέοικε
 Οἰητόν ἐόντα· ἐπεὶ οὔτε βροτοῖς γέρας ἀλλοτε μείζον,
 Οὔτε θεοῖς, ἢ κοινόν’ αἰὲλ νομόν ἐνδίκῃ ὑμνεῖν.*

Doddridge observes that “the Apostle might perhaps refer to Cleanthes, as well as to his countryman Aratus, when he introduced the quotation, as what *some* (τινες) of their own Poets had said.”

It may also be worthy of note, that the idea with which the above Hymn commences, seems not unlike that with which Pope begins his “Universal Prayer.” The seventh line of the Greek Hymn is almost translated in the sixth couplet of the Universal Prayer; and both conclude with nearly the same sentiment.

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REVIEW.

THE LATE BIBLICAL DISCUSSIONS—VINDICIÆ LAICÆ—DEFENCE OF RELIGIOUS LIBERTY.

(No. IV.)

The first and apparently strongest argument that the abettors of the Church of Rome have used against Protestants, is founded on the divisions and differences that have arisen amongst Protestants since the great separation in the time of Luther. Thus from the earliest controversialists Eckius and Cajetan, down to their mighty master of sentences, Doctor Milner, all have amused themselves and abused Protestants for their differences, disputes, and want of unity. This plea is the “common stock” argument of the Romish theologers, and has, in order to entrap the weak and ignorant, been most used and with best success dwelt upon. The rise of the Anabaptists in Germany—the doubts and degrading doctrines of Socinus—the disputes between Luther, Calvin, Carlostadt, Zuinglius, &c. &c. coupled with the errors and absurdities of the fanatics and sectaries in Cromwell’s time; these are made mothers of accusation against the Churches of England and Scotland, and what is worse the free reading of the Scriptures of God by the people is objected to on this very ground, that indiscriminate perusal has been the pregnant and exciting cause of these deplorable dissensions.

It was therefore to be expected that the adversaries to the Bible Society should make use of the argument, and we find that at every discussion the subject was handled as one of their strongest weapons. But inasmuch as Milner has raked up the whole that can be said on the subject, as his *End of Controversy* was the

* Professor Duport has published a Latin translation of this Hymn, which may be seen in Cudworth’s *Intellectual System*, Book I. chap. iv. p. 443.

great forge wherein the priests fitted on their armour, by extracting a page or two from Milner, or giving one or two extracts from the speeches on these occasions, we can assure our readers we have fairly put the whole force of the enemy in review.

Thus Mr. Bric at the Cork Meeting :—

It was to him matter of astonishment, if indeed any thing could astonish him, to witness the content and calmness of men who affected a great tenderness for the Christian Religion, and yet beheld without emotion the number of sects which day after day sprang up, giving scandal and instability to opinion. Was it not a fact quite indisputable, notwithstanding the extraordinary assertion of the Rev. Gentleman, (Mr. Pope,) that in London the number of new religions is so great, that you can scarcely walk one hundred yards in any part of the great metropolis without meeting some church or meeting-house, most of them lately erected for the purpose of some religion lately founded. He, (Mr. Bric,) during his residence in London had frequently attended at religious meetings; he never saw any bond of union between them; quite the contrary; the one widely different from the other, and the time which might have been occupied in the praise of the common God, was too frequently employed and abused in mutual recrimination, and in uncharitable anticipations of each other's fate, by no means flattering either to the temporal character, or the eternal hope of a Christian community. Go into any private company in England, and will you not find the religions of the people as numerous and different as the colours of their clothes? whilst in Ireland, the great body of the people have but one faith—that faith which commenced with Christianity.

The Rev. Mr. Sheehan at Waterford descants thus on the subject :

The Reformers had awful experience to oblige them to adopt the old fashioned way of authority, as the only one competent to prevent the most mischievous results. In the first ages of the Church, Montannus, Priscilla, and Maximilla, adopting the principle of private interpretation, taught, that the Holy Ghost failed to save mankind even by Christ, but that he enlightened them to accomplish the great work. They were sleek and perfect Christians, like some of the present day, and regarded as so many living saints; but the fanaticism of the spirit which moved them, soon became manifest to the world in a most frightful way, for they all hanged themselves. Five years after Luther's reformation, Ecolampad, according to Slevdan, commenced his Biblical career, and one of his disciples, the Anabaptists, preached this horrible doctrine—"I am the Messiah, kill the priests, kill all the magistrates in the world, your redemption is at hand."

But what occasion to travel back to time past? had not the disgusting vagaries of the followers of Johanna Southcote occurred in our days? And does not our own city present us with a sufficient variety of the numerous sects to which the exercise of the right of private judgment has given rise?

And the Rev. Mr. Shearman at Kilkenny :—

But see its consequences—the woful consequences of despising the voice of the Church in the explanation of the Bible: in every century; from the Apostolic age to the present, you have had heresies that found an origin among the pages of Scripture, where individuals determined their import. Arius examined the Gospel, and found the Redeemer to be a creature a little above the common race he was destined to save. Another discovers that the Holy Spirit is not proceeding from the

Father and the Son, and boldly denies a truth which all of us agree to acknowledge. Long after them, Luther appears to overturn the religion of so many ages, and bring on the world a confusion that never shall be equalled till we see its final dissolution ; and, in our own days, who can describe the terrible effects of the Bible in the hands of the enthusiast ?

And the Rev. Mr. Browne at Carrick-on-Shannon :—

Let us go from north and east, and interrogate any Catholics who knows any thing of their religion, and we will find them agreeing in the creed, the sacraments, the Trinity, and all those other important doctrines of the Catholic Church. Whereas those individuals who contend for the indiscriminate use of the Scriptures, differ even among themselves—Unitarians, Trinitarians, Anabaptists, and several other sects, who agree in only one point, that of the indiscriminate circulation of the Scriptures ; and yet from the indiscriminate reading of the word of God, have all these sects sprung. Good heavens ! what good can arise from it ; when they cannot agree among themselves, how can the people expect to be instructed.

And the Rev. Mr. Clowry at Carlow :

Hence the divisions of Sectaries. They have taken up the sword of division, and are divided among themselves. Their sects are numerous as the waves of the sea or the weeds in an uncultivated field.

The Protestant writers in all their generations for three centuries have, as they considered and as we maintain, satisfactorily answered these accusations ; and the ground they have taken in confuting them, may be divided into the following positions :

I. That Protestants do not differ more than the early Christians did ; and that as the early Christians differed, and yet were in the practice of the indiscriminate reading of the Scriptures, the accusation brought against Protestants is just as applicable to them ; and Chrysostom, Jerome and all the Fathers, are as reprehensible as the members of the Bible Society.

II. That though Protestants may differ in non-essential points, yet they all agree (as appears by the harmony of their confessions of faith) in the great doctrines necessary to salvation, namely, repentance towards God, and faith towards our Lord Jesus Christ ; and if the adversary objects to us the heresies of the Anabaptists and Socinians, we defend ourselves as Irenæus defended Christianity against the attacks of the Pagans, when they objected to it the immoralities and detestable doctrines of the Valentinians and Gnosticks.

III. We assert that there has been as much dissention amongst Romanists as amongst Protestants, and we are prepared to prove it, that their boasted Unity is more nominal than real, and that wherever the human mind has not been compressed by the power of the Inquisition, there has been as much disunion, as much dispute, and as much disgraceful uncharitable cursing contention, as has ever prevailed amongst Protestants, and the history of their Church, as well as that of Protestants, abundantly shews that it would be as easy to make all the watches in the world keep time, or all the faces in the world have the same features, as to expect that all men would think and act alike.

IV. The Protestants are prepared to shew that this difference in points non-essential to salvation, is, instead of being destructive to practical religion, on the contrary favourable to its growth—that these differences only prove that men deeply value and think upon religious subjects—that these differences may exist, and still mutual charity and mutual exertion may go on, and men may agree to differ, and yet agree to provoke one another to good works; and thus the divisions of Protestants, their different modes of church government and worship, may in comparison with the boasted consent of Popery, be compared to Yorkshire, with all its enclosures and fences, with all its walled-in demesnes, with its hundred towns, and thousands of manufactories of cotton, woollen, iron, silver—every man having his own pursuit, and every man his own property; yet all united in prosperous habits and industrious views; and all these put in contrast with the desert and melancholy plains of Castile, where extends one wide and fenceless waste, where all agree in pride, indolence, and beggary. We quote as a corroboration of this opinion, the words of Mr. Pope at the Cork Meeting.

I am willing to allow, that unity to a certain extent does exist in the Church of Rome. But, Sir, it is an unity, a oneness of opinion, that reminds me of the stillness of the grave, of the silence and repose of death. Man, Sir, is naturally careless with respect to his everlasting interests. Time, its objects, and pursuits, engross his mind and affections, and shut out from his contemplation the awful realities of eternity. To a mind so circumstanced, the Roman Catholic system presents a balm calculated for the present to allay the anguish of conscience, a medicine suited to the indolence, to the aversion from the labour of thought, which characterize poor, fallen, humanity. The Roman Catholic system, Sir, muffles and manacles the energies of mind. This is its unity—this its unanimity of opinion.

Let us now see whether the very objection which Romanists urge against Protestants, was not stated by the Pagans against the Primitive Christians, and we appeal to every one who has read the defences of the early Fathers, whether they do not find it necessary to take the very same ground of defence as we now do, inasmuch as the very same considerations were pressed against them. The Christians, by introducing a new way of worship which their forefathers knew not, had disturbed the peace of human society, divided the world into seditions and factions, and dissolved the whole harmony of man's agreement with his fellow man. This was the subject of the declamations of the philosophers—the accusation of the courts of judicature—the sport and subject of comic representation on the stage. Thus Celsus, Julian, Porphyry, and Hierocles, amused themselves and held up the Christians to scorn and derision. Really we wish our adversaries would read what remains in the works of Origen of the attack of Celsus against Christianity; it would have been almost as useful as Milner's *End of Controversy*, as a manual of discussion with Protestants; they would there see how Cel-

sus charges the Christians with agreeing pretty well in the beginning ; but after their increase and dispersion they were shattered with variance and dispute ; and indeed it must be allowed that the Pagans had just as much reason to argue against and laugh at the early Christians, as the Romish priests have now against Protestants.

The writings of the Fathers are full of complaints of the discords of Christians. Chrysostom says in his Homily on the 1st chapter of Galatians, we are a laughing-stock to the Jews and to the Gentiles, while the Church is split into a thousand parts. Again he says in his 27th Homily on 2d Corinthians : ‘We have the name of brethren, but the works of beasts : we are called members one of another, but we fall out as brutes.’ And Ammianus Marcellinus thus speaks of the contentions of Christians : “*Nullæ infestæ hominibus bestię sunt ut sibi ferales plerique Christiani.*”—And Hilary of Poitiers thus describes the state of the Christian Church in his day : “ Since the Nicene Synod we do nothing but write creeds ; so that while we fight about words, while we raise questions about novelties, while we quarrel about things doubtful and about authors, while we contend in parties, while there is difficulty in consent, while we are anathematizing one another, there is now none almost that is Christ’s :”—and after going on a good deal in this strain, he concludes : “ thus while we either condemn other men’s opinions in our own, or our own opinions in other men, and so bite at one another, we are now all of us torn in pieces.” Indeed it is lamentable, and it affects the humble and charitable Christian reader of ecclesiastical history with sorrowful conviction of the weak and fallen state of human nature, to read how even the brightest and best of the early Fathers were carried away by those animosities ; and when we read how Cyprian called Stephen Bishop of Rome proud, ignorant, and of a blind and wicked mind ; when we read of the contention and exacerbations between Policrates and Victor, Cyprian and Cornelius, Jerome and Rufinus, Cyril and Theodoret—when we see their mutually anathematizing each other—when we see Epiphanius and Chrysostom cursing each other, and their followers rushing to tumult, battle, and death—when we see the Cathedral of Constantinople burned to the ground in these commotions—when we see Chrysostom retiring into banishment, and there finding a premature grave, must we not join with Baronius, when he indignantly exclaims, “ this was a shameful contention in the Church, the narration of which I now take in hand, wherein I have to describe the bickerings and cursed persecutions, not of Gentiles against Christians, or heretics against Catholics, or wicked men against good men ; but what is monstrous and prodigious, of saints and holy men, one against another—yes, and what is more horrible than even this, we find Stephen and Sergius, Bishops of Rome, dragging their predecessor Formosus out of his grave, tearing the vestments off his corpse, cutting off its head, casting it into the

Tiber, requiring all who were ordained by him to be publicly re-ordained. Now, if the divisions, disputes, and angry feelings of Protestants be an argument of any weight against their religion, the same argument would hold good against our common Christianity from the contentions and bitter accusations of the Fathers and early Christians. The Romish Clergy would do well to consider, that the arguments pleadable by themselves against Protestants are of equal force against the early Christians, and therefore we should hope that piously disposed persons amongst Roman Catholics would rather allow that these arguments were of no force whatever in either case, than make use of a two-edged sword against us which, wielded in the blindness of their anger, may wound deeply our common cause.

We shall not here trench on our readers' patience by proving that it was not the reading of the Scripture that led to those bickerings and contentions; no, but it was because they did not read it enough; it was because they were not cleansed and renovated by the Spirit which dictated it, because they had not learned from its blessed doctrines to hold the unity of the Spirit in the bond of peace; because from it they had not asked themselves the warning question, "from whence come wars and fightings among you, even from your lusts." On this subject Mr. Urwick at Easky, spoke as follows:

It has been urged, Mr. Chairman, against the circulation of the Holy Scriptures and the right of private judgment, that it tends to multiply sects. This is an argument adduced for the purpose of demonstrating that every man ought not to read the Bible, and that people ought not to use their private judgment in matters of religion. But, there were sects in the Jewish Church—there were sects in the Apostolic Church—there were sects in every succeeding age of Christianity, and what do I argue thence? That the evil of sect-making did not originate with Protestantism, according to the sentiments entertained concerning its origin, by the gentleman on the other side. I argue further, that in every age since the Church was established, the right of private judgment in the reading of the Scriptures has been admitted, or else, how came all those sects to arise? How would the existence of sects be possible if the reading of the word of God was not allowed? When our Saviour was arguing with the Sadducees, respecting the doctrine of the Resurrection, he said, "Ye do err, not knowing the Scriptures nor the power of God, for have ye not read what God said?" The Saviour told them at once that their error originated in ignorance of the Scriptures, and said unto them, "have ye not read what God said, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead but of the living." I infer from this, that the reading of the Scriptures and the right of private judgment in using them is not the cause of errors or sects, but that the sects and errors originate in another cause, namely, the neglect of the Scriptures, and ignorance of them. It is plain therefore, that the reading of the Holy Scriptures and reasoning upon them, is the very method authorised by our Saviour to prevent error, to convince heretics, and convert them to the true faith. As to sects, the power of the Catholic church cannot prevent them. Different sects have arisen in the Church of Rome. There are the Jansenists and the Jesuits who differ.

Secondly, we are to prove that Protestants differ not in the great essentials of salvation ; and in proof of this we appeal to the harmony of the Confessions ; we appeal to the agreement between the Foreign Protestants and those of the British Isles ; we appeal to the consent that lies between the Thirty-nine Articles of the Church of England, and the recognized formularies of faith of the Church of Scotland, namely, the Assembly's Greater and Lesser Catechisms. They all agree in the great principle of salvation ;—they agree in the principle recommended by the Lord Jesus, “ to search the Scriptures, for in them we think we have eternal life ; ” —they agree in what that eternal life consists, namely, “ to know thee, the only true God, and Jesus Christ whom thou hast sent ; ” —they agree also that whoso liveth and believeth in Jesus, shall not die eternally.” The great doctrine they all believe in is, that Jesus is the Christ, the only Saviour of the otherwise perishing sinner. They believe that “ there is no other name under heaven given amongst men whereby they can be saved, but this name, and that believing on this name they shall have life ; ” therefore, “ whosoever confesseth that Jesus is the Christ, is born of God : ” and their acknowledgment through this confession with the heart that Jesus is the Christ, is an all powerful principle, not only of justification but of sanctification, for “ who is he that overcometh the world, but he that believeth that Jesus is the Son of God ; ? ” Now as the great doctrine which Paul proposed as sufficient for salvation, “ If thou wilt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved,” is agreed to by all Protestants, therefore they agree in the great and only foundation, and therefore they are in the way of salvation ; they agree on earth and shall meet in heaven. This doctrine Peter preached to five thousand Jews, and they were saved ; this doctrine Peter preached to the Gentile Cornelius and he was saved ; Paul preached it to the Jailer, and he was saved : not a word here of believing in men or the inventions of men, not a word here of believing in the Church of Rome, or those new tenets of the Church of Rome ; not a word about Purgatory or image worship, or host worship, or praying to saints or confessing to men, or penance imposed by men. Now, as individuals, people, and nations were converted to the truth as it is in Jesus, even before there was a Church of Rome in existence, and as those persons had the same promise of salvation, we Protestants, however we may differ about non-essential and adia-phorous matters, yet inasmuch as we all agree in fundamentals, therefore we are of the Church of Christ, therefore we have the unity of one Faith, one Lord, one Baptism ; and therefore we are in a state of salvation. Mr. Pope, at Cork, thus adverts to this point :—

We have heard yesterday and to-day an objection to the distribution of the Scriptures, asserting that the indiscriminate circulation of the Bible has led to endless di-

versities of opinion on the subject of religion, and to the formation of numberless sects and denominations. I, however, think that if the great mass of the Christian community be regarded, it will be found that this infinite multiplicity of sects does not exist. If we look at the Christian world in point of church government, we find upon the grand scale that it divides itself into Episcopalians, Presbyterians, and Independents. If we consider it upon the point of Baptism, it classes itself under two denominations; those who maintain that infants are admissible to Baptism, and those who assert that adults alone are the proper subjects of that religious rite. If we regard the Christian world upon the point of doctrine, we find it arranging itself under two divisions, Calvinists and Arminians. But, although these differences do exist, let these denominations be brought together, and it will be found, that all, at least all true believers belonging to these respective classes, agree on the great leading doctrines. It will be found that although they do not entertain the same sentiments upon comparatively minor points, they coincide in the fundamental truths of the Christian system. They will be found, Sir, building their hopes for eternity, exclusively upon the Great Atonement offered up on Mount Calvary; they will be found sanctified by the same Blessed Spirit, and growing up in a meetness for the heavenly inheritance. But on the other hand I deny, Sir, that this boasted unity subsists in the Church of Rome. Satisfied am I, if the members of that communion who are present at this meeting were taken to task, and severally examined, that a discrepancy of opinion would be found to exist. I solemnly appeal to their own consciences whether this would not be the case. (Cries of no, no, unanimous.) I address myself to the Protestants who surround me, and ask them whether in their intercourse with their Roman Catholic countrymen, whenever a conversation on religious topics may have taken place, they have found an unanimity of opinion prevailing amongst them.

But our adversaries object to us, that Socinians and Anabaptists are to be laid to our door, and we are answerable as well for the vain Christ-denying philosophy of the one, as for the immoral excesses of the other, and so far we allow that we are answerable, inasmuch as we have saved all dissenters from the Church of Rome from its fire and faggot. We confess that were it not that we unriveted the chains that tied half of Europe to the Pope's throne, Socinus, and Munser, and John of Leyden would have held their detestable opinions to themselves, and like thousands more in the Church of Rome, would have cherished in secret their anti-christian and anti-social principles. But who, save a Jesuit, regrets that in setting free the human mind, the power no longer exists that condemned Virgilius and Gallileo to a dungeon? Who regrets that in the general manumission even error has been permitted to go abroad and come under fair examination, that its deeds may be reprov'd? Who complains because the same sun that gives birth in the bursting spring to the leaf, the flower, and the loveliest verdure, should bring forth the slimy snail and the unseemly toad? No—we do not regret, that in the general jail-delivery, things false and foul should go abroad, for from thence have arisen defences against Socinianism and Antinomianism, written by Protestants, by Butler, and Bull, by Paley and Magee,

that have confirmed the truth as it is in Jesus, on the basis of moral assurance and demonstration. And as the Inquisition does not exist in France, or Germany, or Ireland, and as fire and faggot are not now used, we recommend the following remark of Mr. Urwick, at Easky.

And here, by the way, I may observe that the Church of Rome, with all her boasted powers, can do no more towards preventing the rise and growth of heresy than Protestant churches can do. She can excommunicate heretics where they appear, and Protestant churches can do the same;—the Church of Rome cannot compel men to believe her doctrines; she cannot bind the human intellect. Men will think and men will act in religion as they please. When sects or heresies arise in the Church of Rome, the matter is examined, and if disapproved of, the offenders are put out of her communion. It is precisely the same in Protestant Churches.

If teachers of errors arise amongst us, we first examine their sentiments, and we admonish them to forsake their errors;—if they obstinately persevere, we put them away from our fellowship; therefore, there is no Protestant Society but has the same power for preventing sectarianism that the Church of Rome has.

Thirdly, we assert that there has been as much disunion amongst Romanists as Protestants, and that upon matters which involve the grounds of faith and the hope of salvation. Bishop Hall, in his “Peace of Rome,” has extracted upwards of three hundred differences or grounds of dissension between Bellarmine and Navarre. There is before us now a tract of a converted Romanist, Thomas Bek, who in Elizabeth’s reign published his reasons for leaving the Church of Rome, and with others of his reasons he alleges the numerous dissensions that existed amongst its doctors, and after giving a curious history of thirty-two dissensions of the kind, he concludes, ‘Many more dissensions I could easily allege, but because my intent is to be brief these for a time may suffice;’ and thus he draws this corollary: ‘Since the Papists are at bloody conflict, first, concerning the Pope’s civil government; secondly, since some teach that venial sins do not dissolve amity between God and man, while others of their Doctors impugn the same; 3d, since some of them constantly affirm matrimony to be a sacrament, and others deny the same with tooth and nail; fourth, since some hold that the Pope is above a general council, and others deny the same; fifth, since some maintain Romish doctrine by material succession, and others bitterly exclaim against the same; sixth, since some affirm that the Pope may dispense for the ministry of confirmation, and others say that so to dispense is a heinous crime; seventh, since some hold that every one of their Orders is a sacrament, and some jealously impugn the same; eighth, since many defend our Lady’s conception without sin, and others avouch it to have been in sin; ninth, since some affirm that Constantine was baptized at Rome, and others refuse the same as a fable; tenth, since those and many other dissensions be among Papists, I conclude it to be a sufficient motive for me to renounce the Romish Church as a false, erroneous, and pernicious doctrine.’ We shall not here trouble our

readers with the foreign disputes of Dominicans and Franciscans, their mutual accusations, their opposite and conflicting confirmatory miracles; nor shall we trouble them with the later quarrels between Jesuits and Jansenists; but as a specimen of how they contended even since the Reformation, in England and Ireland, amongst one another, we shall advert to a few facts. In the year 1600 there was a terrible and bitter contest between the Jesuits and Secular Priests, about the authority of Blackwall the Arch-Priest as he was called. Parsons the Jesuit, writing against the Secular or Parish Priests, thus describes them:—"They be mad heads, seditious libellers, notorious calumniators, factious, turbulent, of scandalous lives, writing egregious, malicious untruths; impudent, factious, wicked slanderers, they are rebels to and betrayers of the Catholic cause. *Parsons's Apologue*, Chap. 4th, p. 8." On the other side the Seculars called the Jesuits Schismatics, Donatists, Arians; who make religion a mere political atheistical device; and Watson calls Parsons an Atheal Strategemitor, (Page 160, Quodlibets,) a bastardly Vicar of Hell; a Judge Paramount on earth under the Devil; a Wolsey in ambition; a Midas in immundicity, a traitor in action. And again he says of all the Jesuits in England, that they surfeited sorer than Heliogabalus; that they were taught by their Arch-Rabbis to maintain (with their equivocations,) dissimulation, detraction, sedition; that they were busied in making strife between Kings and Kings, States and States, Priests and Priests; raising rebellions, murdering princes, stirring uproars every where. Men unworthy to be called religious or Catholic or Christian, for however they may boast of their perfection, their holiness, their meditation, and their exercises, yet their plots are heathenish and satanical, fit to set Machiavel, Lucian, yea Don Lucifer himself to school;—wretched Jesuits, who would have all Catholics depend on the Arch Priest, when the Arch Priest depended on John Garnet, Garnet upon Parsons, and Parsons on the Devil." And further on he says of the Jesuits, "they have a special privilege in two things, one is to make a thing be believed as Gospel, be it never so false, and another is to make a thing false, be it as true as the Gospel; and they maintain that the vilest parts may be played, so it is done by a father, and as it may be any way covered with either of these two principles, to wit, "*propter bonum Societatis, vel ordine ad Deum.*" Page 149 et passim." And in another place he affirms that it was the Jesuits' own choice that the Romanists had not toleration in England, because by the appearance of sufferings the people would more passionately forward their designs. One would think that in this latter quotation old Watson was drawing a prophetic portrait of the agitating priests and demagogues of the present day, who from their speeches and actions, apparently shew that they desire to throw the Protestants into such alarm and dread of their encroachments, and that it is not safe, and we fear cannot ever be safe to admit such men into a political community of power.

We would also refer our readers to another dispute in England and Ireland about the appointment by the Pope of one Richard Smith to be General Archbishop over England ; also to a treatise written by Paul Harris, a priest, defending his conduct against an accusation and an excommunication, published against him by Fleming, Archbishop of Dublin, in 1632. We would advert also to the furious war carried on between Floyd, an English Jesuit, and the Doctors of the Sorbonne: Floyd charges the Sorbonne with malice, ignorance, schism, and heresy ; they denominate him as guilty of lying, heresy, profane scurrility, blasphemy, impiety, furious, filthy, devilish writing. We would also refer the reader—(and we would be glad, as most illustrative of an interesting period of Irish history, that this scarce book was contracted and brought again before the public in a new and smaller shape)—to Peter Walsh's History of the Irish Remonstrance, for an account of the disputes of the Irish Clergy about signing the legal formulary of allegiance to Charles II. For signing this document, and urging others to do the same, which was nothing more or less than a testimonial of allegiance, and a declaration that they considered that the Pope had no temporal power in Ireland, the Papal Nuncio at Brussels summoned Walsh before him as a heretic, and did his best to get him into his clutches, and to send him to the Inquisition in Spain, to be tried and burned of course.* See further the differences that took place in Ireland between Bishops Butler and Burke, in the year 1750, about the extent of the Pope's power, and the doctrine of exclusive salvation. See also in present times the disputes that have taken place between Milner and O'Connor.† We must indeed invigorate our dry paper with some of the oil of vitriol that flows from O'Connor's pen against Milner, and we are sorry we have not Milner's book at hand to quote some of his bland and sweet flowers of controversy. Speaking of a work of Milner, he says, " Here is falsehood in all its deformity ; in these effusions of dullness and inventions of malignity, we find neither harmony of cadence nor vigour of construction, neither truth in the premises nor accuracy in the conclusion : " and again, a little farther on, he says, " The foreign-influenced Bishop of Castabala, (that is the name of the *Episcopate in Partibus* which Dr. Milner enjoys,) impelled by the passions which he ought to be the first to reprobate, and panting after power which he pretends no power on earth can controul, endeavours to overbalance discussion by sanctified malice, and to smother truth in its birth (as Herod destroyed the Innocents) ; to raise a clamour of heresy where no heresy can be found, and to render the very sacraments subservient to his anger, perverting them into engines of personal malignity, and using them as instruments of systematic revenge :

" Flectere si nequeo superos, Acheronta movebo."

* We would here advert also to an answer to Walsh, by Peter Talbot, in a tract called " *The Friar Disciplined*."

† See O'Connor's *Historical Address*, pp. 10, 11.

Take the following further specimens of the courteous language between Doctors O'Connor and Milner :—O'Connor, speaking of the latter, says, "I would hold myself to have degenerated indeed, if I could submit to the Mahometan principles of Castabala." p. 37, *Historical Address*. Again, (p. 97,) "As the Bishop of Castabala refers to the Koran." Again, speaking of Dr. M.'s opinion, he says, "I will tell him, that he may travel with it to Castabala, for it is the theology of his favourite Koran." In p. 12, he calls the Bishop a "malicious slanderer," and p. 13, "a liar." To this Dr. M. replies that "Dr. O'Connor had made him sick," *Letters*, p. 106; and he is very far from being deficient in these flowers of rhetoric, which those may cull who have patience to read his works. Monstrous !—Here are two Doctors of that Church, which they boast is at unity in itself, denying to each other a belief in Christianity. Did ever Calvinist or Arminian, Consubstantialist or Sacramentarian, speak of each other in the heat of controversy in such unseemly terms ?

But not only were there most acrimonious disputes between these Doctors; but also Doctor Milner and others—(Bishops as they were in *Partibus*)—had most contentious discussions and differences with the French Bishops and Clergy who took refuge in England—and these polemic feuds, not on minor and paltry subjects, but most important Papal points—matters, as they allege of faith, that is to say as to the extent of the Pope's authority, and whether the late Pope were a heretic or not. The French Bishop asserted that Pope Pius had introduced heresy and schism into the bosom of the church, and that heresy, of which Pope Pius was the primary cause, had begun to have a complete triumph in France. This assertion the mighty Milner—the very soul as he is of polemics, has arraigned as impious and schismatical—See *Milner's Pastoral Letter*, pages 77 and 78.—And then to crown all, even in the midst of our Bible discussions, even when besieged by the Bible Society, they cannot withhold, and "*Illiacos intra muros peccatur et extra.*" Fuller, the Church historian, tells us, that on occasion of an irruption of the Severn Sea, in the year 1607 into Somersetshire, thousands of animals of contrary natures, such as cats, rats, dogs and foxes assembled together on the highest eminences, and there under the impression of the common danger, they dispensed for a time with their common antipathies; they congregated together without fear or violence;—but not so our sturdy theologians of the Church of Rome; for though their church is in danger, though the Bible is about to cause their common wreck and ruin, yet Messrs. Shearman and Furlong and sundry others contend and disagree upon the most material dogma of their church, even exclusive salvation.*

* These sentiments of Mr. Shearman which are stated even in a stronger manner in the *Kilkenny Moderator*, have given birth to a controversy, not unexampled indeed in the annals of the Roman Catholic Church, but certainly forming a striking

Thus we think we have fairly proved against the Romanists that division and dispute are as much their heritage as our's, and with the poet we may fairly remonstrate with them, and say :—

“ Oculis malè lippus in unctis
 “ Cur in inimicorum tam cernis acutum
 “ Quam aut Aquila aut Serpens Epidaurius.”

Or, to use language of the highest authority, (with Protestants at least,) “ How canst thou say to thy brother, brother let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye ?”

To conclude the subject, if recrimination were argument, we have abundantly proved that there are as many differences, and upon as essential points, amongst the Romanists as with us, nor can any one be induced to go over to the Church of Rome, or to think their's the only safe way, unless they learn to behave themselves better ; a man might as well for peace sake marry a scolding wife, as go to Rome for unity. 'Tis true, if unity were savingly essential, men might obtain that unity by all becoming Quakers : it would end all disputes. ‘ Come join *us*,’ is the language of all parties ; and in this respect we believe all sects are serious, only the Romanists deserve least credit, for they have less agreement amongst themselves, and are as unfit to be umpires of the differences of the parties in religion as Philip of Macedon was to quiet Greece, whilst he, his wife and children were together by the ears

commentary on the boasted unity of that church. The liberal sentiments declared by Mr. Shearman astonished the Protestants among his auditors, and confounded the Roman Catholics: the former filled the newspapers with their letters demanding an explanation of his faith, and calling on him to reconcile his declarations with the formularies of his Church, with Butler's Catechism, the Catechism of the Council of Trent, Pope Pius's Creed, and the Tractatus de Ecclesia. But Mr. Shearman's greatest antagonist was a Roman Catholic Priest from Callan, who, indignant at Mr. Shearman's heterodoxy, and finding that the Leinster Journal closed against his letters, sent them to the Kilkenny Moderator, which, with more liberality, received and published them. This Gentleman (the Rev. Mr. Furlong) pressed Mr. Shearman with the acknowledged opinions of the Church, and the recorded sentiments of the Fathers, and notwithstanding the entreaties and arguments of friends, persisted in declaring his abhorrence of Mr. Shearman's doctrines, until the latter was compelled to declare and explain himself; and weakly indeed did he endeavour to evade the charge alleged: he renounced the imputation of liberality to Protestants; yet he still talked of that most nugatory of all devices, “ invincible ignorance;” he allowed that he differed from his Reverend antagonist, but declared the opinion at issue, (the possible salvation of heretics,) to be a question of the schools; he never attempted to justify these opinions with the formularies of his church, but sheltered his new-found illiberality under the language of some Protestant confessions of faith. The reader need not be told that when the Roman Catholic talks of salvation in the Church, he means the Church of Rome; when the Protestant uses the same language, he means the Church of Christ. The dispute, on the whole, has been an edifying one, both to Roman Catholics and Protestants: the former have been taught to know what the unity of their church really is, an unity of name not of opinion; an unity produced by despotism and maintained by ignorance, ‘*solitudinem faciunt, pacem appellant* ;’ and Protestants have learned not to place too much confidence in the professed liberality of the Roman Catholic, when opposed to the dogmas of his Church, not to receive the letter without examining the spirit and the meaning.

at home. The truth and upshot of the whole matter in our view is, that there is agreement amongst Romanists on one point, and one point alone, that is the supremacy of the Pope. This is the long continuous chain that goes about the neck of a gang of slaves; and their agreement in the custom is like the connexion of Sampson's foxes, who though they bit, barked, growled, snarled and looked every one a contrary way, yet were tied by the tail in a community of mischief, and were only conjoined to scatter firebrands.

Let us now briefly consider the fourth and last point in which this subject is to be viewed, namely, whether these differences in matters that affect not salvation are of use or not in the Christian commonwealth; and we do contend that it is a strong evidence of the certainty and safety of that faith in the great atonement made for sinners by the Lord Jesus, that men of such contrary education, views, talents, and polity, should still firmly hold to this head, and build their all upon this Rock. Let them all contend about the branches, all agree as to the stem; the root is sure, is certain, is stable; and therefore, though we are we trust firm, steady, unalterable Episcopalians, though we think that the present form of our Church polity is true, primitive, Apostolic, yet we hold out the right hand of fellowship to all Protestants who acknowledge Jesus as God over all for ever blessed; who consider him as the only mode of access to the Father, as the way, the truth, the life; and in this respect we, with all due allowance and respect for others who think differently, consider the Bible Society as the great rallying point of Protestantism; we consider it as the one common light into which all our diversified colours may be blended, so as to form one beautiful, heavenly, and earth-surrounding arch, as rich in promise as it is resplendent in beauty. But, furthermore, we are free to assert, that the diversities of Protestantism may be of use in keeping up both clergy and laity of all persuasions to their spirituality, to their duty; and they denote that the minds of the people are much engaged and occupied by a concern for eternity.

The Rev. Mr. Woodward at Clonmel thus accords with us in sentiment :—

“ It has often been triumphantly put forward by Roman Catholics, that, however plausible our arguments for the free circulation of the Scriptures may be, yet that the effects are ruinous to ourselves : - that while their church continues one and indivisible, Protestants are split into a thousand divisions and subdivisions. But, startling as the assertion may appear, I do not flinch from it, that these differences of opinion are proofs and necessary results of a vigorous religious principle. I will explain this by a familiar illustration, and you may now prepare for another laugh. Suppose a stranger were to arrive for the first time in Clonmel, and to be told that all the people were so divided on the subject of astronomy, that they were broken into endless parties and divisions—would not the stranger say, that he never heard of a town so given to astronomy ? [Loud laughter.] But, to make this clearer to my vociferating friends, I will say a word of watch-makers, and shoe-makers, rather than astronomers.

[Much laughter and interruption]. If the same stranger, then, were to hear that this town was so full of disputes and discussions about making shoes, that even the children were full of new-fangled arguments and theories on the subject—would he not observe that Clonmel was marvellously given to the art and mystery of shoe-making. [Much laughter and interruption.] May I beg your attention to the following observation : the lower you descend in nature, the less division, and, consequently, the more unity you will find, on moral and intellectual subjects. Go to Otaheite—go among the Asbantees—among the savages of America, or the various tribes of barbarians throughout the habitable globe, and you will find there an unbroken unity of ignorance, darkness, and superstition.

And on this subject Mr. Irwin at Cork, spoke in a high strain of feeling :—

Though I am an Irishman, “aye, every inch” an Irishman, I would consider myself an ungrateful wretch, indeed, were I to forget that many of my fellow-countrymen would very probably have starved, not very long since, were it not for the matchless benevolence, the unexampled bounty of the Bible-reading English. True, there are many and various sects in England, but has that variety impaired her military prowess, marred her commercial integrity and consequent prosperity, dimmed her political splendour, or closed her heart and hand against the calls of suffering humanity? No; with all her varied sects, is she not the queen of nations, the benefactress of the world? Let the circle of misery be ever so wide, does not British mercy sweep a wider circle and embrace it? Be it a want of natural or spiritual bread, is she not ever prompt in distributing relief? Whatever institutions exist for the melioration of man, all receive their existence or their impulse from Britain; there is the fountain from whence branch out a thousand rills to fertilize the world. It is upon this basis rest her real greatness, her security, her immortality as a nation. While she distributes the word of life to all parts of the globe, whatever commercial returns she may receive, she gives more than she takes, and the world is enriched by her. Eminent as she is for arts and arms, it is her generous, pious benevolence, which makes her pre-eminent. This is the fluid which feeds her, and the glory which surrounds her. Whatever we may ascribe to her unrivalled constitution, whatever improvement we may trace to the progress of education, intellect, and science, yet I am confident Great Britain is indebted, under God, for her great moral and political prosperity, to the influence, the sure, though unobserved influence which religious principle has exercised on the general character and spirit of the country.

It is an old and well grounded remark, that when there is but one inn or one shop in any town, the customer is but badly served, and we appeal to experience whether this is not true in respect to religion. Look at Rome, where she has had monopoly,—in Spain, Portugal, or Italy;—why what stuff is there put off upon the poor customer, who must go to the sole mart—where Popery has the patent for selling its wares. Would not an English or an Irish Roman Catholic spurn with disgust what is palmed on his ultramontane fellow Papists? And why, let us ask, is Popery so well pared down here? why is it so much on its good behaviour? why does it *walk* abroad so decent and so trim? Why has my Lord Peter laid aside his laced coat? Why are there no

images in our streets?—so little of that mummary, nonsense, mountebanking and absurdity that strikes the eye of a traveller in Roman Catholic countries?*. Strictly, because there is another shop to go to,—and the same principle extends to Protestantism in all its sects. It was well observed by some one when the edicts against Popery were put in force in England, that the getting rid of Popery would be the ruin of the Church of England; the ministers would have the Jesuits no longer to watch them, they would become lazy, negligent, and fearless, and would go and take their Siesta like the Spaniards. But luckily we hold it for the Church of England, this was not allowed. The descendants of the Puritans still remained; the teeth of old Deering, Cartwright, Calamy, and Baxter were sown, up sprung the dissenting and Methodist militants of England to exercise the heads, the hearts, the lives, and the labours of the Church Establishment, and to prove, in the general demand for labour, and the general good work demanded and done, that competition is the soul not only of the commercial but the religious world. We conceive that Protestants are now under the excitement of a most beneficial emulation; and men of much talent, much piety, and much forbearance are hastening from diverging distances to one common centre of unity and love. We fancy we hear them hailing one another as ships coming into the same port, from distant and prosperous voyages, each endeavouring to outsail the others, each spreading out all her canvas and catching every breeze, to reach the haven where they all would be. Thus

*The Portuguese are half Jews without knowing what is Judaism, or what is Christianity; there are a great number amongst them who expect a kind of Messiah who is to make them masters of the world by the conquests he will achieve. One of their kings, Don Sebastian, they have made a saint; he was killed in the 16th century in Morocco, at the battle of Alcazar; they pretend he is not dead, because his body was not found after the battle, and they say he is now somewhere hid, but that he will one day or other come back as the conqueror of all nations. Thus these Christians are a sort of Jews without knowing it, and not long ago you might borrow large sums in Portugal, payable at the return of Sebastian. What produces this enormous ignorance amongst the people? It is not only that the Holy Bible is not permitted to be read, but also that the Inquisition will allow no religion but the Church of Rome." This is translated from a French work written by a Roman Catholic, and printed at Cologne, 1696, entitled—"Moyens surs et honestes pour la Conversion de tous les Here iques." It was written 140 years ago. Miss Baillie, whose interesting Travels in Portugal were lately published, thus speaks of the sect of the Sebastians, which appears to be on the increase—"I allude to the existence of a very singular sect in Lisbon, who also extend their numbers all over Portugal, called Sebastianistos; incredible as it may appear, these persons daily expect the return of Don Sebastian. He fell in battle in 1578, but as his body was not found it is believed that he has been spirited away by the force of Moorish enchantment, and a time was predicted when he should break the unholy spell and return once more to bless his faithful people. The tale is handed down from generation to generation, and I assure you, though you can hardly credit the assertion, that we have seen whole sets of the Sebastianistos assembling from day to day upon the heights of Lisbon, gazing wistfully towards the sea, expecting to see the white sails of their hero returning from magic thrall. Their children are baptised by his beloved name, and I myself have played with one of these little Sebastians."—Vol. 2. p. 200.

emulous in the best of causes, thus rivals without jealousy, and only provoking one another to love and to good works, the desirable union of Protestant Christendom, as far as that union in this world is either attainable or to be hoped for, perhaps is at hand; and as a foretaste and evidence of this our assertion, we shall conclude with what fell from the Rev. Mr. Shaw, at the Kilkenny Meeting:—

It is remarkable, that at the great Bible Society Meetings in London every year, there is a day when all the Ministers of all the different Churches meet in the Old French Church, and partake of the communion together, where, forgetting all their ceremonial differences, they acknowledge the one bond of union, the Lord Christ, on whom, as a common foundation, the foundation of the Apostles and Prophets, they acknowledge themselves built; and round whom, as their living head, they rally as their common God and Saviour.

“The School of the Sabbath, and other Poems.”—By W. M’Comb. 18mo. Second Edition.—W. Oliphant, Edinburgh. 1825.

The first edition of this little work did not happen to come in our way; but having had our attention now directed to it, we think the Author well entitled to all the encouragement that the public expression of our approbation can give him. We are not going to enter into any estimate of the merits or demerits of Mr. M’Comb’s Poetry. Of his poetical powers indeed, though they are by no means contemptible, it is impossible to speak very highly; and he shews his good sense by the absence of every thing like pretension. With him the Poetry is a very subordinate consideration. He has merely thrown his thoughts into verse, to render them more generally attractive than they otherwise would be, and his verse possesses the merit, a very doubtful merit, we admit, in the present age, of being always perfectly intelligible. But if Mr. M’Comb’s readers be not always charmed with all the elegance of poetic diction, rapt along with the continual flow of

“Thoughts that breathe and words that burn,”

they will not fail to discover merits of a still higher order, and unhappily of rare occurrence in modern poetry—the constant glow of warm benevolence and genuine devotion, sound, good, sure, and practical piety. We doubt not that the work will be received with a cordial welcome by all who, for the sake of the rising generation, are glad to see Scriptural sentiment exhibited in a pleasing form, either in prose or numerous verse; and that it will be highly acceptable to the young of his own country (Ireland) who have learned to read, and for whom it is important that the books which may be safely read, should be written. This is more necessary at a time when many who possess high poetical talents, are ambitious only to strengthen the allurements, and cover the deformities of sensuality, by clothing them in the robes of fancy. These men may laugh at criticism, or they may be encouraged by its applause,

but it would be well if they could remember that there is another tribunal, where their productions will be judged by other rules; and where purity of sentiment and correctness of principle will be held, even in Poetry, to take the precedence of fancy and diction—where the wittiest and the prettiest *chansons aboire*, reprehensible in their very purpose, were it possible for them to be otherwise unexceptionable, would be gladly exchanged for the simplest or the rudest strains that ever beguiled the cares of the circle assembled round the rustic hearth, or enlivened the solitude of the shepherd boy; and he will be found to have earned the noblest praise of Poetry, who has never penned .

“ A line, which, dying, he would wish to blot.”

But though we have spoken of Mr. M^cComb's Poetry in rather an apologetic tone, we are very far from wishing it to be understood that his sentiments, good as they are, derive no advantage from the poetical form in which he has expressed them. His essay would have been good in plain prose, and in verse it is better. We would by no means class him with those Poets, whether of ancient or modern date, whose works are preserved *solely* on account of their matter :—

“ Their wit harmonious, though their verse be prose.”

His verse is *not* prose, and we give, as a specimen, a few lines which many poets would be proud to own :—

“ The Sun beams holier on the Sabbath morn,
Sweeter the blossom scents the fragrant thorn ;
More lovely breaks the landscape on the eye,
Earth—air—and ocean—Heaven's blue canopy—
All nature glows, adorned with light and shade,
And hails the sacred day Jehovah made.
The sky-lark, fluttering from his grassy nest,
Drops his bright offering from his dewy crest :
See how he spreads his little wings on high,
And sings and mounts still nearer to the sky.
And thou, sweet robin, with the blushing breast,
Art thou too ushering in the day of rest ;
Perched on the point extreme of topmost spray,
Sing on, loved bird, thy oft-repeated lay.
Oft have I met thee, when, with thoughtful tread,
I've wander'd o'er the dwellings of the dead :
Led by thy voice, I've sought my favorite spot,
The world and all its nothingness forgot ;
There, as I wept with all a father's pain,
Thy song restored my quietude again.
Perhaps the strain that flow'd so sweet to me,
Plaintive bemoan'd thy lost, loved progeny,—
A mournful dirge that wail'd thy callow brood,
Pillaged and reft of parent, home, and food,—
And bade my anguished breast responsive sigh,
In all the saddened flow of sympathy.”

These verses, (and we could select from the three Cantos of which his Poem consists, many such as these,) prove, that if Mr. M'Comb be not fitted for the higher walks of Poetry, still he is a Poet born. We can give no analysis of his Poem, but the *Argument* of Canto the Second will furnish a specimen of its contents :—

The love of country a feeling dear and animating to the Bard.—Address to Ireland, —Unhappy effects of feuds and wrongs.—The blessings of the Bible, and its circulation.— Account of John Mather, a Sabbath-School boy.—Apostrophe to Robert Raikes, founder of Sabbath-Schools.—Early associations in useful acquirements productive of lasting friendship—Youthful instruction salutary in riper years to the rising generation.— Sunday-School Society for Ireland,—its beneficial services in ameliorating the condition of the country,—and suggestions for its moral and spiritual improvement —Jail Schools,—Mrs. Fry.

The notes, which constitute half the volume, are extremely well selected, and contain a great variety of interesting information, and striking anecdotes, illustrative of the importance and utility of Sabbath Schools, and which to Mr. M'Comb's juvenile readers will, we suppose, be found just as entertaining, as readers of a more refined taste have found the notes appended to the "*Lay of the last Minstrel*," and other popular Poems. Of this part of the volume we give the following specimen, consisting of an extract from *Dr. Pole's History of Adult Schools* :—

"The first adult School in England was opened in Bristol by William Smith, an humble individual, whose attention was awakened at a Bible Society meeting, held in that place on the 13th February, 1812, on hearing a number of interesting letters read from its correspondents, one of which gave a list of persons who did not possess the Holy Scriptures, and contained the following sentence: 'We have been necessarily obliged to omit a great number of poor inhabitants who could not read, and are therefore not likely to be benefitted by the possession of the Bible.'

"William Smith disburdened his mind to Stephen Prust, a very respectable merchant in the city, and one who was alive to the claims of piety and poverty; and who has from that hour been the steady friend of William Smith, in his subsequent exertions and labours in this cause. It was at this time, and to this friend of humanity and religion, he first opened his heart, upon the subject of instructing the adult poor to read the Holy Scriptures, and asked his opinion whether it would be possible to teach them? He was answered in the affirmative, that it was not only possible but probable; and recommended to make the trial upon a small scale; at the same time S. Prust observed to him, that if he succeeded, his name would be enrolled amongst the benefactors of mankind.

"The successful exertions of William Smith have proved him to be a well-wisher of his country, and of mankind at large; and strikingly evince to us, that neither an humble station in life, nor the want of an extended education, preclude the sincere Christian from important usefulness to his fellow-creatures.

"This estimable man, who, through Divine Providence, has been so great a blessing to the indigent in society, occupies a rank in life no higher than that of a door-keeper of a chapel in the city of Bristol,* for a salary of eighteen shillings per

* Since the time this history was first published, W. Smith has left the station he then filled; but still occupies one equally humble,—being a distributor of religious periodical publications to the houses of subscribers.

week, out of which he pays three shillings to have part of his work done by another person, for the purpose of setting himself more at liberty to perform the duties dictated by that Christian philanthropy which animates his heart, and guides his footsteps to the haunts, the abodes of sickness and of want. *This is the person who collected the learners, engaged the teachers, and opened the two first Schools in England, for instructing adults exclusively, in borrowed rooms, and with borrowed books."*

We take leave of Mr. M·Comb, assuring him that in perusing his little volume, we have strongly felt the attractive force of that kindness of feeling and benevolence of purpose which runs through the whole of it; and trusting that he has yet much instruction to impart, and much pleasure to enjoy, before that period comes,

“When harp, and bard, and song, are veiled in night.”

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Impostors.—Two impostors, father and son, of the name of Massi, have been condemned by the Criminal Court at Nanci, to five years imprisonment, and to a fine of 500 francs, for obtaining money under false pretences. They represented themselves to be two monks of the monastery on the St. Bernard in Switzerland, collecting alms for that invaluable institution. They have carried on this infamous traffic for more than thirty years, and received immense sums of money, particularly from the English on the continent, who knowing the utility of the establishment, contributed liberally to its support. They even carried on the deception in India, soliciting subscriptions in Calcutta, Bombay, &c. They are Italians, natives of Genoa, the father is sixty-eight years of age.

Profanation of the Sabbath at Paris.—A French Religious Magazine, (*L'Ami de la Religion*) conducted by Jesuits, informs us that the horse races established by the king, took place on Sunday the 28th of August, in the presence of M. Chabrol the prefect, and the other civil authorities. This draws not a syllable of reproof from these religious reviewers, it is told among the news of the day, and with approbation. Thus as the laws stand now in France, disrespect to the consecrated wafer is punished with death, while the profanation of the Sabbath, for which the offender was stoned under the Law, Numbers, xv. 32, is encouraged by the Government,

New Miracle.—Frances Merlin, a native of Chaponnais in the diocese of Grenoble, twenty-seven years of age, has been the subject of a fresh miracle by the prayers of Prince Hohenlohe. The clergy in France are so proud of this case, that it is right our readers should be informed of the circumstances. When an infant in the cradle, she fell into the fire, and the consequence was that the face coming in contact with the live coals, was burnt. This diminishing considerably her personal charms, she was advised to apply to the pious prince, who kindly promised his aid, and on the appointed day, after mass, to the astonishment of her neighbours, neither speck nor freckle was discernible in her face. These circumstances have furnished ample matter in Paris for the admiration of the devout, and the railleries of the impious, as all are termed by the priests who question the truth of their nostrums.

Marseilles.—A young Mahometan, fourteen years of age, has lately been baptized in this city. She was brought from Greece by the Viscount Villeneuve-Bargemont, commander of a French frigate in the Mediterranean.

Roman Catholic Missions.—An Association for supporting Roman Catholic Missions in Asia and America, has been established at Paris, and auxiliary branches are spread over the kingdom. The subscriptions last year amounted to 80,000 francs, about £3,333 7s. The first volume of its annals, or reports, has just been completed and published at Lyons.

A Protestant Bishop for France.—The Right Rev. Dr. Luscombe, a Bishop of the Scotch Episcopal Church, and chaplain to his Royal Highness the Duke of Cambridge, is now established in France, having under his spiritual jurisdiction 50,000 individuals, connected either with the Established Churches of England and Ireland, or with the Episcopal Churches of America and Scotland. At a confirmation held by him at Boulogne, 148 persons received that holy rite. He has visited some of the principal towns in France, and will continue his labours till he has afforded to the numerous English who are settled in the provinces the benefit of his ministrations; and he intends to revisit them from time to time, Paris being fixed on as the place of his residence. Dr. Luscombe was canonically consecrated a Bishop at Sterling, on the 20th of March in this year, by the Bishops of the Scotch Church, who before this, came forward on a necessary occasion to supply the spiritual wants of their brethren; we allude to the consecration of Dr. Seabury, the first American Bishop, by the same venerable body. Before the separation from Great Britain, the United States were supplied with Clergy by the Society for the Propagation of the Gospel, but though the Government had often been importuned to establish Bishops there, the applications were never successful. Great delays occurred after the recognition of the independence of South America, before an Act of Parliament was passed, enabling our Prelates to consecrate Bishops, without requiring from them their oath of allegiance to the King, which the form enjoins. As the necessities of the American Churches were great and pressing, Seabury applied to the Scotch Bishops, and obtained from them consecration in 1784. The Act of Parliament was passed in 1786, when Drs. White and Prevost were consecrated by the Archbishops of Canterbury and York, and from these the American Episcopalians derive the Apostolic succession in their Church. A wide field is opened to the missionary labors of Dr. Luscombe, for in many of the continental cities, as Bruxelles, Paris, &c. there are several English Churches regularly served by duly ordained Ministers. Paris we believe contains five Protestant English Churches. If another Bishop were appointed for Germany and Switzerland, it

would be of the greatest utility, indeed it is a matter which the Government should take up, and encourage by offering proper salaries.

To prevent unqualified Clergymen from officiating, which is sometimes the case, no person though nominated by the resident inhabitants who contribute to his support, should be permitted to undertake the charge without a licence from the foreign Bishop, or certificates from his own Diocesan; this regulation could be enforced by spiritual censures.

The Jesuits.—The Archbishop of Paris in the late visitation of his Diocese, called at an establishment of Jesuits, for the purpose of inspecting the institution, according to the canons and privileges of the Church of France. He was however refused admission, the Superior producing a Bull of the Pope, exempting them from all jurisdiction but that of the General of their Order, and of the Holy See.

Conversion of three Parishes near Lyons to the Protestant Religion.—The letter of M. Mollard Lefevre, which we give in this number of our Magazine, has created a great sensation in France. All the numbers of the paper in which it was first published (the *Courier Francais*,) were seized by order of the *Procureur du Roi*, but as they contained nothing contrary to law, they were on the following day restored. After this, editions after editions of the letter were sold at 25 centimes (two pence halfpenny) a piece; the demand was particularly great at Lyons, where this estimable merchant lives, and where his character is well known for probity, honesty and piety. The letter has been a means in the hand of the Lord for effecting much good, and awakening the attention of the people to the study of the Holy Scriptures, which he so powerfully quoted; we trust many thousands have, and will benefit by its perusal. Three parishes in the neighbourhood of Lyons have petitioned for Protestant Ministers, as the majority of the population have determined to renounce the mass and worship of the Roman Catholic Church. Mr. Morton, one of the leading members of the Protestant Church in Lyons, assembled several of the deputies of these parishes in his house for the purpose of considering the circumstances of their case, and promoting their pious desires; but the Mayor of

the city immediately seized and imprisoned them for some time, though they had committed no offence. The powerful representations of Mr. Morton at last procured their release, and we have every reason to believe that Protestant worship will be speedily established in these three communes. The Continental Society will be a powerful engine for effecting good, and promoting real religion in these countries, by contributing to the support of Protestant Pastors in the poorer districts. But above all, our prayers as well as our contributions are wanting for the furtherance of these objects.

Ecclesiastical Establishment in France.—The following statement of the salaries of the Protestant and Roman Catholic Clergy may be depended upon, as it is extracted from the Budget of this year, presented by the Minister of the Interior to the Chambers.

Protestant Establishment. Calvinists.—The Calvinists have three Pastors who receive 3,000 francs yearly; 28, who receive 2,000; 69, who receive 1,500; and 195, who receive 1,000. In all 295 Calvinist Ministers paid by Government.

Lutherans.—The Lutherans have 2 Pastors receiving 3,000 francs yearly; 25 receiving 2,000; 21 receiving 1,500; 172 receiving 1,000. In all 220 Lutheran Pastors paid by Government. The sum total granted to these 515 Clergymen, is 623,000 francs. 24,000 francs are granted for their Colleges, and 50,000 for the building or repairing of their Churches. Total 697,000 francs.

Roman Catholic Establishment.—The Roman Catholic Church consists of four Cardinals, one of whom (the Archbishop of Paris,) receives 100,000 francs yearly, the other three, 30,000. Thirteen Archbishops [not including the Archbishop of Paris before mentioned] receiving 25,000 francs, sixty-six Bishops receiving 15,000 francs, 174 Vicars General, receiving from 4,000 to 2,000 francs, 660 Canons or Prebendaries receiving from 2,400 to 1,500 francs; 2917 Cures or Rectors, receiving from 1600 to 1100 francs; 22,316 Deservans or Curates, receiving from 900 to 750 francs. 940,000 francs are granted to their seminaries for the education of young priests, and 200,000 for the building and repairing of their churches. This, including sundry other grants to superannuated or infirm priests, &c. amount to 25,650,000 francs.

There are however more Protestant clergy in France than appear by the above list, who are not included in it as they receive no salary from government. Where the Protestant population does not amount to a thousand, no aid is granted, and of course there are very many places where this is the case, and then the pastor is supported entirely by the contributions of his parishioners.

ITALY.

Cobbett's History of the Reformation is in the course of publication at Rome, having been translated into Italian. A number appears every fortnight from the press of Bourlié, printer to the Propaganda.

Jam tali auxilio jam defensoribus istis
Tempus eget.

GERMANY.

Union of the Lutheran and Calvinist Churches.—It is not sufficiently known in those countries, that the union of the Lutheran and Calvinist Churches, which has before been so often attempted in vain, is now putting into execution. We hear continually of this union taking place in the different states and cities of Germany, where the two communions are merged in the Evangelical Church, by which name they wisely distinguish the united Church. This commenced in the Duchy of Nassau, where the Duke, to prevent differences of religion among his children, he being a Lutheran and his wife a Calvinist, first encouraged it. After it had become universal in his territories the town of Bacharach on the Rhine followed the example in 1817, and the King of Prussia has also sanctioned the union in his dominions, which will soon be general in Germany: indeed we believe that there are at present but few places where there are separate Lutheran and Calvinist Churches. The ritual of the Holy Supper was almost the only essential difference in the worship of the two religions, and the Evangelical Church scrupulously unites them. In the Lutheran form, small wafers are delivered whole to each communicant; the Calvinists, in order to distinguish themselves further from the Roman Catholics, use slices of bread, which are broken and distributed. Each party now makes a slight concession towards alliance, and the United Church uses a large Lutheran wafer, with the Calvinistic form of

breaking it. The animosity of doctrinal differences, which thirty years ago denied to the Calvinists at Frankfort a place of worship in the town, though the Lutherans, who were the most powerful party and at the head of the government, lived on the most friendly terms with the Roman Catholic inhabitants, having now subsided, this amalgamation of forms was almost all that remained to be done.

Cologne.—The magnificent, though as yet unfinished cathedral of Cologne, is undergoing a thorough repair, and this, the finest specimen of ancient German architecture, will perhaps in the course of time be completed if the necessary funds can be procured. The Prussian government to whom it belongs, though Protestant, contribute largely every year for this purpose, and a tax on marriages, baptisms and burials has been established to aid the exertions of the Chapter. But while this government pays a large pension to the Roman Catholic bishops and clergy in its new territories, their Protestant pastors at home are but too slenderly provided for. The Archbishop of Cologne, receives 30,000 rix-dollars yearly; a palace was purchased for him, for 40,000 rix-dollars, and 20,000 rix-dollars were expended in furnishing it: his state carriage cost the government 3000 rix-dollars. The Protestant Superintendents or Bishops receive not a twentieth part of his annual income, though the religion of the state, is as we have said, Protestant. The Roman Catholic clergy are far from showing a right sense of gratitude for all that has been done for them, for although the law of the country is, that when persons of different religions intermarry, the male children should follow the religion of the father, and the female that of the mother, they constantly oppose that fair agreement, and often refuse to perform the ceremony, if a solemn promise is not given that all the children shall be brought up Roman Catholics. This produces frequent disturbances in the Prussian dominions, and indeed in other parts of Germany, for the law is almost universal.

Herrnhut.—We hear that the Rev. Mr. Holmes, the late pastor of the Moravian congregation in Dublin, has just been elected by the Synod a Bishop, and a member of the Conference, which will require his residence in Germany. The Synod which meets every sixth year, is now sitting, and during the intervals between each session the affairs of the

Church are directed by the Conference which resides at Herrnhut, and is composed of clerical and lay members, chosen by the Synod.

SWITZERLAND.

Appenzel.—Sebastian Londeragaer, for a long time the chief Magistrate of a district in the Canton of Appenzel, was solemnly excommunicated on the 5th of last July, for not observing the fasts of the church.

SPAIN.

Spanish Translation of the Scriptures.—The Archbishop Don Felix Torres commenced at the desire of Charles IV. a translation of the Holy Scriptures into Spanish, which he has continued at the desire and under the patronage of the present king, Ferdinand VII. The best editions and manuscripts of the Vulgate, from which he translates, which the libraries of Spain, Italy or France could furnish, have been carefully consulted. The learned Archbishop has also made a new Latin translation of the New Testament, which is sanctioned by a Brief from the Pope. 30,000 copies of these versions, Latin on one side and Spanish on the other, have been printed in Madrid in 4to, and a considerable number will be sent to America. The translation of the Old Testament has reached to the end of the Books of Moses.

By a decree of the king of Portugal, dated the 23d of July, the possessions of the Inquisition are appropriated to the payment of the national debt.

NORTH AMERICA.

A new miracle of Prince Hohenlohe.—The Nuns of the order of Visitation in George's town, have published an account of a miracle performed by the intercession of Prince Hohenlohe, on one of the sisterhood, Elizabeth Beatrice Myers, a native of Philadelphia, aged 29. We give the facts precisely as stated. The nuns had four sick members in the convent, of whose recovery the physicians had no hope. On the 1st of February they commenced a *Novena* for them, and on the 10th of the month, being the day on which the Prince prays for all the inhabitants of the United States, at three o'clock in the morning (which corresponds to the hour in which the prince says his mass in Germany,) the chaplain of the convent carried the sacrament to

the four sick persons in the infirmary. Six other sisters were present, when the Sister Beatrice (one of the sick) declared she was cured, arose, and knelt down to prayers, she afterwards attended mass in the chapel. Her complaint was violent pain in the head, accompanied by great weakness; it showed itself in various symptoms, and the physicians declared that they were quite ignorant of its nature. In September 1824, she was supposed to be dying, and received the last sacrament, and from this time she never left her bed. The winter doubled her sufferings, and from the commencement of the *Novena* her pains were extremely acute. She resigned herself to the will of heaven, and anxiously desired the approach of death. The physician of the convent, Dr. Bokrer, who is a Protestant, came to see her on the day following her cure, and was much surprised at her sudden recovery. He had the circumstances related to him, and gave a certificate of the facts within his knowledge. The Sister has quite recovered her colour and appetite. The remaining three who were not cured are equally satisfied as if they had partaken of the like benefit. We pledge ourselves for the correctness with which we have copied the relation which is dated the 13th of February, 1825; but now we must add a few remarks of our own. First then, we are told that she was dying and had received the last sacraments, on September 1824, but yet we find her alive in the following February, five months afterwards. It is very clear then that she grew better, and the way was thus prepared for an easy miracle on a convalescent patient. It is acknowledged, that none of the other three experienced the slightest change for the better, though they were equally satisfied as if they had partaken of the like benefit, which is certainly very strange, and puts the Prince's credit, in our opinion, in jeopardy. As usual, the complaint is undefined, it is something which Physicians (strange to say) know nothing of, thus all we learn of Mrs. Stewart's malady was, that she was attacked with staginations, which puzzled the faculty in

Dublin. The parallel does not end here; as usual, there is a Protestant Doctor who is quite confounded at the miracle and gives the necessary certificates, on which the Dublin priests laid so much stress.

SOUTH AMERICA.

Bible Society.—On the 4th current, there assembled in the University at Bogota, those Foreigners and Columbians who have so generously contributed to the formation of this Establishment, and whose names will be published on another occasion. Rules and Regulations for this Society were read, and were unanimously approved of as the laws of its organization. In conformity to these Rules the Subscribers proceeded to the election of a President, Vice-presidents, Treasurer, and Secretaries; when the following Gentlemen were duly elected:—

President—Don Pedro Gaul, Secretary of State for Foreign Affairs.

First Vice-President—Don Jose Maria Castillo, Minister of Finance.

Second Vice-President—Doctor Jose Maria Estevez, Prebendary and Rector of the College of St. Bartholomew.

Third Vice President—Doctor Juan Fernandez de Sotomayor, Rector of the College del Rosario.

Treasurer—Don Juan Sans de Santa Maria, Senator and Comptroller of the Department of Cundinamarca.

Secretaries—Father Antonio Marco Gutierrez, Secretary of the University. Doctor R. N. Cheyne.

In the same manner the Members present proceeded to vote for a Committee, consisting of twenty individuals, one half of whom are Clergymen.

It was then resolved to print as soon as possible, in the form of a pamphlet, the Speeches made at the Meeting, the Rules and Regulations of the Institution, a List of Subscribers, and the Transactions of the Society. Finally, it was agreed that the Subscription List should lie with the Rector of the University; at whose apartments all who wish to subscribe may have an opportunity of doing so.

[Our Foreign Religious Intelligence is extracted from the best Continental theological magazines and papers,—French, German, and Italian, as well Protestant as Roman Catholic. The present interesting state of religion in these countries, has led us to make every exertion for giving the Public the most correct information. We also correspond with some pious and valuable Ministers in France, Germany, and among the Waldenses, on whom we can depend.]

DOMESTIC RELIGIOUS INTELLIGENCE.

BIBLE MEETINGS.

In our Number for September, we took some notice of the Meeting of the Carlow Auxiliary Bible Society on the 28th of July, and the singularly vacillating conduct of the Roman Catholic Clergy upon that occasion. We also stated, that after the advocates for the circulation of the Scriptures had left the town, their Reverend opponents got up a meeting in the Roman Catholic Chapel, for the avowed object of discussion; but the notice given was so limited as to render it impossible for the Protestant Clergy to attend. Under those circumstances the latter deemed it their duty to put their adversaries to the proof by publishing certain propositions of the first importance in this controversy, which they declared themselves willing to discuss at Carlow or elsewhere on terms of the most perfect fairness. To this Challenge no direct reply having been made, the friends of the Bible Society deemed it necessary to prove that they were serious in their proposal, by again attending in Carlow on the 22d ult. On that day, Colonel Rochfort took the Chair at half past ten o'clock, and called on the Gentlemen who had summoned the Meeting, to declare the reasons which had influenced them. The Rev. Mr. Caulfield rose and by permission of the Chair, read the letter which had been sent to the Carlow Clergy, and which was published at length in the various newspapers of this city. The Chairman then read the regulations which had been agreed on to regulate the discussion, and called on those who intended impugning the propositions which the Protestant Clergy intended to defend, to give in their names, and to take their station on the platform. No persons appearing to answer this appeal, the Protestant Clergy were called on to address the meeting. The Rev. Dr. Singer rose, and after alluding to the recent loss which the Church of God had sustained in the death of Mr. Wingfield, stated the reasons which influenced his friends to hold this meeting, though it appeared that no opposition would be offered. He went at length into the defence of the first proposition, the evidence of the canon of the Scripture, the fulness, perfec-

tion, and sufficiency of the Sacred Volume, and therefore the falsity of the claim of tradition to equal respect and veneration. Dr. Singer was followed by the Rev. G. Hamilton, who at considerable length, and with great ability defended our authorized version from the imputation of corrupted error, retorted these charges on the Roman Catholic translation, and justified our Reformers for the omission of the Apocrypha. The Rev. Mr. Burnett succeeded, and in a masterly manner exposed the claims of the Church of Rome to be exclusively the Church of God, to be the infallible interpreter of the Sacred Word, and the sole guardian of the Revelation of God. This Gentleman closed the meeting in an appropriate manner and with great solemnity, and the numerous assembly separated in good order.

Thus terminated a meeting to which the public attention has been drawn in a most remarkable degree, and we wish that when collected and given to the public, the addresses of the Rev. Gentlemen will prove a most valuable collection of the arguments by which Popish error is confuted, and the sword of the Spirit, the Word of God, applied to the demolition of that edifice which human ingenuity, and human cupidity have erected.

The Anniversary Meeting of the Newry Auxiliary Bible Society was held in the Session-house of that town, on the 3d of September. Amongst the numerous and respectable auditors were ministers of every denomination, as well as several Roman Catholics, who appeared to take considerable interest in the proceedings. The Drogheda Meeting, which took place on the 1st of September, was one of the most interesting and respectable that had ever been remembered, and was addressed with great effect by the Rev. Messrs. Matthias and Carlisle, the Deputies from the Parent Institution. We are happy to find that the determination to give enlarged support to this invaluable Society, appears every where to acquire fresh vigour in proportion to the efforts of its adversaries to frustrate its benevolent designs.

ECCLESIASTICAL INTELLIGENCE.

New Church.—The new Church at Ramelton was consecrated on the 12th of September, by the Lord Bishop of Raphoe. The worthy Rector contributed £900 towards its erection, and has furnished it with a Bible and Prayer Books, splendidly bound, and a beautiful service of plate which cost more than £100. One hundred and forty persons belonging to the parish were confirmed by the Bishop on the following day.

Visitation.—The Lord Bishop of Waterford held his Annual Visitation at the Cathedral of that city on the 13th ultimo.

Ordination.—At an Ordination, held on the 7th of August, in the Cathedral Church of Raphoe, by the Lord Bishop of that Diocese, the following Gentlemen were ordained Priests—Messrs. Eyre, Knox, Stewart, McNeil, Fullerton, and Free; and the following Gentlemen were ordained Deacons—Messrs. Marks, Hardman, Motherwell, Furlong, Smith, Madden, Cronan, Daly, Moore, Bulger, and Darley. The Rev. G. Eyre preached on the occasion, a most excellent Discourse, from Acts v. 42.—“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” The Rev. Gentleman dwelt in most forcible and eloquent terms on the importance of the doctrine as set forth in the text, which should be the constant theme of the Minister’s addresses to his flock. He shewed, in a rapid view of the history of religion, that in proportion as Christ was preached true piety increased, and that as a crucified Saviour was disregarded in the discourses of the Minister, in the same proportion pure religion declined. He dwelt, in a style peculiarly happy and energetic, on the duties of the Parish Clergyman, and concluded his truly evangelical discourse by a most affecting and impressive appeal to his Reverend Brethren on the responsibility attached to the discharge of the duties connected with their sacred calling. We very much regret that it is not in our power to give more than a faint outline of this discourse, which we should be glad to see in a published form.

The Bishop of Quebec.—Died, on the 16th of June, at Marchmont House, near Quebec, in the 75th year of his age, the Right Rev. Jacob Mountain, D. D.

Lord Bishop of Quebec, formerly of Caius College, in the University of Cambridge. He was the first Protestant prelate in the Canadas, where he presided over the church, with apostolic zeal and piety, for thirty-two years. During this period he was, in concurrence with His Majesty’s Government, and the venerable Society for the Propagation of the Gospel, the instrument in the hands of Providence, of raising a regular Episcopal Establishment in the two Canadas, and promoting the formation of missions and the erection of churches, in all the most populous townships, which he regularly visited, even when age and infirmity rendered so vast and fatiguing a circuit a most arduous and painful undertaking. The Cathedral Church at Quebec, erected under his auspices, and in consequence of his exertions, will serve as a monument to his memory; and his name will be honoured in the North American Colonies, as long as respect remains for high and cultivated talent, for dignity and suavity of manners, for integrity, for benevolence, for loyalty, for religion. His Lordship was the second son of Jacob Mountain, Esq. of Thwaite Hall, in the county of Norfolk, and enjoyed in early life the honour of a particular intimacy with the late Mr. Pitt. At the time of his being selected by that statesman for the See of Quebec, the preferment which he held was, the livings of Holbeach, Lincolnshire, and Buckden, Hants, together with the Prebendal Stall of South Kelsey, in Lincoln Cathedral, all then in the gift of the present Lord Bishop of Winchester, to whom he was examining chaplain.

The composition of tithes has been effected in 368 parishes in the several dioceses in Ireland, on the total composition for £111,429 8s. 9d.

By the Fifth Report of the Commissioners for Building Churches in England, it appears that forty-five new churches and chapels are now completed, which will accommodate 72,578 persons, including 44,313 free seats for the use of the poor.

The Right Hon. the Earl of Meath has presented the Hon. and Rev. Wm. Wingfield to the living of St. James’s, Dublin, vacant by the demise of the Hon. and Rev. Edward Wingfield.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Curious Fact in Natural History.—

It is a fact not much known, that the eel, though it lives in an element that seems to place it beyond the reach of atmospherical changes, is yet singularly affected by high winds. This is well known to the inhabitants of Linlithgow, who have an excellent opportunity of observing the habits of that animal in the loch adjoining the town. The stream which flows out of that loch at the west end passes through a sluice, and falls into an artificial stone reservoir, from which it escapes by a number of holes in the side and bottom. These holes are too small to let eels of a common size pass, and hence this reservoir answers the purpose of an eel-trap or cruive. The fish, however, are rarely found in it in calm weather; but when strong winds blow, especially from the west, these tenants of the waters seem to be seized with a general panic, and hurry from their lodgings like rats from a conflagration. At these times they rush through the outlet in crowds, and fall pell mell into the reservoir, from which they are speedily transferred to the frying pans of the burgesses.—*Scotsman*.

Société de l'Industrie.—One of the most stupendous commercial undertakings the world has ever heard of, is just

organized in France; it is, indeed rather an European than a French concern, as there are French, English, German, Dutch, and Russians among the founders. The French call us a nation of shopkeepers: we can now retort the charge, for even the highest nobility now indulge in commercial speculations, and we see by the side of the Barings, the Lafittes, and the Rothschilds, the Prince de Talleyrand, the Duke de Choiseul, the Marquis De la Croix, the Baron Montmorency, and even the Countess de Bourck. The object of the Society is to embrace every opportunity of employing capital to advantage, whether for agriculture, canals, bridges, manufactures, or commerce, in all its branches.

Earl of Carlisle.—The death of this nobleman, in his 74th year, took place on the 4th inst. at Castle Howard. His Lordship possessed a considerable portion of literary taste, and displayed that acquaintance with the fine arts, as well as that liberality in encouraging them, which add dignity to rank, and make wealth and high station at once useful and respectable. Along with the Duke of Bridgewater, he purchased the Orleans gallery, and probably died possessed of the best collection of paintings in the kingdom.—*Cambridge Chron.*

LIST OF NEW PUBLICATIONS.

DUBLIN.

Minutes of the Examination of John Leslie Foster, Esq. by the Select Committee of the House of Lords on the State of Ireland, 3s. British.

Evidence of the Rev. Mortimer O'Sullivan, before the Select Committee of the House of Commons on the State of Ireland. 8vo 2s. 6d. British.

Review of the Evidence on the State of Ireland before both Houses of Parliament, by the Author of "Thoughts and Suggestions relative to the Peasantry of Ireland," &c. 2s. 6d. British.

Further particulars in the Ministerial Character and Obligations examined and enforced in a Charge delivered to the Clergy of the Diocese of Down and Connor, at the Ordinary Visitation at Lisburn, 3rd August, 1825, by Richard Mant, D.D. 8vo 2s. 6d. British.

The two Main Questions in contro-

very between the Churches of England and Rome, stated and discussed with reference to Dr. Doyle's assertion of the Practicability of a Re-union, &c. &c. by James Edward Jackson, M. A. 8vo 10s. 6d. British.

Cynthia to Leonora —the last poem of William Falconer, author of the Shipwreck, now first Published in 12mo, price 10d.

Chatelar and Mary Queen of Scots, a Poem, 12mo.

WORKS IN THE PRESS.

Collections and Sketches by an Editor, in one volume post 8vo. will shortly appear.

The Mystery of the Hundred Days of Napoleon, in 3 vols. 12mo.

The Glebe House, a series of Sketches and Tales by a Country Clergyman.

The Dublin University Calendar.

OBITUARY.

THE HON. AND REV. EDWARD WINGFIELD.

It is with unfeigned regret we notice the death of the Hon. and Rev. E. WINGFIELD, who departed this life at Powerscourt, on Tuesday, the 6th of September, aged 33 years.

He was Rector of Myshal, in the Diocese of Ferns and Leighlin, and of St. James's, in the City of Dublin; and was Secretary of the Hibernian Bible Society. Few private individuals have been so much or so deservedly lamented, and we feel assured that our readers will be gratified by a short notice of his Life and Character. He was born at Powerscourt, in the year 1792, and was the third son of Viscount Powerscourt. His mother, a daughter of the Earl of Clanwilliam, and sister to the present Countess of Meath, died shortly after his birth.

Mr. Wingfield was sent early to Harrow School, at which he spent nine years, and from which he went to Brazen Nose College, Oxford. In the early part of his life he exhibited no traces of that seriousness which was afterwards so prominent in his character; and for some time after he left College he became like other young men of his rank evidently a lover of pleasure more than a lover of God. He had been originally intended for the Army, and would in all probability have made that his profession, but (as he himself mentioned to the writer), for a weakness in his eyes. It was at last determined that he should go into the Church, and in the year 1816 he was ordained at the cathedral of Ferns, without perhaps having sufficiently considered the solemn responsibility of his engagements as a Minister, or even his own awful situation as a sinner, passing on to the judgment seat of Christ. During that intercourse with holy things which his profession imposed upon him, and that reading of God's word which his office made necessary, it pleased the Lord to open his eyes, and prepare his heart, and to fit him for that life of faith as a man, and of usefulness as a Minister with which he afterwards adorned the doctrine of the Lord and Saviour Jesus Christ. He entered upon the active duties of the ministry at a laborious curacy in the Queen's County, where though yet unenlightened himself, he laboured with that activity and zeal which were such prominent features in his natural character. He was shortly after presented to the living of Myshall, in the County of Carlow, and there he had many painful conflicts with himself, many hard struggles against the power of sin. There he first began really to know the corruption of his own heart, there he first laid hold of for himself, and preached to others the unsearchable riches of the Gospel of Christ. There was an honesty and boldness in his natural character which, when his eyes were opened to divine truth, made him not ashamed to acknowledge his former errors, nor afraid to embrace and pro-

fess truths which he had before joined with the world to condemn. He would not be blinded by his worldly interests, he would not be held back by his worldly friends ; he indeed conferred not with flesh and blood, but with humility and anxiety sought guidance from above. This will appear evident from an extract of a letter written by himself from Myshal to a friend : “ I have for myself much to learn, and feel most truly the awful situation of a Minister who has to feed so many souls with their portion of meat ; I have felt many a painful anxiety at the thought of distributing unwholesome food, and have prayed to be directed by any and by every means, which God might place in my way. I would not wish to tie myself to any man’s opinion, neither to be headstrong in my own, but would wish to consult every friend the Lord places in my way ; but as to the ultimate decision not to take flesh and blood for my master.”

With this earnestness, this simplicity, looking up to God, did he seek for divine truth, and as a consequence, it may be said of him, that he was led into all truth. No man seemed to have embraced more fully the whole doctrine of Jesus Christ, as it is laid down in the Holy Scriptures. Both in public and in private he loved to hold up to view the full, free, unmerited salvation of the Lord Jesus. No man seemed to see more clearly, or to value more highly the liberty with which Christ had set the believer free ; but both in his preaching and in his practice he was the furthest possible from allowing that liberty to be an occasion for the flesh. He was ever practical and holy in his instructions, as he was watchful, humble, and holy in his life. He ever magnified in his preaching, as he ever sought for in his private prayers, the powerful influences of God’s Holy Spirit, which carry on progressively the work of sanctification in the heart.

He was by nature, impetuous, bold, and ardent. This temperament he exhibited as a boy, he shewed as a man ; and when he was under the influence of grace, it made him the prompt advocate of truth, the intrepid opponent of error, and the warm friend of every active exertion in the cause of his Master, Christ. But whilst grace had not extinguished or dimmed any of his natural fire, whilst it left him still the most warm and the most ardent in any company, it shed over him such a happy gentleness, such a sweet meekness, such a chastened humility, it exhibited so beautifully combined the intrepid boldness of a Peter, with the tender love of a John, as often made those who knew him as he had been, and saw him as he was, exclaim what hath God wrought.

He appeared a peculiar example of the power of grace, an especial pattern of a converted man ; one who had come unto Christ as unto a living stone ; disallowed indeed of men, but chosen of God, and precious, and as a lively stone had been built up into a spiritual house, an holy priest to offer up spiritual sacrifices, acceptable unto God by Jesus Christ. There was observable in him a

particular forgetfulness of self, and a watchful attention to the wishes of others.

There was in him the deepest possible sense of his own sin : the utmost loathing of himself, and at the same time the most child-like confidence in the Saviour, which prevented him from entertaining doubts as to his safety. He seemed to have entered fully into the length and breadth of that saying of the Apostle, that 'Christ Jesus came into the world to save sinners.'

Indeed of him, above most men that we have known, could it be said 'to live was Christ.' He ran the race that was set before him, looking unto Jesus ; and none that it has been our privilege to be acquainted with, more frequently reminded us of the Apostle's words, "I am crucified with Christ ; nevertheless I live. Yet not I but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

In 1821, he was presented by the Earl of Meath to the living of St. James in this city. He was not induced to accept it by the emolument it held out to him, as its small income scarcely covered the expenses to which it subjected him ; but he considered it as an extensive field of usefulness which he was providentially called to occupy. He found a church almost deserted, a parish in every respect neglected : he left a church with a crowded congregation ; he built and established schools ; and the sorrow of a bereaved flock best testify the love they had to his person, and the value they had for his ministry.

During the short time he held that parish, he exhibited that courage and boldness which nature had given him, and which grace had directed to the best ends. His parish was in the midst of an immense Romish population ; 'his spirit was stirred within him,' seeing that part of the city almost wholly lying in ignorance, and he was the first Minister of the Established Church who publicly and openly from his pulpit controverted the errors of Popery. None but he dared first to take this important, this much called for step, whilst many followed his example, and thus set their seal to the correctness of his judgment, as well as the peculiar boldness and decision of his heart.

But this was not the only instance in which he shewed himself the bold and intrepid assertor of the cause of God. Our readers have not forgotten the storm which in the year 1822 burst upon the Hibernian Bible Society ; its distinguished patrons seceded from its helm, one of its most respected secretaries was compelled by circumstances to resign his situation, and many of its truest friends were almost led to fear if not for its existence, at least for its prosperity and success.

The Committee of the Hibernian Bible Society looked round in this time of trouble for one to stand in the gap, and take the vacant place, one whose situation in life would command respect, whose talents would qualify him to maintain the Society in its proper

station, and whose faith and piety would make him ready to take up the cross and follow the banner of the Gospel; they turned their eye to Mr. Wingfield, and he, though under more favourable circumstances he might probably have declined the responsibility of the situation, hesitated not for a moment, but with all the energy of his ardent mind devoted himself to the interests of the Society. He considered not his worldly interests or his individual prospects, but boldly took the post to which Providence seemed to call him.

The Society join with the rest of the Christian world in lamenting his loss, and happy will they be if they find a successor in any respect equal to him, of whom they have been deprived.

His last public exertions were in the cause of the Bible Society. On Monday, August 16th, he set out on a deputation from the Society to the province of Connaught. Though carrying with him the seeds of that disorder which terminated his valuable life, he appeared in the beginning of his journey remarkably well. His ardent spirit for a time triumphed over the weakness of his constitution. After a few days he appeared to take cold, and there followed in consequence a manifest diminution of his strength, and general languor over his whole frame. There was nothing however that alarmed either him or his companion, and it is wonderful with what spirit and power he was enabled to exert himself in the cause in which he was engaged. On Friday the 26th, he attended a Meeting of the Bible Society at Longford, and there spoke in his Master's cause the last words that were to be heard in public from his lips.

On Saturday he returned to town, and consulted his physician, but not being himself aware of the dangerous nature of some symptoms that had even then shewed themselves, he neglected to communicate them, and left him in ignorance of the real nature of his complaint. He remained unwell at Powerscourt during the next week, but this excited no fears for his safety until Saturday, when an alarming heaviness and stupor seemed, to overpower him. On Saturday this heaviness increased. On Monday the physicians had no hopes of his recovery, and on Tuesday morning, about half past nine o'clock, he expired without a struggle or a groan.

Thus has the Lord taken to himself, in the prime of life, and in the very meridian of his usefulness, one of the brightest luminaries of our National Church. It leads us to cry out with the Apostle, "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

May his mantle descend upon some of those whom he has left behind him! And may that grace, which was so wonderfully conspicuous in converting and sanctifying him, prepare many to supply his loss, and carry on the work of the Lord in this portion of his Church!

VIEW OF PUBLIC AFFAIRS.

SINCE we last went to press, nothing has occurred to disturb either the peaceful relations which subsist between Great Britain and the Continent, or to embroil the continental powers with one another. How far the situation of Spain or Greece may hereafter affect the tranquil state of Europe, it is difficult to say; but it is not improbable that the disturbed state of the former country, by again calling for the interference of France, may excite jealousy in the other powers, or that the active assistance which is said to be preparing for the Greeks, under the superintendence of Lord Cochrane may tend to alarm the members of the Holy Alliance, and so to kindle again the flame of continental warfare.

Spain has been more than usually agitated; one conspiracy treads on the heels of another, each tends to encrease the suspicion and furnish materials for the timid despotism of the tyrant who governs it, and each produces its own bloody harvest of proscriptions and executions. Of these conspiracies it is difficult, and would be unnecessary to give any clear or detailed account; of their causes we can easily judge, little of their immediate object or progress is given to the public, and the death of their detected agents is sometimes the only evidence of their existence. In such a situation is Spain involved, the country of Cervantes and Padilla; such are the results of the victories of Charles and the policy of Philip.

France, instigated probably by the commercial connexion lately formed between South America and this country, has acknowledged the independence of her former colony of St. Domingo, and has even received a large gratuity for the acknowledgment. The policy of our government in not anticipating France, and thereby securing to us the commercial advantages which have been ceded to the mother country, has been much questioned: we are slow to believe our talented minister insensible to the value of a close commercial intercourse with Hayti, but certainly the uniform conduct of France towards England, has not called for any remarkable display of magnanimity on our part. France was manifestly as incapable of asserting her rights over St. Domingo, as Spain over her re-

volted colonies; and the intercourse which has for some time existed between that State and our merchants would have materially led the Haytians to prefer the friendship of the first commercial power in the Old World. The ensuing Session of Parliament will probably cast much light on the matter, and in the mean time we are given to contemplate with interest, and as proprietors of West Indian colonies not without terror, the rise of this powerful coloured empire. If any thing present or remote can affect our West Indians, and induce them to unite the interest and affection of their slaves, and the respect and confidence of Britain in their support, it must be such a circumstance: We trust that they may profit by the danger.

We regret that the progress of religion and liberality in France does not keep pace with the advancement of her commercial interests; the solemn dedication of the kingdom to the Virgin Mary, the prosecution of a newspaper for citing in terms of censure some of the grossest attempts at miracle-working, the renewed hardships of the Protestants, and the denouncing all dissidents from the Established Church as Infidels and Atheists, prove that the spirit of bigotry and intolerance is again abroad, and that the recurrence of the dark ages is not so improbable, as some sanguine philosophers have supposed.—We trust that the providence of Him from whom cometh "the light that shineth in darkness" will render such attempts abortive.

The struggle in Greece still continues, and from the nature of the contest, and the little dependance we can place on the accounts, is still obscure as to its results. That the Greeks can maintain the war unaided is certainly a pledge of ultimate success; for the unwieldy, weak, and ill-connected empire against which they contend, must speedily fall to pieces. We trust that the well-known naval talents of Lord Cochrane, if indeed he has determined to head the Greeks, will contribute both to accelerate the event, and to soften the details of a contest already painful to humanity.

It has been said, but we doubt the accuracy of the report, that the Greeks were willing to place themselves under the protection of England, like the Ionian

Islands; nay, that they had made the proposal to our naval commander. Desirous as we are of seeing the country of Miltiades and Plato rescued from the grasp of the Barbarians who defile it, we question the policy of consenting to this proposal, which is however after all of very doubtful origin.

England continues in perfect tranquillity; the only circumstance which affects her temporarily is the occasional commercial failures which are the natural results of unguarded speculations, and the active canvass which is taking place in consequence of the anticipated dissolution of Parliament. It is generally supposed that the elections will be favourable to the opponents of the Roman Catholic claims, who are generally well received through the country. In consequence of the recess, the public attention has been occupied, and the public prints filled with the details of the trials which have occurred in the different Circuits. Vice in all its shades must be expected to abound in a country so rich, and so populous, and the publicity of jurisprudence is perhaps the best pledge of its purity; but it is certainly deeply to be lamented that the public appetite for occasional news should call forth the abominable supply which the daily newspapers afford. Details the most offensive and narratives the most revolting fill every newspaper, and there is scarcely one which the father of a family could venture to place on his breakfast table, without accurately examining whether he should not rather throw it into the fire. It is, we think, a sad proof of the degraded moral taste of the newspaper reading part of the public.

Ireland, since our last publication, has been, with the exception of occasional outrages, tolerably tranquil: these however mark the existence of an insurgent spirit, and when the New Association resumes its sittings in November, to which period it has been *prorogued*, that spirit may acquire consistency and direction. The attention of the public has been very much turned to the controversy connected with the Bible Society, and the proposal of a public discussion. This proposal has not been accepted by the gentlemen who have been challenged, and the Letter of Dr. Doyle is generally supposed to contain the only answer they

will return. The Protestant Clergy who had signed the proposal, under these circumstances determined on holding the meeting, (some notice of which will be found at page 338,) particularly as Doctor Doyle had with great ingenuity provided an excuse in his postscript for any disobedience to his orders. Our opinion on the subject of this Letter, we have given at large in another part of our Miscellany, and we certainly regard it as a most important declaration of the present opinions and claims of the Roman Catholic church. What ingenuity will be employed by those politicians who were converted by the supposed change in that body, to reconcile the learned Bishop with himself, we can hardly guess; but assuredly had the proposal of a discussion at Carlow no other result than the enforced publication of that Letter, it would have been a most beneficial measure.

We have not given a decided opinion on the subject of the public discussions which have been recently revived in this country. Judging from experience, we are convinced that they have been beneficial; they excite a great, and in many cases an abiding interest among almost all classes of the community; they bring home with familiarity and force the important subjects connected with religion; they furnish the reflecting with materials for thought, and give the ignorant information, which they would not otherwise acquire. The influence of the speech does not pass away with the delivery; the newspapers give it a more permanent existence, and it is read with the more avidity, because it has been spoken. Many a poor man has, we believe, been induced to enquire into the contents of the book which has been made the subject of so much debate; and many a rich one has been led to take a view of his own personal religion by the truths which he has heard stated at such assemblies. These obvious considerations we are inclined to think have been forced upon the Roman Catholic priesthood, and except in the shape of attempted disturbance at Anniversary Meetings, we do not look for much discussion in future. Proposals similar to those signed by Messrs. Daly, Singer, &c. have, we understand, been unsuccessfully issued at Carnew and Tralee.

POETRY.

STANZAS.

(FROM REVELATIONS, c. vii. v. 13, 14.)

Who are they with robes so white,—
 White as the foam of a stormy sea?
 Who are they with looks so bright,—
 Bright as the Cherubin's looks may be?
 In the highest heaven their place who hold,
 Where the planets roll beneath their feet,
 And raise their hymns to harps of gold,
 Around Jehovah's judgment-seat!

They are those who have been tried
 In tribulation sad and long,
 But have washed their robes in the crimson tide
 Of the Lamb of God— who is their song!
 Those are they who, while on earth,
 Were sore oppress'd, and much despised,
 But who have found, in their second birth,
 That peace which they, through all, had prized!

CORNELIUS.

Royal Barracks, Mullingar.

“ THE WATCHMAN'S SONG.”

[CONTINUED FROM NO. 3.]

Hark ye neighbours and hear me tell,
 Four are the strokes of the belfry bell!
 Four Gospels pure, to men proclaim,
 Eternal life in the Saviour's name.
 Human watch, &c.

Hark ye neighbours and hear me tell,
 Five now rings on the belfry bell;
 Five barley loaves when Jesus willed,
 Five thousand fed—twelve baskets filled.
 Human watch, &c.

Hark ye neighbours and hear me tell,
 Six now tolls from the belfry bell!
 Six are the days to labour given,
 In six days God created heaven.
 Human watch, &c.

Hark ye neighbours, and hear me tell,
 Seven resounds from the belfry bell!
 The seventh day is the sacred rest,
 The Lord's own day, the Sabbath bless'd.
 Human watch, &c.

Hark ye neighbours, and hear me tell,
 Eight are the strokes of the belfry bell!
 And eight were the souls that the ark did save
 Above the flood's o'erwhelming wave.
 Human watch, &c.

Hark ye neighbours and hear me tell,
 Nine has pealed on the belfry bell!
 The ninth sad hour saw Jesus die:
 The rocks—the graves—the dead reply.
 Human watch, &c.

FUGITIVE THOUGHTS.

Far from the busy and the gay,
I fain would pass my little day
In some wild spot, by nature deck'd,
With beauties shaming man's neglect.

Where cliffs frown o'er the foaming flood,
(Now lurid and now dyed with blood,
As shades and sunbeams on it roam,)
I'd build my low and lonely home.

Or where the forest foliage flings,
Its screen above the murmurings
Of some romantic rushing stream,
'Twere joy to me to close life's dream.

For with the world I've toil'd and fought,
Till prematurely old in thought ;
And with the world small part take I
The world of man's community.

Alas ! there vulture passions rave,
From childhood downward to the grave :
Deceit and malice, wrath and scorn
The portion of all human born.

And he who has, by sorrow, long
Walked sadly silent 'mid the throng,—
If feeling linger in his breast,
Must sigh for solitude and rest.

Yet not the hermit's life I praise :
A ' weariness and waste ' of days
Pertain unto the pale recluse,
Immured from pleasure and from use.

No ! ties remain that dear I feel,
Else were my heart more cold than steel,
Of consanguinity and mind,
That few, perchance, more hallowed find.

And there are duties which I owe,
While dwelling in this vale below,
That all my poor exertions claim,
Till here I only be a name.

Through admonition and through **LIFE**,
To weed the soil with error rife,
An humble instrument employed
By Him who shaped me from the void.

But dreaming hence !— If mine to share
Little of pleasure— much of care,
Yet pure tranquillity I still
Can draw from Revelation's rill.

If, scorned and taunted by the vain,
Immersed in sorrow, wrung with pain—
Time here is short, though strait the road,
That upward tends to joy's abode :

And there I hope to join the **BLEST** ;
Partaker of my Lord's bequest,
Who e'en assumed a mortal's form,
To pilot sinners through the storm.

Then shall my sorrows find repose ;
Then shall I fearless be of foes ;
And know my Maker on His **Throne**,
Even as on earth by Him I'm known.

THE
CHRISTIAN EXAMINER,
 AND
CHURCH OF IRELAND MAGAZINE.

No. V.

NOVEMBER, 1825.

Vol. I.

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We have to acknowledge the receipt of the following Communications -- "ON THE CHALDEAN CHRISTIANS," "Ιωτα," "T," "MISSIONARY HYMN," "LETTER ON USSHER'S WALDENSIAN MSS," "I. H. J," "JEWELL'S APOLOGY."— A variety of other Articles are under consideration.

We have been favoured with some Letters from our valued Friend in Gloucester, for whose kind wishes and advice we feel most grateful.

We have also to acknowledge the receipt of Books by the Editor of the CHRISTIAN EXAMINER; for which we beg the respective Authors to receive our warmest thanks.

We beg to return our best thanks to our valuable Correspondent "SENEX," for the favorable opinion he expresses of our Miscellany. We shall be grateful for any further communications from so able and experienced a Pen.

We again present our Readers with an additional Sheet in the present Number.

THE
CHRISTIAN EXAMINER,
AND
Church of Ireland Magazine.

No. V.—NOVEMBER, 1825.—VOL. I.

ON RELIGIOUS CONTROVERSY.

SOCIETY has been so constituted by its framer, that its good and its evil, its advantages and its inconveniences, are seldom found separated from some counteracting accompaniments; and Man is seldom doomed to suffer under an infliction that is not allayed by some expected comfort; he is seldom permitted to enjoy the smile of prosperity which is not overshadowed by the gloom of a possible or an anticipated reverse. That this dispensation is the result of infinite wisdom, is to us a pledge of its utility; Man learns to distrust the present, to extend his views beyond the limited horizon which is around him, and to live under the influence of the future, tinged as it may be with the alternate hues of hope and fear. Thus exertion is stimulated by the prospect of alleviation, caution is produced by the apprehension of a reverse, and the character of Man is formed, as a creature of large and extensive views, “looking before and after.”

But while we enjoy involuntarily this exquisite arrangement of Providence, we are too apt to look only at the side of the immediate disadvantage, and under the pressure of the incumbent evil, to forget or to undervalue the accompanying benefit. The philanthropist, when he considers the manufacturing system, recollects not that to it the empire in which he glories, to whose power he owes his liberty, to whose institutions he is indebted for his very range of intellect—he recollects not that it is to this very system that empire is indebted for her prosperity; that thence ingenuity receives its stimulus, industry its reward, and benevo-

lence its inexhaustible supplies; he forgets all this, and in the fervor of his charity can perceive nothing but the vice which follows from congregated human beings, and the disease which attends on confined and sedentary employment. The political economist, in surveying the system by which in the sister country the affairs of the poor are regulated, is shocked by the alleged deterioration of moral feeling, and offended by the provision made for, perhaps, insolent and capricious indolence; his theories come in collision with the restraints laid upon industry, and the necessary accumulation of legal decisions appears a criterion of the enormity of the mischief;—he forgets that by this very system, confessedly defective, an independence may be given to the character of the peasant, through the assurance that he can claim as a right what he would otherwise clamor for as an alms;—he forgets that in such a country as England there must be much poverty that is involuntary, much distress uncaused by vice or profligacy;—he forgets that though indolence and intemperance may perhaps receive that assistance which legislative benevolence intended for struggling industry, still the evening of childless old age has frequently been cheered, and the morning of orphan destitution been supported, by the system which modern philanthropy denounces, and modern reform would annihilate.

To some such feeling as this would we ascribe the popular prejudice against religious controversy; a prejudice which, if a judgment were to be formed from their language, influences the very controversialists themselves; a prejudice that is increased by this circumstance, that while the advantages of the controversy are indirect and gradual in their developement, its inconveniences are plain and obvious. The irritated spirit, the warmth unsuited to the subject, the artful misrepresentation, the unfair extract, the angry reply and the violent recrimination,—all these things are on the surface of the matter, they meet the eye and ear of the most indifferent; they are, in fact, all that the mass of mankind can appreciate, while the real advantage resulting from this excitement, the intellectual progress, and the theological purity which follow the controversial storm, are unnoticed or unknown by the observer who, with philosophical complacency, wraps himself in his indifference, laments that the blessings of religion should be alloyed by its animosities, and thanks the God of Charity that he is not a controversialist.

Now we mean not to deny that religious controversy, as it is frequently managed, is an evil, a serious and lamentable evil;—we mean not to deny that scandal thence accrues to the Christian world, offence to the weak brother, and exultation to the gainsayer;—we would as soon deny that there are controversies and controversialists whom we willingly would give up to the scorn and indignation of the public, as we would assert that vice and consumption do not flourish in greater abundance in our cotton manufactories of Manchester and Glasgow, than on the

plains of Wiltshire or the hills of Cumberland,—or aver that the English poor laws do not frequently assist the lazy and drunken peasant, and the English poor-houses do not frequently cover the head of the victim to improvidence and intemperance. These things we mean not to assert; but we would say, that as much that is valuable is found connected with each of these systems, and as many of their practical evils can be practically remedied by a correct administration, so it is probable that an accurate enquiry might trace much good resulting from religious controversy; nay, perhaps prove that its necessity is deeply rooted in human nature, that its benefits are essentially connected with intellectual advancement, and that its evils may be obviated, if not removable in this probationary state, by every progress made in the knowledge of the human mind, or the melioration of human manners.

We would solicit the attention of our readers to a few hasty remarks on this important subject—important to us, as connected with the proceedings that have hitherto marked our course; important to the thinking and religious community, for much intellect and knowledge are thus employed; and deeply important to this country, for a flame of religious controversy has been lighted up here, which, by God's blessing, will not be extinguished until the darkest recesses of error have been illuminated by its rays.

It has been said by divine authority, that “offences must come;” occasions of stumbling must be presented while the frailty of man is environed with temptations; but the same divine teacher adds, “woe to those by whom the offences come.” It is indeed true that iniquity will abound, but the judgment awarded against its workers is not the less just; it is true that temptations will arise, but they who drug the envenomed chalice, will find no excuse in this sad moral necessity. Principles implanted in the human heart for the noblest purposes have been made the fruitful source of error, and in the attempt at removing this, fresh error has been generated;—and faculties whose legitimate operations were to work the peace and harmony of society have been diverted by human passion from their course, to the production of much intellectual disorder and confusion.

Among the peculiarities of human nature, the metaphysician and the moralist have not failed to notice its imitative and attractive tendencies, those by which man is drawn to his fellow, and the whole human race cemented together by bonds, the more powerful because undiscerned. As striking a peculiarity, though less noticed, is found in the repelling elements of the mind, by which not points of similarity are sought for, through whose agency union might be promoted, but subjects of difference are discovered through which the grand platform of society is broken up into an endless variety of separated associations, united internally by additional ties of similarity, and subject with their fellows to the laws which govern the whole. By this principle, Man, apparently se-

parated from his fellows, is really only removed from some to be brought more within the attractive sphere of others; the affections, feelings, and exertions, which would be too much weakened to produce effect, if diffused over the whole surface of society, become condensed and energetic; and the moral, like the physical world, is the result of the antagonist forces of attraction and repulsion.

In a moral and a social point of view this principle would seem to be so governed that good, not evil, flows from it; and the very eagerness with which men, whose interests and general opinions would appear to be in unison, discover and magnify casual differences, proves, in its results, a source of general excitement, emulation, and mutual benefit, and, like the ocean, promotes that international intercourse which it would seem to disserve. In religion the effect of this principle is not so unmixedly good;—that which in politics creates parties, in theology forms sects; and the infinitely greater importance of the interests at stake, add proportionably to the pertinacity and warmth. Scarcely had an existence and a form been given to the infant Church, when this restless spirit pervading the recent society, generated the discussions of which the Apostle so indignantly complains;—an undue value was placed on things of no moment; rite and ceremony were made the cause of disunion, and the prototypes of the separatists of our own day are to be found in the Corinthian Church of the time of St. Paul. In every succeeding age the same restless spirit has existed, and the more unbridled because the divinely inspired teachers were removed. Whatever was generally received became the subject of examination, and the ground of difference; dogmas which could not have been derived from the simplicity of a new faith, were deduced from it when encumbered with the weight of human devices, and each speculatist claimed credit for acuteness and ingenuity, on account of each successive addition to or discovery in the faith. Hence arose the monstrous union of Orientalism with Christianity, the useless but ingenious refinements of the Schoolmen, and perhaps the accumulated speculative errors of the Church of Rome:—modified, as it may be, by circumstance and situation, it is still the same principle; and even when the human mind was crushed beneath the Papal despotism, it was only prevented exhibiting its power in one mode, to direct all its energies in another; and the cobweb speculations of the *infallible* and *seraphic* doctors were but substitutions for more manly discussion and more useful inquiries.

Let us add to this innate principle of our nature, the overpowering importance of religion; let us reflect that when it is seriously considered, all other subjects will sink into absolute insignificance; and that while the instructed believer finds in it a rich supply for all his temporal and all his spiritual cares, the superstitious discerns in its awful obscurity an absorbing cause

for all his fears, the speculative sees in its mysteries a subject vast enough for his faculties, and subtle enough for his ingenuity ; on it the critic can employ his acumen, the philosopher his research ; and the bold and presumptuous system-monger discovers in its brevity room for dilation, and in its indistinctness materials for theory. The spirit which allegorized with Origen, subtilized with Clement, and mutilated with Arius, only proved that the Sacred Volume spoke to Man in the entireness of his nature, and exerted an absorbing influence over his faculties and his feelings ; nor is this more powerfully proved by the deep confessions of Augustin  or the spiritualizations of Quesnel, than in the presumption of Pelagius, or the reveries of Guyon. Humanity, and its frailties, and its temptations, mingled with the reverence which the Scriptures claimed ; vanity, and pride, and fancy, and worldly interests, added their debasing influence, and he who commenced an innovator, proceeded an Heresiarch.

If we have been right in our views, it would appear that the differences that have been discovered on the subject of religion are similar in their origin to those which arise on any other subject of importance ; that they are more general only because they are not localized by particular interests ; that they are more permanent because their subjects are not evanescent or temporary : they partake of the stability which belong to their materials, and the universality of their application. Whenever man is allowed to think, his thoughts will discover cause of differences from his fellow-men, and when the disclosure of thought is not permitted on some subjects, the mind will only rush with greater violence in another channel,—“*Naturam expellas furca tamen usque recurret.*” The zeal and energy which in Rome would have produced a revolution, in imperial Constantinople were wasted on an horse-race. The theatre and theatrical contests occupied, under his predecessors, the spirits that exploded in the time of the sixteenth Louis ; and the essence of abstract ideas, and the unintelligible absurdities of the Immaculate Conception, wasted the energies that would otherwise have examined and disproved the assumptions of Popery. When, then, we demand an absolute unity in religion, we demand what we feel would be incongruous on any other subject. Individuals enjoying the blessings of the same Constitution, and educated perhaps in the same seminary, have embraced opposite parties in politics ; moralists, with equal learning and equal advantages, have never yet agreed on the sources of obligation ; law, which is more defined than either, has at different times had its different interpreters ; and even the Church of Rome, which boasts its unity, encloses within its round as much anxious and emulous disagreement as Protestantism itself. And if, when exercised upon the petty concerns of time and sense, men are allowed to think for themselves, shall we say that the prohibition to freedom of thought should only be placed in religion ? Shall we say that he who

demands the heart should alone have an enforced obedience, devoid of the free-will offering which conviction presents? We may say it,—but nature, more powerful than our dictates, rebels; and while man lives and thinks, he will think differently from his fellow.

In this universal principle of nature we would place the origin of religious differences, and with differences the source of religious controversies. Were those differences about matters unimportant and trifling—did they not concern the essential doctrines which determine character, and the essential precepts which influence practice—did they only regard external rite and ceremony—and did they not attach too much importance to either, then Christian charity might suffer the differences to co-exist with the union, and let the little tapers lighted by vanity or singularity burn themselves out. But such is not the case. Vanity sometimes shoots at higher game than a vestment or a tonsure; the pride of superiority meddles with the foundations of faith, and the presumption of learning or of ignorance would dictate to the revealed will of God. Here commences the legitimate province of controversy; and if differences become essential in themselves, and are invested with such plausibility as to endanger the multitude, it is both the duty and privilege of those who have the means, to guard from the attacks of error those who might not perceive its approach, or who do not possess firmness to repel its encroachments. If an Arius, in the height of his presumption, proceed to dethrone “the Prince of Peace, God blessed for ever,” an Athanasius is called on to expose his sophisms and unmask his pretensions; if a Marcion, to serve his own monstrous absurdities, would reject one half of Scripture, and mutilate the rest, a Tertullian is justified in wielding against him his powerful prescriptions; if a Pelagius would sap the foundation of redemption, and by investing man with the honour of self-salvation, wrest from his infirmities the consolations of grace, against him may Augustine use “the sword of the Spirit.” If man is justified in relieving his fellow-creature from distress, from error—nay, if he be censurable in withholding the assistance which might benefit him, what ingenuity of excuse can be devised for him who could remove the veil of ignorance which is upon the heart of his fellows, and who will not; who sees them misled to destruction, and who will not warn them; who could place them in safety with an outstretched hand, and yet who refuses? If things temporal will justify such an interference, how infinitely more things spiritual; if the right of election or the enforcement of a tax would excuse an appeal to the public, are the happiness of an immortal soul, or the vindication of the majesty of the Most High too trivial to demand the same attention.

It is to be lamented that controversies have frequently concerned subjects removed from all human knowledge, and not fitted for human investigation; that they are frequently about

matters too trivial to occupy attention, or merit consideration ; that they are frequently commenced in an unchristian spirit, and conducted with exasperated feelings. We confess, and with deep regret, that in many instances all these charges are too substantial to be denied. To many minds the mysterious half-shaded secrets of revelation possess attractions superior to " the things which belong to us and our children," and the powers of research or of imagination may be misemployed on such topics : to many microscopic minds trifles appear important, and either from diseased sensibility, or an incapacity of surveying the whole subject, a part may be invested with an unreal magnitude. There is no power to prevent such speculations, but their uselessness speedily consigns them to oblivion. Like the labours of the alchemist too, which though directed after a chimera, laid a firm foundation for the magic discoveries of modern chemistry, these very controversies have contained much to enlighten and much to confirm faith ; they bear testimony to the progress of opinion and the prevailing sentiments of the time ; from this mine, laborious piety has extracted much that is valuable, and a Bull has defended the groundwork of Christianity by weapons borrowed from the almost unintelligible discussions of the Fathers. Controversies have been carried on with warmth about trifles, but the result has proved that the subject matter was but a trifle, and men ashamed of the dust which had been raised about a mote, received a beneficial warning from the contest.

But the most important objection to controversy arises from the too general violence with which it has been conducted. This may be partly extenuated, and partly denied. We must remember in forming our estimate of the language of any writer, we must remember the period at which he lived, the tone of manners prevalent in his day, and the circumstances under which he wrote. The varying character of life will give a very different colour to the same expressions at different times ; and the language which is in some degree excusable in the coarseness of the sixteenth, is most justly censurable in the politeness of the nineteenth century ; we forgive to a Luther or a Cajetan, what disgusts in a Milner or a Doyle. But let us further consider whether the imputation is true in all its force, or whether men do not rather judge of controversy according to their own mood, and form their opinions from their own temper. To those who are perfectly indifferent to any subject in dispute, the energy with which it is contended for, must always appear misplaced and extravagant, and they who put no value on the all-important matters of religion, must give the name of fanatic to the controversialist, and call his indignation violence. But they who can estimate the temporal and eternal importance of religion, who know that weighed against it the destinies of nations and of empires are but trifles, to these the warmth with which the cause of truth is advocated does not appear strange, the indignation with which soul-destroying error

is refuted scarcely censurable; and they do not wonder that a man contending for the eternal happiness of immortal beings should betray more emotion than if discussing the course of a turnpike or the depth of a canal. We allow vehemence in the politician, though perhaps the paltry interests of his party are alone concerned; we excuse warmth in the lawyer who pleads for the temporal interests of his client: we are not surprised that even the cool mathematician is kindled into wrath when his inventions are undervalued; but we are shocked that he who is resisting the attempt to defraud himself and his fellows of temporal and eternal happiness, should express emotion or exhibit feeling. No controversialist has felt his subject in the vitality of its importance, if he does not manifest it by the honest warmth of his style, a warmth as remote from the bitterness of acrimony, or the violence of passion, as it is from the coldness of indifference.

In estimating the effects of controversy, it is impossible to overlook the connexion which it holds with the progress of human intellect. As there is no subject more decidedly absorbing than religion, so there is none more likely to excite and stimulate the mind; and as it is not the property of any peculiar class or *caste*, as its promises, its privileges, its threats are addressed to all, it thus influences all ranks and all degrees. Those for whom literature has no charms, and science no attractions, who know nothing of politics but its turbulence, and of history but their own existence, can find in the Bible annals a copious source of delight, in the simplicity of its precepts a subject suited to their comprehension, in the adaptation of its doctrines a foundation for faith. The Bible, it has been said, is the most revolutionary book in the world, and in one point of view it certainly is;—it acts on all the springs of society, and sets them in motion; it stimulates to activity every power of every mind, and presents to each materials for the employment of all its energies. The very revolution which was effected by the Luthers and Melancthons of that day, and subsequently when the Jewells and Stillingfleets brought their learning and their talent into the memorable controversies of their's, is in a minor degree effected in every country in which the Bible is introduced generally, and the topics connected with it are made the subject of continued and familiar controversy. The mass of the people is perhaps not competent to judge of the detail; the mere noise of the discussion may be all that reaches their ears, or attracts their attention, but even that has its use; it induces inquiry, and inquiry produces examination: it convinces them that religion is worth their investigation when it has been the subject of dispute; and if once the mind receives the impulse of inquiry, it will soon carve out freedom for itself. If the late discussions in Ireland had produced no result but that of proving to the lower orders that their rights were worth contending for, and that the reading of the Bible was at least a matter deserving inquiry, their effects would have been incalculably valuable.

But the benefit rests not here ; not only is the peasant invited to labour for himself, but he has a clearer atmosphere, and more genial climate to work in. The gradual effect of religious controversy is to remove the impediments which prevent the acquisition of truth or to throw light upon its form and feature. The divine whose opinions are established treads himself with a firmer foot in the path of doctrine, his successors inculcate the opinions which have stood the trial of examination, and the peace and consolation of many a cottage has been mainly confirmed by the contests of the controversialists. The foundation of opinions is examined, their weak points detected, authorities are compared and estimated, and rarely in the collision of even human feelings does truth remain undetected.

We have already said that in the observations we have offered, we would not be understood as advocating controversy in general. Some subjects are too elevated and others are too obscure ; some are too non-essential, and others too interminable to admit of discussion ; but we certainly think that most controversies have been serviceable in settling the foundation of faith, or in resuscitating the intellectual powers ; and that while the inventions and devices of men have by controversy been brushed away into forgetfulness, the power and might of the sacred record of God's will has stood the test of every inquiry, the trial of every spirit.

We hasten to a more practical observation, the truth of which we fear that every one engaged in controversy has experienced, and the importance of which every such person must appreciate. We know no danger to which such employment is liable, so deeply to be deprecated as *a neglect of personal religion* ; like some of the divines of the last century, who were said to be too much engaged in defending the outworks of Christianity to examine its interior, the controversialist always runs the risk of substituting zeal for knowledge of doctrine, and a desire that others should agree with him, for an anxiety that he himself should be conformed to Christ. The absorbing influence of controversy is apt to supersede the necessity for self-examination, and the idea of doing God's service to render unnecessary God's work ; charity is liable to be swallowed up in zeal, and the anxious polemic does not always inquire whether he is actuated by anxiety for the Church of God or to propagate his own peculiar opinions. Deeming as we do religious differences to be the result of our implanted nature, and looking on controversy as its natural effect, and frequently as a Christian duty, we do not mention this as an obstacle to the performance of that duty, but as a trial which the Christian has to overcome ; —he is to overcome it by self-examination and abasement, by a scrutiny into his own motives, and a charitable estimate of those of others ; by abstaining from all harshness of language to his opponent, and all over-estimate of his friends ; by an anxious endeavour to avoid exaggeration, and a scrupulous regard for the feelings of others ; and, above all, by nourishing the most ardent

love to his fellow-creatures, and by incessant prayer to the Father of Spirits in whose cause he trusts that he is enlisted, that his motives may be purified from earthly dross, and his labours sanctified by heavenly feelings. "*Bene precâsse est bene studuisse*" was the motto of an ardent controversialist, and should be his ;—from this holy exercise the Christian soldier draws both the rest which restores him to the contest, the refreshment which sustains his strength, the armour which protects him in the battle, and the weapon which prostrates his enemy. Bold in this derived power, he may go forth to defend the cause of the "Lord against the mighty."

We would wish our controversialist not only to be acquainted with the doctrines of St. Paul but to imbibe his spirit : with him to be bold and ardent for the truth, with him to weep over the frailties of his fellow men ; with him to throw aside all fear and all hesitation, "contending earnestly for the faith once delivered to the saints," and with him to temper all the exposure which justice demands with the gentleness that pity requires. Error found no compromise with Paul, unholy practice no forbearance ; nor did love to his country, nor regard for personal security, ever unnerve his exertions, or dismiss sophistry undetected. Yet Paul weeps over every error he points out ; he feels that the opponent of his opinions is his brother in mortality ; he apostrophises in love those to whom he is about to address his severest censures ; and for the very individuals whose persecution compelled him to seek protection from the Roman who martyred him, for those very individuals he breathed those prayers,—whose self-devotion far exceeds any thing that Greece or Rome can boast in the Codrus or the Regulus that adorn their historians' page. Let such be the spirit of the controversialist,—let such an example be the object of his imitation ; and while, with St. Paul, he fears not to "declare the whole counsel of God," with Paul let him prove that his "heart's desire and prayer to God is, that" his "Israel may be saved."

RELIGIOUS COMMUNICATIONS.

HORÆ HIBERNICÆ.

(No. 5.)

The death of King Edward completely crushed the weak efforts which had hitherto been made for introducing the Reformed Religion into Ireland, but Mary proceeded with caution, styling herself in her first proclamations, Supreme Head of the Church ; and by one of these she professed only to grant liberty to those who chose it, to attend mass, without interfering with the religious service established in the last reign. To this was added a general pardon for both kingdoms. By such specious hypocrisy she

purposed only to fix herself securely in the throne she had so lately ascended, and to lull the friends of the Reformation into a false security, till she could more easily strike the long meditated blow. The time-serving St. Leger, under whose government the reformed liturgy had been introduced into Ireland, and who defended its utility so forcibly against Dowdal and his party,* was now fixed on as the most proper person to undo his own work. He was accordingly appointed Lord Deputy, and landed at Dalkey on the 19th of September 1553. Dowdal of Armagh, who had fled into Brabant in the last reign, was now recalled, and restored to the title of Primate of all Ireland by the Queen's letters patent. He held a provincial synod at Drogheda, when he made some progress in restoring the Romish religion, and depriving the married clergy. Goodacre who had been consecrated Archbishop of Armagh, on the flight of Dowdal, died just before King Edward, so that he was without a competitor in the see. In April following his restoration, a commission was issued to him, William Walsh, Bishop elect of Meath, and others, empowering them to deprive the married Bishops and Clergy : in consequence of this, on the 29th of June they deprived Edward Staples Bishop of Meath, and shortly afterwards Browne Archbishop of Dublin; Lancaster Bishop of Kildare, and Travers Bishop of Leighlin; Bale of Ossory and Casey of Limerick, having saved themselves by flight. Other Bishops were placed in their sees, namely, Walsh in Meath, Curwen in Dublin, Leverous in Kildare, Field or O'Fihel in Leighlin, Lacy in Limerick, and Thonory in Ossory. Curwen was consecrated in London at St Paul's in 1555, and was soon afterwards made Chancellor of Ireland, receiving the following letter to Lockwood Dean of Christ Church, as it had been an ancient custom to recommend the Archbishop to the Prior of that Cathedral.

To our trusty and well-beloved the Dean and Chapter of the Cathedral of Christ Church, within our Realm of Ireland.

MARY THE QUEEN.

Trusty and well-beloved, we greet you well; and for as much as the Right Reverend Father in God, our right trusty and well-beloved Counsellor the Archbishop of Dublin being lately chosen for that See, repaireth speedily to that our Realm of Ireland, as well to reside upon the cure of his Bishoprick, which now of long time hath been destitute of a Catholick Bishop, as also to occupy the office of High Chancellor of that our Realm; albeit we have good hopes ye will in all things of yourselves, carry yourselves towards him, as becometh you; yet, to the intent he might the better govern the charge committed unto him, to the honour of Almighty God, and for the remain of our service, we have thought fit to require and charge you, that for your part you do reverently receive him, honour, and humbly obey him in all things, as appertaineth to your duties tending to God's glory, our honour, and the

* See page 182.

common weal of that our Realm ; whereby ye shall please God, and do us acceptable service.

Given under our Signet at the Manor of Greenwich, the twenty-fifth of September, in the second Year of our Reign.”

We hear nothing further of Archbishop Browne ; he probably died soon after his deposition. When Dowdal had thus restored the religion of Rome to its former pre-eminence in this island, and had deprived those bishops who more openly favoured the Reformation, (for there were still several who judging it prudent to yield to the circumstances of the times, continued to hold their Sees, till they were enabled to profess their real faith under the reign of Elizabeth, and of whom we shall speak particularly hereafter) he caused a day of jubilee to be observed through all Ireland to return thanks to God for the good success of his labours. In a synod which he held at Drogheda in 1556, he permitted husbandmen and labourers to work on certain festivals, which the Church had hitherto enjoined to be solemnly observed, a concession forced on him by the progress the Reformation was every where making. In the former synod he obliged all rectors and vicars, who knew not how to preach, to hire one to discharge that duty four times a year. In 1556, a parliament was held in Dublin for the purpose of repealing all the acts of the late king and his father, relating to religion ; but before they proceeded to business, the Lord Deputy who had received a bull from Cardinal Pole, the Pope's legate for the reconciliation of these kingdoms to the Holy See, delivered it to the Chancellor who read it in full Parliament. It recited the fatal separation of Ireland from the See of Rome, the effect of fear rather than free will ; and the readiness with which the whole island had been turned to its obedience to the Sovereign Pontiff, on the accession of Mary, that immaculate princess, who had with such firmness and constancy preserved herself pure from the foulness of heresy. It pronounced a plenary absolution on all the inhabitants from this their offence ; ratifying at the same time all dispositions of benefices, confirming marriages, dispensations, and other ecclesiastical proceedings, during the late schism ; securing the possession of church lands to those who had been invested with them, but not without a gentle admonition to beware of sacrilege, and to restore at least what might be necessary for the maintenance of parsonages and vicarages ; and enjoining the Parliament to abrogate all laws enacted against the supremacy of Rome. This bull was read aloud by the Chancellor kneeling on his knees, the whole assembly, Lords and Commons, remaining in the same humble posture, in token of reverence and contrition. Absolution was also given on the spot in the following form :—

Our Lord Jesus Christ, which with his most precious blood hath redeemed and washed us from all our sins and iniquities, that he might purchase unto himself a

glorious spouse, without spot or wrinkle; and whom the Father hath appointed head over all his Church, He by his mercy absolve you. And we by Apostolic authority given unto us by the most holy Lord Pope Julius III., his Vicegerent here on earth, do absolve and deliver you and every of you, with the whole realm and the dominions thereof, from all heresy and schism, and from all and every judgment, censures and pains for that cause incurred. And also we do restore you again unto the unity of our Mother, the Holy Church, as in our letters more plainly it shall appear; in the name of the Father, the Son, and the Holy Ghost.

Then they adjourned to the cathedral, where a *Te Deum* was solemnly chaunted for the restoration of the kingdom to the unity of the church. After this solemn commencement, they proceeded to business, and declared the Queen to have been born in lawful matrimony, repealing the sentence of divorce, and all acts passed in the reign of Henry, whereby her succession might be prejudiced. All acts made against the See of Rome, since the twentieth year of Henry VIII. were repealed, the Pope's dispensations respecting marriages, church lands, &c. were confirmed, and the penalties of a *premunire* were declared against any ecclesiastical court or persons, who should interfere with these possessions, now held by laymen, though it was provided that they might recover tithes due from the same, in their own spiritual courts as formerly. A clause was added for permitting lands, &c. to be made over to spiritual bodies without licence of mortmain, but this was limited to a period of twenty years. Finally the jurisdiction of the Pope and bishops was restored, as formerly exercised in this realm.

By another act of this Parliament, the three statutes made in the reign of Richard II. Henry IV. and Henry V. against heretics were revived. By another act, all bishopricks, deaneries, livings, &c. were discharged from the payment of first fruits and tenths; and the Queen renounced all revenues arising from impropriated rectories, and parsonages in the hands of the crown, which were made over to the Legate for the augmentation of small livings. An act was also passed against bringing the natives of Scotland into this country and intermarrying with them, which was made a capital felony.

While the Protestants in England were suffering death in its most awful forms, and sealing their testimony with their blood, no single individual was molested in this country for his religious belief; this is a proud boast which no other land that we know of, similarly situated, can make. The Reformers were not formidable to the government from their numbers or influence; but this cannot account for the toleration they enjoyed, when we remember that the whole duration of Mary's reign in England was defiled with cruelties, long after she was firmly seated on the throne, and the Protestants had ceased to be a powerful body. Let our forefathers enjoy then the high honor of being friendly to religious liberty, and that too when it was unknown to other nations in theory or practice. That it was no con-

cession from the bloody Mary, is further evident by the following well known story, which is authenticated by the testimonies of the Earl of Cork, Henry Ussher, and James Ussher his nephew, both Archbishops of Armagh, and Henry Jones, Bishop of Meath. It was also entered among the manuscripts of Sir James Ware :—

Queen Mary towards the end of her reign, granted a commission for persecuting the Protestants here in Ireland, as she had already done at home; and to execute it with greater effect, she nominated Doctor Cole, sometime Dean of St. Paul's in London, one of the commissioners, and by him sent the deadly edict. When he arrived at Chester, the Mayor of that city hearing that her Majesty was sending commissioners into Ireland, and being a zealous Romanist, waited on the Doctor, who in the course of conversation with the Mayor, took out of his cloak-bag a leather box, saying, here is a commission which shall lash the heretics of Ireland. The good woman of the house being well disposed to the Protestants and their religion, and having also a brother of the name of John Edmonds, a Protestant and a citizen in Dublin, was much troubled at this speech; but waiting for a convenient opportunity, while the Mayor took his leave of the Doctor, and the latter was bowing and complimenting him down stairs, she opened the box, took the commission out, and put in its place a pack of cards, with the knave of clubs uppermost. The Doctor returning to his room, and suspecting nothing of what had been done, put up his box as before, and the next day sailed for Ireland, and landed on the 17th of October 1558, at Dublin. He repaired directly to the Castle, and presented the box to the Lord Fitz Walters, then Deputy, before the Privy Council, who delivered it to the Secretary to open and read the commission, the whole council standing to show respect to the Queen's commands. But when the cards and knave of clubs alone appeared, the Lord Deputy and Privy Council were highly amused at the expense of the doctor, who yet protested that he had received a commission though it was not now to be found. The only reply he received was, that he should go and look for another while they shuffled the cards. This indeed on his return he procured, but being delayed for some time by bad weather, the Queen died before it reached its place of destination, by which means the Protestants of Ireland were, under God's protection, preserved from persecution. Lord Fitz Walters related this story to Queen Elizabeth, who was so delighted with it, that she sent for this Elizabeth Edmonds, and gave her an annuity of forty pounds for her good services.

Several English Protestants, natives of Cheshire, remained concealed in Dublin during the whole of this reign; they with their families had left their homes to avoid the persecution which was then raging so violently. Their names were John Harvey, Abel Ellis, John Edmonds, Henry Haugh, and some others, who organized a Church in their houses, where service was performed, the Sacrament administered, and the Word preached every Sun-

day, by one Thomas Jones, a Welshman, and a Reformed Minister, whom they had brought over with them for the purpose. This however was kept secret till the death of Queen Mary, when Jones was made domestic Chaplain to the Lord Lieutenant.

We now arrive at a more important and interesting period of history, when the wisdom of Elizabeth made the Protestant cause finally triumph in England, in spite of the opposition of the Pope and King of Spain. From hence also we may date its slow but gradual progress among ourselves, for though the Church has passed through various trials, and been exposed to all the calamities which befel the state in the unquiet reigns of Charles I. and James II. yet the light of divine truth has never suffered a total eclipse, nor has our candlestick been removed from its place. There have appeared among us, divines of the soundest piety, and most unbounded learning; who, while they illuminated the whole Christian world, shone like meteors in their own country, their proper sphere of action.

The memory of her unfortunate mother, her early education, and her strong sense, had all contributed to attach Elizabeth to the cause of the Reformation, which was far from losing ground under the persecutions of the late reign. Those who treated religion as a mere matter of speculation, and considered all forms equally true or equally useful to the state, had seen their opinions practically confuted, in the constancy with which the Martyrs met death for the sake of their faith. The piety of their lives, the boldness and ability with which they defended themselves on their trials, and the more than mortal courage they showed at the stake, were not to be explained on human grounds. Thus the reflecting portion of the community were led to look more closely into religious subjects, and examination has ever benefited our cause. Those even who were satisfied with the form of godliness, preferred a rational creed and decent form of worship, to the mysteries and pageantry of Rome. The principles of the Reformation had made great progress among the lower classes in England, and to them the constancy of the Martyrs was more convincing than all the arguments they had ever used for their conversion. When the nation was thus well-disposed, Elizabeth had nothing to fear in reviving all that had been done in her brother's reign. But the case was different in Ireland; the Reformation had made but little way, even among the English Pale, while the natives remained in total ignorance for want of qualified teachers, capable of instructing them in their own tongue. The foreign powers who were at war with England, took care to keep alive their prejudices and support the priests in their opposition, so that it was not difficult to persuade them that the Queen was the bitterest enemy to their spiritual and temporal interests. Thus the Reformation followed in the train of the conquering army, and was adopted only by those who understood the English language. It was thought that the native tongue was hostile to the English

interest, and therefore it had been proscribed since the time of Henry VIII. Could this be utterly abolished, it was supposed that a reformation of religion would necessarily follow the use of a more polished language. The result has shewn how erroneous this theory was, and how fatal to the best interests of our country. Even then, when the statutes against Irish habits, laws and language were in full force, Elizabeth appears to have had discernment enough to question their utility, for though the permission was given in the Act of Uniformity to Clergymen officiating in districts where English was not understood, to say the common prayer in Latin, the Queen was at the expense of providing a fount of types in the Irish character, in hope "that God in his mercy would raise up some to translate the New Testament into their mother tongue. The Earl of Sussex, the Lord Deputy, was directed to summons a Parliament, which met in January 1560, and quickly proceeded to the re-establishment of the Reformation, nor does it appear that out of the nineteen bishops present, more than two, Walsh of Meath, and Leverous of Kildare, were determined in their opposition to any change. The ecclesiastical jurisdiction was restored to the Crown, and a new oath of Supremacy appointed, the use of the common prayer was enforced, and all persons required to attend the public service of the Church under a penalty of forfeiting twelve pence for each omission, to the Church Wardens for the use of the poor of the parish. The existing laws against heresy were repealed, and it was more accurately defined that that only was heresy which had been determined, ordered, or adjudged to be such by the authority of the Canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures.

But the Parliament claimed the right of hereafter declaring such other opinions to be heretical as could be proved such by the above rules, when the occasion might require it. This power it is evident refers only to heresy as cognizable by the laws of the land; many opinions have been justly deemed such, with which the Legislature has never found it necessary to interfere, as the public peace was not endangered. Indeed, subsequent acts have removed all the penalties to which it was subject, and in this wise policy we heartily concur. The first fruits and twentieth parts of all Church revenues were restored to the Crown, and the form of electing bishops by virtue of a writ of Congé d'élire, was entirely abolished in Ireland, as attended with unnecessary delays and costs, and derogatory to the royal prerogative. It was provided that the Queen and her heirs, by letters patent under the great seal of England or Ireland, or the Chief Governor duly authorised should by his letters patent, collate to the vacant sees; and that persons so collated, should be consecrated and invested with their rights, and that the prelates directed to consecrate them should pay due obedience to the royal mandate within

twenty days, under the penalties of the statute of premunire. These ordinances were followed by an act recognising the Queen's title to the crown of Ireland, and another extending the act of the late reign, whereby certain offences were made treason against the Sovereign. By another the Priory of St. John of Jerusalem was restored to the crown, and all dispositions made of the revenues of this house by Messingberd the late Prior, a zealous Romanist, were revoked, for he by resorting on frivolous pretences to the Irish districts, had become suspected of raising and fomenting insurrections. Whether from a consciousness of guilt, or dread of power, he fled ; on which it was further enacted by the Parliament, that he should be required by proclamation to surrender within forty days, or else be attainted for high treason. The Parliament was soon dissolved, as Sussex had been much opposed in his measures ; and he returned to England to consult the Queen further. In the mean time, the Romish party inveighed against the heretical Queen and her impious Ministers, the Clergy who refused to conform abandoned their cures, and a sufficient number of reformed ministers could not be found to take their places ; thus the churches fell to ruin, and the people were left without any religious worship or instruction. This same year orders were sent to Thomas Lockwood Dean of Christ Church, to remove out of his Cathedral all Popish relics and images, and to paint and whiten it anew, putting chosen sentences of Scripture on the walls in place of the pictures ; this was immediately complied with. At this time Heath, Archbishop of York, sent to the two Deans and Chapters of St. Patrick's and Christ Church, a large bible to each, to be placed in the Cathedrals for public use, and we are assured by credible writers, that they were made good use of, many persons crowding to hear them read ; and shortly after we find that John Dale a bookseller in Dublin, sold seven thousand bibles in the space of two years.

After a short absence the Earl of Sussex returned from England, and he received letters from the Queen desiring him to call a general meeting of the clergy of Ireland, to consider the state of religion, and devise means for the furtherance of the Reformation. Walsh, of Meath, was the most violent of all the Bishops who opposed the changes in religion : a devoted servant to the Pope, he spared no pains to excite discontent among the clergy and laity. After the Convocation had broken up, he preached against the book of Common Prayer, at Trim, with great vehemence, by which he brought himself under the penalty of the act passed the year before, 2 Eliz. c. 2. s. 2. he was therefore arrested and confined for some time ; but afterwards he was allowed to leave the country and retire to Spain, where he died in 1577, at Alcala. On his refusing to submit, he was deposed, and the See remained vacant for two years, till Hugh Brady was appointed his successor. About the same time, Alexander Craike, the Dean of St. Patrick's, succeeded Leverous in the Bishopric of

Kildare, he also having been deposed for refusing to conform; as he committed no offence he was never molested, but allowed to support himself by keeping a school in Limerick. He died at Naas about 1577 in the eightieth year of his age, and was buried in the parish church. Craike was consecrated in St. Patrick's church, by Archbishop Curwen, and because the revenues of his See were very small, and insufficient to support the episcopal dignity, he was permitted to retain his Deanery. It is here necessary to say a few words respecting the validity of our ordinations, and the succession of Bishops in the Church of Ireland. Our readers must be aware of the long controversy carried on in England, between the Reformed and Romish parties, on this subject, but all that they have written refers only to their own case; and if our ordinations have never been regularly defended, it is because no one has ventured to doubt of their validity. The question in England may now be considered at rest, for no one has been able to confute the masterly treatise of Courayer a French priest, and Doctor of Sorbonne, where he proves to demonstration the futility of all the objections which have been made. It must be remembered that at the accession of Elizabeth, a great mortality among the Bishops had thinned the episcopal bench; and those who remained, being zealous adherents to the Pope, refused to consecrate Parker, just appointed by the Queen, to the See of Canterbury, for fear of falling under an excommunication threatened by Bonner. Thus they hoped to deprive the Reformed Church in England, of Pastors deriving their orders in an uninterrupted succession from the Apostles. But several of those who had been duly consecrated Bishops in the reign of King Edward VI. and who had remained in exile during the persecutions of the late reign, now returned, and a commission was issued to four of them, Barlow, Coverdale, Scory and Bale to perform the ceremony, which accordingly took place publicly in the Chapel of Lambeth Palace. Various frivolous objections were urged by the Romanists against this, but without success. In Ireland, however, the greater part of the Bishops whom Elizabeth found in possession of their sees, were well disposed to the Reformation; at the head of them was Curwen Archbishop of Dublin, now, in consequence of the vacancy in the see of Armagh by the death of Dowdal, at the head of the Church of Ireland. He, assisted by other Bishops, consecrated Loftus Archbishop of Armagh in 1562, and Alexander Craike, Bishop of Kildare, in 1560, who succeeded on the deposition of Leverous. It is certain from this, that Lancaster who had been appointed to this See, by King Edward VI. and had been deposed by Queen Mary for being married, must have died in the mean time; for Casey of Limerick who had been deposed at the same time with him, was restored to his Bishoprick in 1571, on the resignation of Hugh Lacy. Archbishop Curwen appears to have been a great favourite with Elizabeth, for in the year 1559,

we find him appointed keeper of the great seal, and soon afterwards Lord Chancellor of Ireland. Finding the infirmities of age pressing on him, he in 1567 succeeded in his wish of being translated to the See of Oxford, of which he had formerly been Archdeacon, and in a year after this, he died at Swinbrock near Burford. This unquestioned validity of our Irish ordinations confirms those in England, though we never remember to have seen this argument made use of; for when it was determined to preserve Episcopacy in the Church, if there had been any difficulty in procuring consecration for Parker from the English Bishops, surely nothing could be easier than for Elizabeth to have directed Curwen and his suffragans to proceed to the ceremony, as they did in the case of Loftus, Archbishop of Armagh. But to return to our subject, the alterations in Church and State, so enraged the Roman Catholics, that under the encouragement of the Pope and King of Spain, they broke out under Shane O’Nial in 1560. Thus Elizabeth had no easy task to preserve her dominions in safety, while Francis the King of France, Mary Queen of Scotland, Philip King of Spain, the Pope, and her own rebellious subjects, were meditating her destruction; but as God had raised her up for great purposes, so he continued to defend her, and to bring to nought the machinations of her enemies. At the same time she was intent on the worldly prosperity of this kingdom, calling in the debased coinage of Henry VIII. and the first clocks ever seen in Ireland, were placed this year at the Castle, and in the tower of St. Patrick’s Cathedral, which were popular acts, as is evident by the following old ballad, then very popular, though not recommended by any beauties of poetry.

Triumphant joys may Ireland sing
Of Henry the Eighth our gallant king ;
For he has left us an offspring,
To be the good Queen of Ireland.

Let bonfires shine in every place,
Sing and ring the bells apace ;
And pray that long may live her Grace,
To be the good Queen of Ireland.

The gold and silver which was so base,
That no man could endure it scarce ;
Is now new coined with her own face,
And made go current in Ireland.

She is the nurse that still doth rock
The cradle of her loving flock ;
She held the dial and the clock,
Throughout the whole realm of Ireland.

On the third of April 1562, the roof and part of the body of Christ Church fell, by which the monument of Richard Strong-

bow Earl of Chepstow was broken. The Lord Lieutenant issued a proclamation, forbidding all Priests and Friars to meet together in the city of Dublin, or to sleep within the walls, and at the same time the tax of twelve pence on all who omitted attending church was enforced. At first many went to mass in the morning, and to church in the afternoon ; but to prevent this the names of all the inhabitants were called over by the Churchwardens before each service. After the Earl of Sussex was recalled, Sir Henry Sidney was appointed Lord Deputy, who brought with him a charge among his other instructions, "that religion and knowledge of the Scriptures should be propagated and encouraged by doctrine, example, &c. And that the church lands and estates should be preserved from waste and alienation."

O'Nial who alternately submitted and waged war, in 1566 burnt the metropolitan Church of Armagh, for which he was excommunicated by Loftus and the clergy of his Diocese : soon after he came to an untimely end, in consequence of a quarrel which originated at an entertainment prepared for him, whilst he was endeavouring to persuade the Scotch settlers to take up arms against the Queen. The Scots rushed into his tent and dispatched him with their skeans, after which they threw him into a pit, where an English officer finding the body, cut off the head and carried it to Dublin, for which he received the promised reward. The wars carried on against this O'Nial cost the crown 147,407 pounds, exclusive of the cesses laid on the country, and the damages sustained by the inhabitants. This appears by returns from the Exchequer, laid before the Queen. During these wars, the town of Derry, which was in possession of the English, was destroyed by the magazine of powder accidentally taking fire. But on this, Sullivan in his history, gives us the following legend as an unquestioned truth. He gravely states that St. Columbus, or Columkille, the founder and tutelary saint of Derry, angry at the profanation of his church and cell, the first of which was used for the reformed worship, and the latter as a magazine, and desiring to be revenged on the English for this sacrilege, assumed the shape of a wolf, and coming out of a neighbouring wood, passed by a smith's forge, where he filled his mouth with hot coals, and ran with them into the magazine, where he scattered them so effectually, that the destruction of the town obliged the heretics to look for new quarters. A barbarous attempt was made on the life of James M'Caghwell, Archbishop of Cashel, by Maurice Gibbon, or Reagh, who had been appointed to that see by the Pope's bull. Coming to demand possession of M'Caghwell, who refused to surrender his rights, he stabbed him ; the Archbishop however recovered, and Maurice contrived to make his escape into Spain.

An act passed in the eleventh year of Elizabeth's reign, gives us a sad picture of the state of religion at that time ; it runs thus : "Whereas the Right Honorable Sir Henry Sidney, knight of the

“honorable order, now Lord Deputy of Ireland, hath in his late
“progresse into Mounster and Connaght, found among other ex-
“periences, the great abuse of the clergy there in admitting of
“unworthy personages to ecclesiastical dignities, which hath
“neyther lawfulness of byrth, learning, English habit or English
“language, but descended of unchaste and unmarried abbots,
“priors, deans, chauntors and such like, getting into the said
“dignities eyther with force, symonie, friendship or other corrupt
“means, to the great overthrow of God’s holy Church, and the
“evil ensample of all honest congregations: be it therefore
“enacted by authority of this present Parliament, that no person
“or persons be from henceforth admitted or received to be dean,
“chauntor, chancellor, thesaurer, or archdeacon of any cathed-
“dral church within Mounster and Connaght (the cathedral
“churches of Waterford, Lymericke, Corke and Cashell only ex-
“cepted), but only by the presentation and nomination of the
“Lord Deputy, or other governor of this realm for the time being,
“during the time and space of ten years next ensuing. Provided
“always, that no person or persons, so to be nominated and pre-
“sented by the said Lord Deputy or Governor, for the time being
“to any of the dignities aforesaid, shall be able to take any of the
“said dignities, except he or they be within orders, of full age,
“can read or speak the English tongue, and shall reside upon
“the same dignities.” This awful state of ignorance was prob-
ably the cause of the act passed in the following year, by which
free schools are established in each diocese; this with some mod-
ifications is still in force. In this year (1571), types in the Irish
character were first brought over from England, by Nicholas
Walsh, Chancellor of St. Patrick’s, and John Kearney, Treasurer
of the same church: these were provided at the expense of the
Queen. It was ordered that the liturgy should be translated
into the Irish language, and printed in the same character, and
that a church should be set apart in the chief town of every
diocese, where they were to be read, and sermons preached for the
benefit of those who understood not English. The prayer-book
and Holy Scriptures were not however translated or printed for
thirty years after this period. A catechism in Irish by Kearney
alone appeared; yet we are informed that this with the preaching
made many converts to the Reformed Church. The civil and re-
ligious affairs in the kingdom were now equally desperate; im-
mense sums of money were expended in suppressing rebellions
which multiplied in proportion to the pains taken to put them
down. The revenue derived from the country was trifling in
comparison with the expenditure. Many persons had never been
baptized, and knew nothing of God. To remedy these evils, a
commission was sent over to rectify ecclesiastical matters, but we
do not find that they did much good. Sir William Drury was at
the same time appointed President of Munster. The King of
Spain to be revenged on the Queen for the aid she afforded the

Dutch, secretly encouraged these disturbances, and Gregory XIII. partly in his zeal for religion, and partly in hopes of obtaining the kingdom for his son, whom he had made Marquis of Uicola, consented to bear his share of the expenses. Stukely an English fugitive, who had made the Pope expect much from his services, was appointed commander of the expedition, and titles were heaped upon him : he was at the same time created Marquis of Leinster, Earl of Wexford, &c. The Pope who claimed to be supreme lord of Ireland, having by his bull excommunicated and deposed Elizabeth for heresy, now considered that the kingdom would revert to him as a forfeited fief, and in consequence of this exercised these prerogatives as the lawful sovereign. Stukely sailed from Civita Vecchia with eight hundred soldiers for Portugal, where he expected further aid ; but Sebastian, the King, being then intent on his war in Africa, promised that if he would accompany him there, he after this was concluded, would follow him to Ireland. To this Stukely agreed, but they both fell in a battle in Africa. After this, Fitz Morris (notwithstanding his oath of allegiance taken before Sir John Perrot), went over to France, and having solicited the King of that country for two years in vain, he turned to the Pope and King of Spain where he had better success ; and being furnished with a few men and some money, he sailed accompanied by the Jesuits Allen and Saunders (who was also legate), and landed eighty Spaniards, with some Irish and English fugitives out of his three ships, at Smerwick in Kerry, at the latter end of July, 1579. They set about building a fort, and drew their ships under it, the legate Saunders hallowing the spot and promising them success ; but Captain Courtney being at Kinsale with one of the Queen's ships, seized on the three Spanish vessels, and the rebels were finally dispersed, though the Pope granted to all the Irish who should fight against the Queen the same plenary indulgence and remission of all their sins, as to those who were engaged in the holy war against the Turks.* They were followed by another band of Spaniards and Italians, under the command of San-Josepho, and this expedition was attended with no better success than the last.

A plan had been before proposed of founding an University in Dublin, by suppressing St. Patrick's cathedral and appropriating its revenues to this purpose ; but Loftus the Archbishop zealously opposed the project, and we are wholly indebted to him for the preservation of this venerable church. It is said that he was led by mercenary motives, as he held some valuable leases of the lands belonging to the chapter. He however was still anxious to promote the building of a college, and accordingly in 1590 he, the Lord Chancellor, and others of the clergy met the Mayor, Aldermen and Commons of the City at the

* Sullivan 101.—Walsh's Loyal Remonstrance.

Tholsel, when he addressed them, saying :—"How advantageous it would be to have a nursery of learning provided here ; and how kindly her Majesty would take it, if they would bestow that old monastery of Allhallows, which her father King Kenry VIII. had at the dissolution of the abbies given them, for the erecting such a structure." On this the Corporation granted him his request. Immediately after, Henry Ussher, Archdeacon of Dublin, went over to the Queen to procure her licence, which being obtained, they began to remove the old ruinous building, and on the 13th of March, 1591, Thomas Smith, then Lord Mayor of Dublin, laid the first stone. The Queen's Charter is dated the 30th of March, 1592. Cecil Lord Burleigh was the first Chancellor, Adam Loftus, Archbishop of Dublin the first Provost ; Lucas Challoner, William Daniel, James Fullerton and James Hamilton the first Fellows ; and James Ussher, Abel Walsh and James Lee the first Scholars. It is to be observed, that James Fullerton and James Hamilton had been sent over by King James of Scotland, who being next in succession to the English crown, was anxious to keep up a correspondence through them with the English inhabitants. The better to conceal their purpose they kept a school, where the great Ussher received the first rudiments of his education. Of Hamilton, afterwards Viscount Clancarty, we shall speak more hereafter, when we come to the plantation of Ulster under James. About this time eleven priests and Jesuits were seized in Connaught and Munster, and brought up to Dublin ; and it appeared in evidence that they were endeavouring to stir up rebellion through the country. One of these, Fitz-Simons, son of a Dublin alderman, was executed.

The formidable Rebellion of Tyrone or O'Nial now broke out, which exceeded all the former attempts of the Queen's enemies to dispossess her of the crown of Ireland. Matthew de Oviedo, a friar and titular Archbishop of Dublin, and Don Martin de la Cerda were sent over by the Pope to encourage him ; and besides the usual store of indulgences, they brought over a phoenix plume blessed by the Holy Father, and 22,000 pieces of gold from the King of Spain.

The history of this rebellion does not belong to our province : it was however a war of religion ; and Camden* assures us that the Irish were so devoted to the See of Rome, that those who remained loyal to the Queen, sent to the Pope for pardon for not engaging in the war, and a dispensation to excuse their doing so for the future. The same feeling no doubt led Owen M'Egan the Apostolic Vicar, to refuse quarter to those who served the Queen, even though they were Roman Catholics. He invariably confessed, absolved, and then executed his prisoners. After O'Nial had made his submissions anew, and the Spaniards had been dispersed, the victorious army contributed £1800 to

* P. 584, *Annal. Eliz.*

furnish the library of the new College with books, and this was entrusted to the care of Dr. Challoner and Mr. Ussher. The Queen died on the 25th of March, 1603, leaving this country in a state of comparative tranquillity.

ON DEATH.

He must be a dull and careless observer indeed who is not struck, as he looks out upon the material world, with the tendency which every thing around has to decay. The plants which our care has fostered, we behold them increase and bloom and mature their seeds, and then wither and perish. The animals which we domesticate lend us their temporary service and companionship, and then become enfeebled, the victims first of decrepitude, at last of death. Nor is man, however endowed in power and faculty, secure from the operation of this great general law of dissolution : constituted as he has been, "Creation's Lord," his manorial rights have not exempted him from the common sentence of "dust to dust." The blossoms which, as he gathers them, exhale at once their sweetness and their life, do they not serve as types of his own fragility ? "All flesh is as grass, and all the glory of man as the flower of grass." The earth which he labours for his sustenance, what is it but one vast grave. How often does the ploughshare which furrows up its surface expose to view memorials of days of old, striking against the trunks of some buried giants of the forest, whose leafy honours centuries ago shadowed the very spot which is now their tomb ; or turning up in the yellow sunshine some mouldering sword or helm, to tell that "there" had "the mighty fallen, and the weapons of war perished !" Where indeed can we take up a handful of the dust we tread upon, and say with certainty, that it was not once a partaker of organic life, and instinct with consciousness, carrying upon it, perhaps, the impress of grace and beauty, and holding within it a spirit as quickly wrapt to mirth or sunk to pensiveness as that which now muses upon the humbling truth.

With so many things around to press upon our consideration the thought of death, it is yet certain that this thought is one which comes but seldom to the bulk of mankind, and is very quickly dismissed even when it does. And there is every reason why it should be so. For the generality are without true religion, and to such the thought must be one of unmixed pain. Without that certainty of a future state which true religion alone can give, and that preparation for enjoying happiness there, which it alone can furnish, what single idea can fling so broad and dark a shade over this theatre of earth, where the brief yet busy drama of hu-

man joys and fears and hopes and wishes is enacting. Death! what a cold and cheerless word to the children of this world. Take it, as the *soi disant* sages of the French Atheistical school defined it to be, "an eternal sleep;" and what a dreary thought! To consign those whom we love to the regions of obliviousness, and see the grey hairs of the parent we revered, or the sunny ringlets of the child we doated on, go down to the yawning mouth of the charnel-house, with all its fearful associations of the darkness, the silence, and the worm. The heart shrinks at it,—and for ourselves—

" To lie in cold obstruction and to rot.
This sensible warm motion to become
A kneaded clod ;"—

or, (using language more expressive still) to say "to corruption, thou art my father; to the worm, thou art my mother and my sister,"—the thought disgusts and humbles. Alas! the hope of unconsciousness, and it is all that thousands are possessed of, is a poor solace in the contemplation of the grave. But take death as it is truly, an entering into another state, and what feelings should it awaken. Well may we gaze with awe upon those portals which open on an unseen world—portals, upon which is engraved the mighty word ETERNITY, and the deep thunder of whose hinges is as a voice from the place of souls, saying, "Prepare to meet thy God."

The certainty then, that men must die some time, and may die soon, implies a necessity on their part of something in the shape of preparation for it. Philosophy itself, dim and formless as were the images which it fashioned of a futurè state, confessed the propriety of our learning that important lesson,—how to die. But it was a lesson which it could not teach; the wisdom of the Porch and the Academy was on this point only a splendid failure. Is there in all the reasoning of Socrates or of his pupil Plato, in the classic manual of Epictetus, or in the ornamented periods of "the divine Tully," any thing which can be said to deserve the name of a fit helping of man's soul toward passing safely into the world of spirits?—Surely not; the studied pomp of words poorly covers over the measureless ignorance as to who or what God is; what man's real deservings are, and how the favour of the Divine Being may be gained, or his anger averted. And let us for a moment look at some of those who died the pupils of this meagre, melancholy scheme of hints and probabilities. What did they, with all their assumed indifference, so much the theme of admiration among moderns, what did they but brave death at best, enduring, as an evil, what they were unable to appreciate as a good? Is there in a Vespasian exclaiming, "An Emperor should die standing;" or in an Augustus calling, in his last moments, for a looking-glass to arrange his hair, and asking, "Have I performed well my part in the comedy of life?" Or to pass from monarchs to philosophers, is there in a Seneca bleeding to death in the bath,

while uttering sentiments of Heathen wisdom, the model of a suitable entering on another state? Clearly not. These subjects may serve to kindle the enthusiasm of the poet and the painter; but they excite sentiments of pity only, in the Christian's bosom. All that these persons exhibited was but a conquering of that natural and inborn fear of dissolution, which racks so many; and everything they did, had reference to this world, and to it only. There was a solicitude manifestly, to be thought well of by their fellows, an anxiety to shine and be admired when the lamp of life was at its last fitful gleam. But where do we discover that profound sense of personal demerit, that consciousness of a cleaving iniquity, that prostration of soul at the idea of the eternal self-existence before whom they were so soon to appear, which alone become the frail children of this earth? Alas! did we require a proof, how little the elaborate subtleties of the Schools can do for man in his great hour of need, we have but to look at the dying scenes which History has presented to us of the great characters of Pagan Antiquity. None of them perhaps ranks higher than the celebrated Titus, the conqueror of Jerusalem, and master of Imperial Rome; yet what an awful concluding speech is that recorded of him by his biographer. "*He complained grievously, that life was taken from him undeservedly, nor was there an action of his to be repented of, excepting one only.*"*

What human wisdom could not do, however, "the wisdom which cometh down from above" has done. It has rendered death an object to be contemplated not with true calmness only, but with true pleasure also. The death and resurrection of a Saviour are those facts which are calculated to produce a mighty revolution in our sentiments concerning the last moment of existence, and bid us hail its approach as an entering upon and not a forsaking of all genuine happiness. Thick as was the gloom which hung over the moral world, two words have dissipated the darkness—*Jesus Christ*. In the brightness and glory of these, we can behold even "the place of graves" smiling cheerfully. We see it not as did the Heathen, a dreary spot lighted only by the pallid gleam of a visionary elysium, but as a cheerful resting place, where we shall lay down for a little season our wearied bodies to receive them again, invested with all the blooming freshness of immortality. The Christian may with holy joy contemplate that solemn ceremony which the God of wisdom has appointed unto all men ere they can enter into his presence. It is his to say with the great Apostle of the Gentiles, "*We know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" he can declare with Job, "I

* "*Cum inde lectica transferretur, suspexisse dicitur dimotis plagulis cælum: multumque conquestus, Eripi sibi vitam immerenti: neque enim exstare ullum suum factum pœnitendum, excepto duntaxat uno.*"—Sueton. in vitâ.

know that my Redeemer liveth ;” and in the security which such knowledge imparts, what is death ? Where are all those spectral horrors, which conscience acting upon imagination has arrayed it with ? There are those who speak in terms of ridicule of that uncouth medley of chapless skulls, and winged heads of Cherubim which may be seen so often forming the monumental decorations of our church-yards ; and sooth to say they are in many cases rude enough in design and execution. But this is certain, they convey, or are intended to convey the most consolatory truth which man can receive, even that there is for him “ life in death ;” they tell us by the most ancient of all modes of writing, that of symbols, that “ He that believeth on the Son of God hath everlasting life,” and looking on them thus, what, in comparison, are all the laboured hieroglyphics of Thebes or Memphis ? Happy is that man who finds it his privilege as well as his duty to “ die daily ;” who expects to die the death of a Christian and makes a Christian preparation for it ; who every returning night when laying himself down to rest, does it in the spirit of one who knows not the moment when he shall sleep the sleep from which there shall be no awakening, till the Archangel’s trumpet startle earth with the preluding notes of her dissolution ; but who has a good assurance through faith in his Saviour, that whenever that moment does come, it shall be a moment of blessedness ; the signal for his entering upon that state where he with all the redeemed, shall “ hunger no more, neither thirst any more ; neither shall the sun light on them nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto fountains of living waters : and God shall wipe away all tears from their eyes.”

REFLECTIONS ON THE COLLECTS, EPISTLES, AND GOSPELS, FOR
THE ENSUING MONTH.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Epistle.—Phil. iii. 17.—The Gospel.—St. Matthew, xxii. 15.

God will be found a protector to none in the day of adversity, to whom he has not appeared the only sure guide and support in the day of prosperity. That is an admirable combination of terms, therefore, by which our Church bids us call upon him in the Collect for this day, “ O God ! our *refuge* and *strength*.” The true secret of how to find an answer to prayer is also here set forth ; to “ obtain effectually,” we must “ ask faithfully,” that is in faith, “ through Jesus Christ our Lord.”

Happy is the Minister who can say with the Apostle, as we find written in the Epistle, “ Brethren, be ye followers of me, and mark them who walk so, as ye have us for an ensample.” And indeed it may be observed, that without there be a living before men’s eyes the life of faith and holiness, it is not the descanting

eloquently on its excellency in the pulpit that will persuade men. We may remark too, that while St. Paul here speaks with such a melancholy severity of the conduct of many professors of that day, he puts no greater stigma on them, than that "they mind earthly things." The great leading principle of action with him was to have ever before him, that his "conversation" or citizenship "was in Heaven." The eyes of men were upon him, to see in his life what practical Christianity was, and he would shew them that he was "a citizen of no mean city." In speaking of the resurrection of the body, this inspired teacher refers the matter to the "working" of Him, who is "able to subdue all things unto himself." Those infidels who have started difficulties upon this subject, seem to forget that God is the agent in it, and surely it is not more difficult to restore than to create. To deny the possibility of this "mystery" is to limit the powers of Him whose capacities are infinite, and to contradict the language of reason as well as Scripture. Our Lord, in his discourse on this point with the Sadducean sceptics of that day, charges them with this double offence: "Ye do greatly err, not knowing the Scriptures." Here was one modification of their error, nor *the power of God*, there was the other; but infidelity and folly are synonymous terms.

The Gospel brings before us the Pharisees and Herodians; who, though politically opposed upon the point of submitting to a foreign yoke, combined in the treacherous purpose of seeking to "entangle" Christ "in his talk," of making him commit himself, by giving a distinct opinion one way or the other. The wisdom of his answer cannot be sufficiently admired, where he draws with so delicate, yet so firm a hand, the line between implicit submission to a ruler in things *civil* and things *sacred*. Kings should have their right, their tribute, but the "King of Kings" should have his pre-eminently. It should be our's too to remember, that on the heart of the first man was placed the impress of the King of Glory. Sin, indeed, has defaced it sorely in his children, yet something of it still remains. O! that sinners might be led to serious reflection on the awful misapplication they are guilty of, in giving their hearts to the god of this world, and not to the God of Heaven, forgetting to ask themselves the question, "Whose is this image and superscription?"

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Epistle, Colossians, i. 3.—The Gospel, St. Matthew, ix. 18.

The word "absolve," signifies to set free, and every one who is not absolved through an interest in, and an application of, the death and merits of Christ, is to be accounted as one in "bonds," bound "hand and foot," ready to be cast into outer darkness. The world's language is strangely in opposition to this; for it calls a great profligate a "libertine," and he is said to be a man "of a loose way of life." It will be found at the last, however, that "God's service" is the only "perfect freedom," and the liberty of the wicked who serve Satan a heavy "bondage."

In the Gospel we find the Apostle giving thanks for certain of those who in his day, "having heard in the word of the truth of the Gospel," of "the hope laid up for" them "in heaven," found it bringing forth in them "fruit," of which this "liberty of the children of God," the freedom they have from sin, forms no small part. They who are "to be partakers of the inheritance of the saints in light," are also "made meet" to be so.

The power of faith to cleanse and save the soul, is beautifully set forth in the Gospel by the story of the woman healed of her infirmity. Every sinner who will lay hold by faith of the Great Physician's garment, shall find himself "made whole from that hour." The ruler spoken of here seems to have had great faith, and received a proportionable return in the restoration of his child to life. The words applied by our Lord to the young maiden, "she is not dead but sleepeth," may be applied with touching propriety to every one who has departed this life in his faith and fear. Happy hour of the Saviour's approach, when it may be said as it were of every individual of his followers, "He took them by the hand," and they "arose."

THE TWENTY-FIFTH SUNDAY AFTER TRINITY.

The Epistle, Jerem. xxiii. 5. The Gospel, St. John vi. 5.

There is no truth more frequently brought before us in the services of our Church, than that which we find in the Collect for this day, the necessity of God's grace to "stir up the wills of" his "faithful people" ere they can bring forth "the fruit of good works."

In the Epistle we find a Prophet speaking of that great event as yet "to come," the descent and incarnation of a Saviour, who is to be to his believing people that "righteousness" which though they could not be saved without it, could never be produced by them, were it not for the gift of God in his beloved Son.—Much of what is here predicted remains yet to be fulfilled, in the bringing in of the Jews to the Church of Christ. We can bless God, however, to our eyes are distinctly visible streaks of light in the spiritual horizon, plainly indicating the approaching consummation. The house of Israel is a most interesting object of contemplation at this moment to the Christian observer.

It is related that a Romish priest expounding the miracle of the loaves and fishes to his congregation, thought it requisite to soften down the difficulty, by observing that in those days "*every loaf was as big as an oven.*" It is not unworthy of remark too, that the fare which our Lord here set before the multitude as a sufficient refecton, is termed by the Church of Rome, fasting fare. How does she explain the anomaly, (according to her principles) of persons eating *bread and fish*, yet that it should be said of them, not that they *all fasted*, but were all "filled;" for so St. Mark tells us, in describing a miracle exactly similar? (St. Mark viii. 8.)

The Liturgical Year of the Church of England may be said to close here, the Advent Sundays being placed first in order, in that arrangement which we find in the book of Common Prayer. Our attention is now called therefore to

THE FIRST SUNDAY IN ADVENT.

The Epistle, Romans xiii. 8. The Gospel, St. Matthew xxi. 1.

That holy, watchful, expectant state of mind, which becomes him who waits for the Son of God coming "in his glorious Majesty to judge both the quick and dead," forms the subject of petition in the Collect for this day, which Collect, as we perceive by the rubric annexed, "*is to be repeated every day*, with the other Collects in Advent, until Christmas-eve."

The Epistle brings before us this truth, as to the necessity and suitableness of the putting away "all works of darkness," and putting on the armour of light," in the shape of an injunction, which it enforces by the consideration alluded to above, of the Advent, or approach of Christ to judgment. In the Gospel we have an animated description of the Saviour's entry into Jerusalem. Humble, indeed, and unambitious was the ceremonial, when, according to prophetic declaration, Zion beheld her King coming unto her "meek and sitting on an ass, and a colt the foal of an ass." If the people who witnessed that scene, however, were moved and said, "Who is this?" what shall be the feelings of those congregated millions who shall yet behold "the Son of Man coming in the clouds of Heaven." Imagination fails at the mighty thought. It is too big with sorrow and with joy for humanity to grasp, with sorrow for the unbeliever, and with joy for the saint. What a sight will that be, when standing before the bar of God, we shall behold a world bursting forth into flames, which, with the materials that they prey on, shall be quickly dissipated, and see hell glowing with that fire which "is not quenched" burning through eternity. O! how will ruined self-destroyed sinners, endure to hear the dashing of that burning wave upon whose breast they are to toss and agonize for ever, and for ever!

MISCELLANEOUS COMMUNICATIONS.

THREE WEEKS IN DONEGALL.

No. II.

MR. EDITOR, — Pursuant to long practised tactics amongst Magazine Contributors, I intended to break off the first part of my Three Weeks Tour in Donegall in the midst of a story, and questionless, I fondly resigned my manuscript into your hands under the anticipated impression that all your readers would have continued for the last month under the excitement of unslaked curiosity, all sympathy on the stretch, until the curtain was lifted up that hung over the fate of my Donegall Guager; and therefore, as you could afford me but a limited space, it was my intention that you should, with all becoming abruptness, have broken off where my hero was enlarged at the hall door.—Judge then my surprise when I saw in print that my man had escaped—contrary to truth you must needs let the man go.—You, my good Sir, may be perhaps a better judge of the pulse of the public, you might be aware that this my story was more a subject of *bathos* than *pathos*, and your more sensitive tact of a reader's taste may have taught you that the protracted tale of a worried Guager, instead of calling forth the sensibility of woe was more calculated to promote, at your expense and mine, the risibilities of ridicule; and therefore, in your caution, you were pleased to put an extinguisher on my narrative, by stating that this officer of his Majesty's revenue had the good fortune to escape. But, good Mr. Editor, as you have accepted me as your topographer, you must take me as I am, though a little touchy, and pray bear with my infirmity when I tell you that I must have my story told, not according to your ideas of critical keeping or poetical justice, but in my own way and pursuant to truth—Allow me then to resume my narrative by stating in the words of my informant what occurred after the Guager was enlarged from the hall door.

The pursuers, all true to their pledged honor, standing on a hill about two hundred yards in the rear of the house, a hanging lawn sloped down towards a small river that in all places at that season of the year was fordable—about a quarter of a mile farther off still, in front of the house, the large river, Lennan, ran deep and broad between high and rocky banks. The Guager started off like a buck, and as a hunted deer he ran his best, for he ran for his life, he passed the little river in excellent style, and just as he had ascended its further bank and was rising the hilly ridge that divided the smaller from the broader stream, his pursuers broke loose, all highland men, tall, loose, agile, young, with breath and sinews strong to breast a mountain—men, who many a time and oft over bog and brae, had run from the Guager, and now they were after him with fast foot and full cry. From the hall

door the whole hunt could be seen—they helter skelter down the lawn rushing—he toiling up the opposite hill and straining to crown its summit—at length he got out of sight, he passed the ridge and rushed down to the Lennan ; here, out of breath, without time to strip—without time to choose a convenient place he took the soil, in the hunting phrase—he plunged in—at all times a bad swimmer—now out of breath, encumbered with his clothes, the water rushing dark, deep, and rapid, amidst surrounding rocks ; amidst whirls, and currents, and drowning holes, the poor man was struggling for life ; in another minute he would have sunk for ever, when his pursuers came up, and two or three of the most active and best swimmers rushed in and saved him from a watery grave. The whole party immediately got about him, they rolled him about until they got the water out of his stomach, wiped him with their frize coats : twenty warm hands were employed rubbing him into warmth, they did every thing humanity could suggest to bring him to himself. Reader, please to recollect that we are not describing the feats or fortunes of Captain Rock or his myrmidons ; we are not about to detail the minutæ of a cold-blooded, long calculated, murder ; we are not describing the actions of men who are more careful of the life of a pig than of a human creature. No—the Donegall mountaineers had a deed to do, but not of death ; they were about a deliberate work, but not of murder. The moment the Guager was restored to himself, and in order to contribute to it an ample dose of the *poteen* that he had persecuted was poured down his throat, they proceeded to tie a bandage over his eyes, and they mounted him on a rahery, or mountain poney, and off they set with their captive towards the mountains ;—for a whole day they paraded him up and down, through glens and defiles and over mountain sides, and at length, towards the close of a summer’s evening, they brought him to the solitary and secluded Glen Veagh ; here they embarked him in a curragh or wicker boat, and after rowing him up and down for some hours in the lake they landed him on a little island, where was a hut that had often served as a shelter for the fowler, as he watched his aim at the wild water birds of the lake, and still oftener as the still-house for the manufacture of irrepressible unconquerable *poteen* ; and here under the care of two trusty men was he left, the bandage carefully kept on his eyes, and well fed on trout, grouse, hares and chickens—plenty of *poteen* mixed with the pure water of the lake was his portion to drink, and for six weeks was he thus kept cooped in the dark like a fattening fowl, and at the expiration of that time his keepers one morning took him under the arm, and desired him to accompany them ; then brought him to a boat, rowed him up and down, conveyed him to shore, mounted him on the poney, brought him as before for the length of a day up and down through glen and mountain, and towards the close of night the liberated Guager finds himself alone on the high road to Letterkenny. The poor man returned

that night to his family, who had given him over as either murdered or gone to America; but he stood not as a grimly ghost at the door, but as fat, and sleek, and happy as ever. Now wherefore all this trouble; why all these pains to catch a Guager, fatten him, and let him loose? Oh it was of much and important consequence to these poor mountaineers. A lawless act it surely was; but take into view that it was an act big with consequences affecting their future ruin or prosperity, it might almost be pardonable. Amidst the numerous parliamentary enactments that the revenue department of the country caused to be passed in order to repress the system of illicit distillation in Ireland, one was a law as contrary to the spirit of British legislation as to the common principles of equity and conventional right—a law punishing the innocent in substitution for the guilty.—This law made the townland in which the still was found, or any part of the process of distillation detected, liable to a heavy fine, to be levied indiscriminately on all its landholders. The consequence of this law was, that the whole North of Ireland was involved in one common confiscation. It was the fiscal triumph of guagers and informers over the landholders and proprietors of the country. They were reaping their harvest of ruin, under a *bonus* offered for avarice, treachery and perjury. Acting on this anti-social system, the Guager of the district in question had informations to the amount of £7000 against the respective townlands of which it was composed. These informations were to be passed or otherwise at the approaching Assizes, and there was no doubt but that the Guager could substantiate them according to the existing law—and thus effect the total ruin of the people.

Under those circumstances the plot for the seizure and abduction of the revenue-officer was laid. It was known that on a certain day about a month prior to the Assizes he was to pass through the district on his way to the coast—it was known that he kept those informations about his person, and therefore they waylaid him and succeeded in keeping him out of sight until the Assizes were over, and shortly after this imprudent and unconstitutional law was repealed.

I cannot take leave of Glen Veagh, without calling to mind a visit we paid to a characteristic dweller of this singular and solitary scene. In a sunny nook where a dark deep ravine expanded itself into a little grassy valley, affording room for the potatoe garden and a small meadow, and beside a small garrulous brook, rose a cabin, I dare not call it a cottage, for that supposes comfort, and associates cleanliness, neatness, the woodbine bower, the rose-covered lattice, with its idea,—and such a spot on Ulleswater or Windermere would have been blessed and beautified with such accompaniments; but here we had no such amenities—the grunt of a starving sow, the growl of a gaunt greyhound were the sounds that accosted us as we bent our head to enter the narrow aperture that served almost as much for a chimney as an entrance. But

when you entered things bore somewhat a more satisfactory appearance ; there was better furniture than is generally to be seen in an Irish cabin ; some old-fashioned high backed chairs, some old carved oaken brass-mounted chests ; a decent dresser, on which were ranged some pewter dishes and plates ; implements of fishing were suspended along the walls, and a long French musket, its barrel mounted with brass, hung right over the immense mantle-piece of the chimney that jutted out almost into the centre of the apartment ; above the gun was an old mezzotinto print of the Holy Family after Raphael, and over that again an old armorial bearing, on which you could observe a salmon, a lion passant and a bloody hand, all well smoked. Beneath the canopy of the immense chimney, or beside the hob, in a comfortable high backed arm-chair, made of straw in the manner of a beehive, sat Jack M'Swine, the master of the mansion. He rose apparently with pain as we entered—I thought he would never cease rising, so slowly did he unbend his extraordinary height, and with apparent difficulty, as suffering under rheumatic pains, he advanced to meet my friend, whom he accosted with all the ease of an old gentleman, and all the cordiality of an ancient Irishman. All the lower class of Irish are particularly civil and attentive to you when you enter their houses : I never in any of the provinces entered under a poor man's roof, that I was not received with the smile of pleasure and the language of benignity, the best seat wiped, and offered for my acceptance, the pig expelled, the dog punished if he dared to growl at my entering,—but here was even something better than this, for there was the Irish heartiness adorned with the urbanity of a gentleman—if he were the lord of a palace he could not have received us with more kind and unembarrassed courtesy, than did this dweller of the lonely mountain hut ; and when I was introduced to him as one who had come from Dublin to see and admire the beauties of Glen Veagh, nothing could exceed the anxious kindness with which he expressed his desire to do every thing to further my views,—he lamented he had not a boat ; that his fowling convenience and fishing tackle were not in trim for our use ; in short he seemed to feel a double pang that he was a poor man.—But who was Jack M'Swine ? The lineal descendant of the ancient sept of the Mac Swines, who next and only inferior to the O'Donnells, possessed a large portion of Tyrconnel. Our friend of Glen Veagh maintained that he was the Mac Swine,—the Caunfinny or head of the family,—and surrounded by poverty as we saw him, the dweller of the wretched hut, without one shilling of income, with nothing to live on but the produce of his potatoe garden, and the milk of a few cows that ranged the mountains, yet Philip the Second of Spain ruling over dominions on which the sun never set, was not prouder in his bearing, nor richer in the recollections of his Austrian ancestry than this fading shadow of an Irish Tanist : the man literally lived, moved and had his being as dependent on his family associations ; and still life was only

supportable under the one hope which he cherished. Amidst chilling discouragements, insurmountable obstacles, and endless rebuffs he had now come to the verge of the grave; grey he stood and tempest worn, like one of the withering oaks on the side of Glen Veagh, and still he put forth the leaf and struggled for existence, hoping on against hope. The Mac Swines, as proprietors of a large portion of the mountain district of Donegall, had usually sided with the O'Neils against the O'Donnells; and O'Neil's demand of sixty cows as tribute from O'Donnell, was often enforced by the assistance of M'Swine; and when James I. conquered the O'Donnells and escheated their lands, as a reward to M'Swine for his enmity to this chieftain, his mountains, perhaps because not worth confiscating, were left to him in peace, and in the following reign of Charles, when the execrable rebellion of 1641 broke out, the Mac Swine for some reason did not join in it; there was no proof of massacre or murder against him, and the Act of Settlement left him his property as an innocent Papist. Here then down to the present century the Mac Swines lived, the lords paramount of these glens and mountains, in barbarous and profuse hospitality,—here surrounded by followers and retainers, amidst fosterers and cosherers, their hall full of horse boys, and dog boys, and cow boys,—all idlers, all gentlemen; all disdaining any trade or occupation,—fishing, fowling, hunting or fighting by day, feasting, quarrelling and carousing by night,—thus the Mac Swines from father to son lived; borrowing money, and mortgaging one mountain tract or line of sea coast after another. This is the common history of an Irish Castle Rackrent family—thus the common fate of the Sir Thadys and Sir Condys of Ireland attended the Mac Swines, and our poor friend Jack came into the world the inheritor of his forefathers' name, pride, recollections and imprudencies; but alas! his lands had all vanished and become, under foreclosed mortgages, the property of families who possessed the low-born English and Scotch propensity of foresight and frugality; and still Jack Mac Swine clung to the hope and expectation of recovering some of his alienated lands; he told us how certain tracts were illegally conveyed away from him by his father, and he besought me with all the anxiety of a man who was catching at vague impossibilities, that I would search the records in Dublin Castle for him, and make out his title. No one could possibly have seen this fine old man, so tall, so meagre, and yet so decent in his coarse attire, and so urbane and so gracious in the old-fashioned manner of the last century, without wishing that some portion of the wide domains of his ancestors was restored to him, and that his grey hairs might descend in decency to the grave;—or rather it would better become my desire and my prayer to turn these immoderate hopes, these ceaseless anxieties from such unreal fancies, from these fallacies of earthly ambition, to seek a property in a better country—an inheritance with the saints in light: desiring to be found in Christ, clothed in his

righteousness, endowed with his unspeakable gifts, and possessing his unsearchable riches. Every year this hearty old Milesian comes down from his mountain glen, and spends a day at the hospitable glebe-house of my friend, and he regularly brings to the younger part of the family an appropriate present; a gift which from the remotest times a king might accept and a noble might bestow—a young eagle or jer-falcon of the true hunting breed, from the cliffs of Glen Veagh. Before I left the country, this genuine gentleman brought me such a present as a grateful recompence (the only one he could bestow,) for the hearty interest and attention which I, as he said, condescended to take in the fallen fortunes of poor John Mac Swine.

We proceeded on from Glen Veagh to the hospitable mansion at Ards, mentioned in a preceding Number, and where the contrast presented by a beautifully planted and ornamented demesne, and by the accurate row-culture and farming, worthy of Norfolk or the Lothians, to the mountains, moors and wastes we passed over, was as grateful as unexpected. But as I do not pretend to be a Young or a Curwen, dealing in the details of farming or the accuracy of statistics, I shall pass over what I saw at Ards, only saying, that I trust I shall retain, though I may not describe, a grateful sense of the kindness I received while there. But the lofty cloud-compelling Muckish was near Ards, and on this pig's back* I was determined to mount:—there will be no limits to vision from it; I shall see all Donegall, and Innishowen, and Tyrone; I shall see Derry, the brave, devoted city, the joy of the whole Protestant world, under my feet; I shall see the fine land-locked Lough Swilly, and the deep indented waters of Mulroy. In short, I shall see what I have ever had a passion for seeing, a wide and outstretched view from a mountain. So, in spite of the fervors of a July day, and joined in the daring emprise by some of the younger part of the family at Ards, we set to to climb the mountain. And here it was literally climbing. There are some lofty mountains you can ride to the top of: to the craggy height of Snowdon Welsh tourists, as I am informed, ascend in carriages; but rest assured this facility was not afforded to us; and actually in many places we had to catch hold of the heath and rock to help us in the ascent; and so steep and downright was the mountain, that a stone of any size could be hurled from the top to the bottom. Thus amusing ourselves rolling down the compact siliceous rock, and observing the noise, velocity, smoke, and flashes of fire that were elicited in the momentum of the descent, at last, after near four hours exertion, we arrived at the summit of our ambition.—I ran, covered with perspiration and panting with heat, to mount the topmost ridge, and just as we arrived there, just as we had cast our eyes around, and begun to feast on the immense vision of earth and ocean beneath us, a vast murky cloud from the Atlantic, big with sleet and moisture, en-

* The English for Muckish is a pig's back.

veloped us and the whole top of the mountain as with a night-cap, and made every thing so dark, indistinct, and dreary, that we could scarcely see one another: besides it was attended with such a cold, cutting breeze, that we, who were all with pores open under the process of perspiration, felt as if the Cacodæmon of the mountain, in revenge for his invaded solitariness, had risen in anger, and armed with a scythe had rushed on to cut us asunder—to retreat, therefore, was the best policy. How similar the results attending the ascent of this mountain are to what await our most aspiring hopes and promising speculations in this life; looking up to attain some desirable elevation, grasping, scrambling, sweating, weary, at length the object occupying eye, hand, intellect, and fancy is gained, the ridge of ambition is conquered, and hope is crowned, and still we are not happy;—no, some troublous cloud, some misty thing, comes and warns us that after all our toil and labour things were easier and brighter below. But I, whose curiosity was more intense than that of my friends, in spite of a cold and driving sleet, and fearless of a fever, still lingered behind, and hastily observed that on the top of this lofty mountain, which at a distance appears so acute and linear in its ridge, there was a plain of some acres, on which grew in luxuriance that species of saxifrage so great an ornament to our gardens, called London Pride: so abundant was it that you might suppose that some comical fairy gardener had established a nursery of it here. A poet given to prettinesses might point a sonnet here on the natural habitat of pride, lofty and rocky, and cold and barren, every where to be found, and in all places useless, whether it blows in the garden of a purse-proud London citizen, or extends in dreary solitariness on the mountain of a Donegall Nobleman. I also took time to observe, that on the north-western side of the elevation where it stands exposed to the driving sleet and tempest and saline spray of the great Atlantic, that even the white sand-stone of which it is composed, and which is almost compact as quartz, is decomposed and has been converted by the agency of the elements into beds of minute fine sand, as pure as the driven snow—this the proprietor of the mountain rolls down the side of the hill in canvas bags, and exports to Dunbarton in Scotland, where it is manufactured into the purest crown and plate glass. My friend and I proceeded onwards from this angry mountain to the promontory of Horn-head, and were received at the hospitable mansion of another Mr. Stewart, who amidst the multiplicity of gentry of that name in the province of Ulster, is as usual designated and distinguished by the name of the property over which he presides; and here on his promontory or island, for it is surrounded by the sea, on this out-port towards America, I found a family as amiable, society as polished, reception as cordial, and attention such as Irishmen could give, or Irishmen be grateful for. Mr. Stewart has the most extensively stocked farm in Ireland, or perhaps in the world. I have heard it said of old Mr. Keating of Tipperary, that he used to sheer at one sheering 25,000 sheep; but Mr. Stewart

reckons his stock not by hundreds or thousands but by hundreds of thousands. I can assert he is lord of the lives of millions; the whole promontory of Horn-head, containing upwards of 1000 acres, is one well-stocked rabbit-warren, and the sum arising from the fur alone of these rabbits amounts to a handsome income. But besides this, there is not an ocean-bird that dips its wing in the waves of the Atlantic, the gull, gannet, penguin, peterel, and albatross, and all those numerous and nameless aquatic creatures that live and sleep upon the ocean—these come in countless millions to the precipitous cliffs of Horn-head, for six weeks in the summer, to build their nests on its inaccessible rocks, propagate their species, and then return to be seen no more until the following summer. Birds here are seen of species unknown to the West of Ireland, and which never on any other occasion are seen near land. Therefore, after partaking of the most genuine hospitality at the mansion of Horn-head, the young gentlemen of the family accompanied us on the following day to the cliff. Did Shakspeare see these enormous battlements of Ireland? Dover cliff of which he gives such a sublime description, perhaps is magnified in the imagery of the Poet: but certainly I conceive Horn-head comes up to his representation. One would think the Muse had caught up from Stratford-upon-Avon the Poet of Nature, and dropt him on this mighty promontory, until he had made up in his mind's eye the whole magnificent scene.

How fearful

And dizzy 'tis to cast one's eyes so low!
 The crows and choughs that wing the midway air,
 Show scarce so gross as beetles: half way down
 Hangs one that gathers samphire; dreadful trade!
 Methinks he seems no bigger than his head;
 The fishermen that walk upon the beach
 Appear like mice; and yon tall anchoring bark
 Diminish'd to her cock; her cock a buoy
 Almost too small for sight. The murmuring surge
 That on the unnumbered idle pebbles chafes,
 Cannot be heard so high.—I'll look no more.

—Nothing indeed could be more astonishing than the whole scene; there was a mist hanging over the Atlantic, that gave a mysteriousness to its magnificence like the way into the eternal world—"shadows, clouds, and darkness rested upon it;" there was no wind, it was a perfect calm, and yet the roll of the waves and the roar of the tides as they rushed and rolled amidst the caverned cliffs, communicated an awful grandeur to the whole scene. It was as the moan of suffering endurance under the ceaseless vexation of the Atlantic. This promontory as I mentioned in a former Number, has a cliff beetling and overhanging the ocean, and protruded like a horn, from whence it derives its name; adjoining which a signal station was erected during the war, in

which a man was induced to reside. Oh ! what a horrid place for a poor mortal to reside when the ocean-tempest came on ; but now in the midst of July the scene was quite different—if it was a scene pregnant with grandeur, it was also one teeming with life ; the whole surface of the boggy or mossy soil of which the mountain was composed, even to the edge of the cliff, was burrowed with holes of rabbits and certain aquatic birds that make their nests in holes in the ground ; the soil was in this way so hollow that there was much danger in walking ; thence for 1500 feet down the precipice on every ledge of rock, on every slope, or crag, or point where a nest could be placed, it was black with birds carrying on the process of incubation, all ranged in their different families and species on the face of the precipice, and here and there on some bolder and broader prominence too high from below and too deep from above to be accessible to man, were eagles' nests with young ones as large as turkeys, and the old ones from thirty to forty at a time floating in mid air above, shrieking and challenging from on high our audacity in molesting their sovereignty. Oh ! that some Atheist would stand on these cliffs, and surveying this magnificent scene, would reflect upon what it was that brought all these unimaginable myriads of sea fowl to meet at certain unvaried seasons on these precipices—must he not ask himself who imposed a necessity on these dwellers of the trackless ocean to congregate here, coming for thousands of leagues from east and west, from all the winds of heaven, and guided hither by an instinct surer than pole star, or cynosure, or magnet. How they came, how they returned, who fixed the unerring law on them, and see how generation after generation they still obey. But these animals of God have never fallen—they have never broken the original law imposed—they still give God the obedience of unbroken fealty and instinct. Man alone is the law breaker, and sin has degraded reason, while instinct is upright ; or as the prophet Jeremiah says, “ Yea the stork in the heaven knoweth her appointed time, and the turtle and the crow and the swallow observe the time of their coming, but my people know not the judgment of the Lord.”

Here the country people carry on a more fearful trade than even gathering samphire—namely, the taking these birds off their nests ; these dark dwellers of the ocean are all furnished with a covering of the finest down, which bears a high price, I believe about five shillings per pound, and about two dozen of these birds furnish a pound, it is therefore a most tempting employment for these poor people, for an active and experienced man can take three or four dozen every day, but it is accompanied with immense danger, and annually two or three or more fall a sacrifice, and are dashed to pieces. This practice of taking birds is described in some treatises on Natural History, so I shall not trouble my reader with it here. I shall therefore proceed further on the promontory where the cliff arose not so high, to where the curious natural phenomenon occurs, called M'Swine's Gun, which is caused by a hori-

zontal cavern running for many yards under the cliff, from whence a perpendicular shaft rises to the surface, and this is what is called M'Swine's Gun. This particular point, open as it is to the north-west when the tempest sets in from that quarter, forces the sea with tremendous power into the cavern, and whenever the gale is most fitful, and an immense surge beats in, up flies the water through the perpendicular shaft like the Gaiser spring in Iceland, some hundreds of feet high, accompanied with a report louder than any piece of artillery, and the shot of M'Swine's Gun is asserted to have been heard in the city of Derry. On the following day my friend and I set about to retrace our steps homewards, and to vary our route. We returned along the shores of the deep land-locked arm of the sea called Mulroy Bay. Nothing can equal the variety that this water presents; here, like a beautiful and placid lake winding through mountains, and without any apparent outlet; there like a broad and magnificent river; and again opening into a fine harbour in which navies might ride in safety. Formerly the hills and shores of the bay were covered with timber. The oak, ash, hazel, in stunted copswood, still cover the declivities; if these beautiful shores were in any other country they would be improved, cherished and resorted to, but now no one goes to them. The cormorants, the curlews, and the sandpipers stood on the rocks over these solitary waters, and seemed to wonder what brought two beings in the garb of gentlemen, to molest their loneliness. In this water I am sure there might be caught abundance of fish, and from the stillness of the water and rockiness of the bottom, I am assured there are abundance of lobsters, but the people are so ignorant, that they know not the way of setting pots to catch them. Adjoining this water, on a mountain ridge about two miles off from the shore, my friend brought me to see a place called the Giant's Grave. We walked up to it through a wet and mossy mountain, and in the summit of the ridge, in the middle of the moor and surrounded by a peat-bog, were two long caves, or rather troughs, composed of immense stones, formed in the shape of coffins, and covered over with large flag stones; one of these coffins was about thirty-four and the other about twenty feet long, and from four to six feet broad. I could obtain no account from the inhabitants, who were Protestants, of the origin or the use of these strange formations. They said they knew nothing about them, but that they were giants' graves—I never in any other mountain district of Ireland saw the like of this, and ever since, I have been puzzling my brain how to account for these. I remember some years ago having found a vitrified fort on the top of one of the mountains of Cavan, the only only one that has been observed in Ireland. I sent up a specimen of the vitrified material to the Royal Irish Academy, and an account of the fort. A learned Theban of that Society said that my specimen must have come from a glass-house, and he gravely maintained that my fort was the ruins of an old manufactory of glass, although others present objected to

his solution, hinting that it was rather an improbable place to erect a glass-house on one of the highest hills in Ulster. In the same way I suppose that some philosopher will say that my mountain sarcophagi are only places for burning kelp, never considering that to drag sea-weed up to the top of a mountain two miles, would not prove a very light labour. I really wish that some reader of this article would inform me through your means, Mr. Editor, whether such things are to be met in other parts of Ireland, and what assignable cause can be given for their construction.

In returning back to the road from these gigantic tombs, we passed through a village composed entirely of Protestants, and all of one family and name. They have settled here in their quiet secluded village on the borders of Mulroy Bay, with some good land skirting the shore, and a large tract of mountain pasture for their cattle to range on. We went into their houses, and were received with much simple kindness, refreshed with the best food they could afford—oaten bread, butter, and potatoes;—a fine race of men, a fair family of women, decently clad, sufficiently fed—the ignorance of any thing better than their own state, forming their bliss, it would be cruel to desire to make them wiser—in a worldly sense be this spoken. In a religious view, I feared these souls were in darkness.

And here, Mr. Editor, before I conclude my *Three Weeks in Donegall*, I would say something as to the state of religion in this part of the North of Ireland. Here I do not mean to speak at large of the Roman Catholics, who, I grieve to say, are under much spiritual degradation, and who have such refuges from the wrath to come as the holy water of the Well of Down and the sacred stations at St. Patrick's Purgatory;—and truly it is enough to stir up the spirit within any Christian to see a whole country thus given up to will-worship and idolatry. I certainly think that the germ of true devotional, God-loving religion, exists with the people; bursts of genuine fervent piety are often exhibited by them; their errors must excite our pity—they ought to command our constant prayer—that our amiable misguided countrymen may be brought in God's own time and way, to see and follow the Saviour in singleness of heart: but I wish to speak more particularly of Protestants. The Presbyterian Church appeared to me not to prosper; there seemed to be a cold, dead worldliness creeping over both men and ministers; I heard of Newlight Chapels rising up in every town where the doctrines of the Cross and the Atonement of Him who is God over all, for ever blessed, are ever kept out of view. I thought I perceived their ministers secularising themselves, and becoming farmers, and joining the world; it may be I was mistaken—perhaps misinformed, and possibly even now an alteration may have taken place for the better;—but certainly I did hear bad tidings of the Presbyterian Church; and this one thing I perceived, that wherever Gospel truth was preached in faith-

fulness and feeling from the pulpits of the Established Church, there the Dissenters flocked, and there their old prejudices against the service-book thawed away, while with open hearts they received the message of peace and pardon proclaimed to poor sinners through the blood of Jesus.

Of the Established Church I heard much that was gratifying; I saw much that was rich in promise. The Episcopacy of this district of Ireland has been well and faithfully served. The bounteous, princely magnificence of one Prelate—his cool steady circumspect character—succeeded as he was by a man of commanding talent, indefatigable exertion, fearless in investigation, faithful in duty, fervent in spirit, serving the Lord—this man seemed to be set in his high and arduous station for the rise of the Church of Ireland to its due eminence. Young men under his auspices came forward to fill the ministrations of the diocese—to preach truth, and practise piety,—an excitement in this way was caused, and Gospel seed was sown, which under God must produce fruit an hundred fold, and in more than one instance such a sensation was excited by the preaching of a highly gifted young man, that the roads on the Sabbath day leading to the church, when he preached, were crowded with all classes of Protestants flocking to hear—like men hastening to some great fair, or market, or race-course,—even scoffers went to hear him and they never sneered more; even Deists and Socinians bowed and yielded up their scepticism before the ascendancy of his preaching. I did not on this occasion hear this young man; he had left this district, being called to another sphere of action, but in departing he threw his mantle over the shoulders of his equal in the knowledge of divine truth,—his superior perhaps in the power of enforcing it. On my return from the highlands of Donegall, I staid for some days at the comfortable and hospitable residence of an old and excellent friend, whose residence was within a short drive of Streamstown, and on the next Sabbath day I was induced to join the family in a drive to church to hear the Rev. Mr. Pope. In general a church in the country parts of Ireland is a very vacant thing, but indeed it was here far otherwise; a large church filled almost to inconvenience. Nothing could be better conducted; the Liturgy, that masterpiece of uninspired man, admirably and feelingly read; the psalmody burst forth in one accordant peal of praise from one end of the church to the other; not a pew that did not contribute its share to the harmony,—then the sermon.—

Reader, did you ever hear Mr. Pope? if you have, I need not describe his powers; you have heard him, and the impression must be indelible;—if you have not heard him, why attempt to pourtray what I cannot do justice to?—At the time I mention, this young man was unknown beyond the circle of a few miles in Donegall. Now every man in the empire knows of him, and I must certainly do myself the justice to say, that on the day I heard him preach at Stranorlar, I marked him

down as a man so gifted and graced by his Divine Master with figure, tone, feeling, energy, talent, truth and piety, that it could not be but he must rise to be the first preacher in Ireland. The sermon ceased, and when it ended you might hear a feather fall in the great assembly, so solemn, so awe-struck were the poor sinners on hearing God's message from one of the sons of the prophets. At length the people rose, they made haste to proceed home, I trust with the fear of God on many a conscience, but it could not be, a thunder storm was abroad, and the rain was teeming down like water from a shower bath. My friends (said the anxious minister still untired by his labour,) you had better return to your pews, sit down, and let us read the word of God. We all took his advice, he ascended his pulpit again, and he read and expounded most admirably that most interesting portion of Scripture, the 12th of 2d Corinthians. Mr. Editor, here accept of my conclusion of a Three Weeks' Tour in Donegall. It may be I may deposit in your pigeon-holes some more of my travelling trifles; you can bring them out on some dull day when nothing better can be catered for the publication,—and perhaps these attempts of mine may stimulate some more fortunate and acute observer to give his remarks on poor Ireland, and thus help to rescue her from the oblivion, and I would almost say contempt, of the rest of the empire.

C. O.

* Though no mineralogist, I would observe, that as a field of research to the miner and geologist, Donegall is well worthy of examination—perhaps more so than any other district of Ireland. I believe every one who knows Ireland must acknowledge that it is not as rich in mineral treasure as Great Britain; and indeed you may travel many miles in our country without meeting any thing worth notice in a mineralogical point of view. But Donegall is certainly an exception;—and as I understand a French mineralogist, a Monsieur Berger, some years ago traversed the county, and was highly impressed with its mineralogical riches. Here I observed immense tracts of red granite, porphyry, serpentine and primitive limestone, adapted to the uses, as marble, of the statuary and the manufacturer—white, flesh-coloured, dove, and blue. Near Convoy I observed a kind of magnesian stone or steatite, that might be applied to many uses in architecture and the arts; it is as easily cut and carved as a piece of wood: it bears the fire so well that it would answer for crucibles. The country people use it as bowls for tobacco pipes, and it bears the effects of air and moisture. I should imagine it would be of infinite use in ornamental architecture, as a material for those delicate carvings and tracery, mullions and fretwork of the Gothic style of building. It seemed to stand weather much better than the soft sandstone of which these ornaments are usually formed in Cathedrals, and which is so perishable. On the contrary, I observed this material in walls and other exposed places, and there was no sign of decomposition or exfoliation from the weather. There are many valuable lead and copper mines also in this county; also in some of its larger rivers, pearls of a large size and fine colour are found.

ON THE RELIGION OF THE GIPSIES.

FROM THE GERMAN OF GRELLMAN.

It is incredible how numerous these people are, and how widely they are dispersed over the earth, whether in Europe, Asia or Africa. America seems to be the only part of the globe where they are unknown. It is the general belief that the Gipsies are of Egyptian origin ; but our author after discussing the question with great learning, and at great length, determines that they originally came from Hindostan, and his proofs are principally drawn from the similarity of the two languages. In the 27th of Henry VIII. an Act was passed against the Gipsies, and another in the reign of Elizabeth, in both of which they are called Egyptians. It is no where recorded in what year, or in what part of Europe they first made their appearance, but mention is made of them in Germany so éarly as 1417, in the following year we find that they had reached Switzerland, and in 1442 they appeared in Italy. We soon after find them spoken of in the Spanish and French writers. Not only did the clergy and politicians of the time inveigh strongly against the toleration of these people, but their exile was resolved upon in most of the countries of Europe. —About the end of the fifteenth century Spain set the example, and King Ferdinand issued the edict for their extermination in 1492. Instead of passing the boundaries they slunk into hiding-places, and shortly after appeared everywhere in as great numbers as before. Charles V. and Philip II. also persecuted them afresh. In France, Francis I. passed an edict for their expulsion, and at the Assembly of the States of Orleans in 1561, all governors of cities received orders to drive them away with fire and sword, but they again increased to such a degree that in 1612, a new order came out for their extermination. In Italy their situation has been equally precarious, for in 1752 they were compelled to retire from the territories of Milan and Parma, and a little before this they were chased beyond the Venetian jurisdiction. We have already noticed the Acts of Parliament in England during the reigns of Henry VIII. and Elizabeth for the same purpose. They were not allowed the privilege of remaining unmolested in Denmark, and in Sweden the Diet in 1662, 1723, and 1727 ordered their expulsion. They were excluded from the Netherlands under pain of death, partly by Charles V. and partly by the United Provinces. In Germany many severe laws were passed against them at various periods. But it is time for us to turn from these historical and political facts to the consideration of their religion, or rather want of religion. These people did not bring any particular faith with them from their native country, by which as the Jews, they could be distinguished among other persons ; but they regulate their creed according to the country where they live.

But very inconstant in their choice of residence, they are so likewise in respect to religion. No Gipsy has an idea of submission to any fixed profession of faith, and it is, therefore, no difficult matter for them to accommodate themselves to the country they visit. They suffer themselves to be baptized in Christian countries, and among Mahometans they are circumcised. They go yet further; with the Greeks they are Greeks, Roman Catholics with Roman Catholics, and again Protestants when that happens to be the prevailing religion. From this we may learn that they are totally indifferent to every thing which does not concern their worldly interests, and parents suffer their children to grow up in this deplorable state of ignorance, without the least education or instruction in the knowledge of God. Very few of them like to attend to any discourse on this subject, they hear it with indifference, nay with impatience and repugnance. Despising all remonstrance, believing nothing, they live on without the least solicitude concerning what will become of them after death. An instance quoted by Toppeltin, fully illustrates this. One of the more civilized Gipsies in Transylvania determined to send his son to school, and having obtained leave from the government, the boy was admitted, and was going on very well under his teacher's hands when he died. The relations applied immediately to the Magistrates and Clergy for permission to give the young man Christian burial, on which the Priest asked whether they believed the deceased should rise again at the last day. "Strange idea," they answered, "to believe that a carcase, a lifeless corpse, should be reanimated and rise again: in our opinion it would be no more likely to happen to him, than to the horse we flayed a few days ago." In this manner the greatest part of the people think with regard to religion; and it naturally follows, that their conduct should be conformable to such opinions. Every duty is neglected, no prayer ever passes their lips, neither are they ever to be found in any assembly for public worship. The Wallachians have hence a proverb, "The Gipsies Church was built with bacon and the dogs ate it." The religious party from which a Gipsy apostatises as little loses a brother believer as the one to which he goes acquires one. He is neither Mahometan nor Christian, for the doctrines of Mahomet and Christ are alike unknown and indifferent to him, producing no other effect than that in Turkey his child is circumcised, and baptized in Christendom. Even this is not done from any motive of reverence for the commands of religion, at least the circumstance of a Gipsy's chusing to have his child several times baptised in order to get more christening money, strongly indicates a very different reason. This is the religious state of the Gipsies in every country where they are found; there may be perhaps exceptions, but they are very rare. Therefore the ancient as well as the more modern writers agree in positively denying that the Gipsies have any religion, and place them even below the Heathens; and this is not to be contradicted, for they have an aversion to every thing

which relates to it. The Gipsies are generally long lived, and are seldom troubled with sickness, but they are inconsolable at the approach of death ; and as the preparations for death are generally regulated according to a person's notions of religion, so a Gipsy who neither knows nor believes any thing of the immortality of the soul, or of rewards or punishments beyond this life, for the most part dies like a beast who is ignorant of himself and his Creator, and utterly incapable of forming any opinion about an higher destination. They generally prefer breathing their last under the shade of a tree. The instant the individual expires, the friends begin their lamentations which are particularly noisy. Little can be said of their burials, only on this occasion the cries and wailings are redoubled ; but when the leader of an horde dies, things are conducted more quietly, and his people carry him to the grave with great respect. They marry very young, but without any religious ceremony, and the parties are at liberty to separate when either the husband or wife repents of the contract. Each horde has a chief, called a Waywode, and formerly in Hungary there were four superior Waywodes to whom the other chiefs were accountable ; they are elected by the body at large, and the meeting for this purpose is held in some large field ; the elected person is chaired three times with the loudest acclamations, and confirmed in his dignity by presents. Every Gipsy is capable of being elected, who is descended from a former Waywode. Their particular distinguishing mark of dignity is a large whip hanging over the shoulder, with which they inflict punishment on the disorderly. In this age of active benevolence, it is surprising that no efforts have been made to educate and ameliorate the state of these strange people : this negligence on the part of the Christian public must have arisen from their ignorance of the terrible state of irreligion in which the Gipsies live, and we are not without hope, that the facts we have detailed from the learned author who has written so largely on their history and civil state, may meet some Christian's eye, and call forth exertions on behalf of those who are living amongst us in a Christian country, but in the *darkness of the shadow of death*.

. Those indefatigable missionaries, the Moravians, made some attempt to Christianize the Gipsies. The benevolent individual with whom this originated, was Mr. Richter a merchant of Stralsund, who had given up his commercial engagements and resided at Hernnhut, where he manifested an ardent desire to devote his talents and personal services for the benefit of the most abandoned and miserable of his fellow-sinners. The attention he paid to the Gipsies was not altogether in vain, some appearing seriously influenced by religion. But as these exertions were of no long duration, in consequence of Richter's removal to Algiers in 1739, no permanent effect was produced. Richter's object in visiting Algiers was to minister to the spiritual wants of the Christian slaves there. See the *History of the Moravians by Helmes*, vol. 1, p. 392.

LANGUAGE OF THE WALDENSES.

TO THE EDITOR OF THE CHURCH OF IRELAND MAGAZINE.

SIR,

You have lately been reviewing the account of the Waldenses, which is given by the Rev. William Gilly, the opportunity therefore is obvious to me, of communicating to you some highly interesting particulars respecting their ancient language, which are but very little known; and to call your attention to an important historical fact, which the circumstances of that language are calculated to establish, and which is not unconnected with other proofs of the evangelical purity of our ancient faith in this island.

It is strange that there are few, (if there be indeed any,) of the travellers to that country, or of the investigators of its antiquities, that are aware that the Waldensian language of which they write, as being the most ancient dialect of that people, is only that of their middle age, taking a place in their history, analogous to the reign of the Norman French in England, which followed the Saxon, and preceded the modern English; and that the inhabitants of the Vallies of Piedmont spoke once a language very different from that of their famous "Noble Lesson;" a language to which the learned Gebelin alludes, when speaking of their country, in the following terms, "*on regne un idiome peu connu, et méprisé des personnes, qui font cependant profession d'être juges en fait de langues; cet idiome est le Vaudois.*"

It has the more surprised me that the idiom should be so little known to our Piedmontese travellers or historians, since we find the Lord's Prayer, in that antiquated dialect, actually published among the versions of that prayer into most of the languages of Europe and of the East, which were collected and edited by Chamberlayn, above an hundred years ago; and because that this circumstance, as well as the following interesting and important fact, was also known to General Vallancey, and put forth by him in his *Collectan. de Reb. Hiber.* vol. vi. p. 415. See likewise the Rev. C. Anderson's Memorial on behalf of the Native Irish, lately published.

But I hasten to the fact, the declaration of which I have thought it necessary thus to preface by some remarks, on account of the unreasonable scepticism of men in all matters of national antiquity. It is this,—that the language in which the ancient Waldensian prayer is written is *purely Irish*! The deduction which the philosophical mind will be inclined to make from this is anticipated in the relations of the Irish Annalists, which will be found most fully detailed in the French History of the Abbé M^cGeoghegan, (Vol. i. p. 155,*) who gives it upon their authori-

* I transcribe from the Edition (Lond. A. D. 1713,) which is in the Library of the King's Inns, Dublin. Copies of the work are in the Libraries of our University and of the Royal Irish Academy.

ty. It appears that all these historians agree, that the great Irish monarch Nial, surnamed Nial of the Nine Hostages, was killed by an arrow, on the banks of the Loire, whilst conducting a band of followers through that country; probably one of those swarms of Scots, (or more correctly Irish,) who it is well known infested the Romans in their settlements in Britain, and were not unlikely to have followed them into richer countries, encouraged by the imbecility which their abandonment of Britain manifested. His nephew and successor Dathi followed the steps of Nial, and in the year 398 met with his death by being struck with lightning, in the Alps. His body was brought back to Ireland, and interred at the Royal Sepulchre of Cruachan in Connaught; and M^r Geoghegan adds, from some of the Annalists, that many of his followers, being thus left without a leader, were compelled to disperse, and settled in the Vallies of Piedmont.

So far we are conducted by history, and see our way by the lights afforded to us by assimilation of language, and so much I confess is sufficient to satisfy me; but, if there be any who will not be contented with the evidence of two witnesses, the proof need not rest here: the Abbé proceeds to assert, that there are traditions in Piedmont agreeing with the above recited account of the Annalists; and declares, that he was himself informed by the Marquis de Sales, that it was recorded in a very ancient book among the archives of his castle, how Dathi had made his abode in that very castle, upon the occasion of the before-mentioned expedition.

I know not, therefore, whether it will be considered as a wild conjecture, or a fairly demonstrated truth, that the Waldenses are descendants of the ancient Irish. I think, however, enough is said to require me to establish my first assertion, and to prove the identity of language; and also to justify me in following up the conclusion with a very few practical remarks.

Mr. Anderson, in the memorial above alluded to, classes the Waldensian tongue with the Irish and others, as a dialect of the same original. I shall here transcribe the Waldensian and Irish prayers from Chamberlayn's collection, and make some observations upon them, which are necessary towards the demonstrating of their exact identity.

WALDENSIAN.

1. Our narme ata air neamb'.
2. Beanich atanin.
3. Gu diga do riogda.
4. Gu denta du hoill, air talm' in mar ta ar neamb.
5. Tabbar dim an núigh ar naran limb' ail.
6. Agus mai d'únie ar fiach, ambail near marmhid ar fiacha.
7. Na leig si'n amb' aribh ach soarsa shin on.
8. Olc or sletsa rioghta comhta agus gloir gu sibhiri. Amen.

IRISH.

- Ar nathair atà ar neamb.
 Náomhthar hamin.
 Tigeadh do rioghachd.
 Déunnar do thoil ar at tálamb mar do nithear ar neamb.
 Ar naran laèthamhaíl tabhair dhúinn a niu.
 Agus maith dhúinn ar bhfiacha, mar mbaitmidne dar bhfeitheamhuibh fein.
 Agus na léig sinn a cathughadh achd saor inn ó olc.
 Oir is leachd féin an riogháchd, agus an cumhachd, agus an glóir go siòrruighe. Amen.

It is quite apparent, that both of these are altogether different in every respect from the French, the Italian, the Latin, the German, from the old Romance, and from every language, ancient or modern that is spoken in countries, neighbouring to that of the Waldenses.

Again, the similarity of the Irish to the Waldensian is greater than its similitude to the Manx, Cornish, Welsh, or any other Celtic dialect acknowledged to be akin to it; as can be readily proved by a reference to Chamberlayn's beforementioned collection.

A comparison also of these two specimens will demonstrate, that they differ less from each other than do the Cumbrian and Somersetshire dialects of the English language at the present day.

But, to come yet closer to this comparison: an Irish scholar will perceive their identity much more readily than another; because that, being acquainted with some of the great peculiarities in the pronunciation of the Irish tongue, he will be enabled easily to reconcile some of the seeming discrepancies which the eye will observe between the two prayers. I shall make some observations in detail upon the several paragraphs in them, as they are numbered here, and arranged in the originals.

1.—The word *our* is most probably an error in the Waldensian. *Neamb'* is to be identified with *naimh*; there is this peculiarity in the Celtic languages, that *m* or *b* with a point over them thus, "*m' b'*," or with an *h* after them, express the same power, and are the *v* and *w* of these tongues.

2—*Beanich* or blessed, and *Naomthar* or hallowed, have nearly the same signification in Irish; thus this apparent diversity is reconciled in a manner which confirms most strongly the identity of the languages.

3.—*Gu* or *go* is a particle belonging to the mood here employed, which may be either used or not. As the *t* in Irish is pronounced thick like *d*, and the *dh* at the end of a word, is only sounded as an aspirate, *Tigeadh* is the same almost as *diga* to the ear. Chamberlayn's specimen of the Waldensian was most probably written down from some oral communication, and therefore many essential letters, as the *dh* in this instance, were omitted; in like manner as a stranger writing the English word *through*, from the pronunciation, would spell it either *throo* or *thro*.

4.—I have before spoken of *Gu*; *thoil* is pronounced accurately *hoil*, the *th* being merely an aspirate; the *m'* in *talm* is the same, as I have before said, with *mh*; *mar ta* signifies *as it is*, and *mar do nithear*, *as it is done*, which conveys the same meaning; the *b* in *neamb'* is as above-mentioned equivalent to the *mh* in *neamh*, both of them express the letter *v*.

5.—The two versions of this paragraph are the same, except in the allocation of the words, which gives them at first an appearance of great discrepancy; and excepting the words *limb'ail* and

ldethamhail: let us recollect that *b'* and *mh* are the same, and we shall readily see that one of them is an abbreviation of the other.

6.—*Mai* and *maith* are pronounced alike, because of the *th* being sunk in the pronunciation. The versions in this paragraph may seem to differ more materially from each other than in any of the others; I shall not think it necessary to dwell minutely on them, but only remark, that the differences are easily reconcileable in detail, and that the word *fein* in the Irish, which does not occur in the Waldensian, signifies *own*, giving the sentence the strength of *our own*, but it is by no means essential to the conveying of the sense of the paragraph.

7.—*Agus* signifies *and*; its omission from the Waldensian is not very important. I confess I cannot adequately reconcile nor understand the middle part of this paragraph in the Waldensian, but in the latter we see the ignorance of the writer in the transposition of the letters *o* and *a* in *sgarsa*, and observe, of the addition of *sa* and *sh* to *sdor* and to *in*, that they possess a kind of expletive character, bearing the signification of such words as “self,” &c.

8.—*Olc* should belong to paragraph 7; it signifies *evil*. Strange as it may appear, the Irish scholar will see the identity in signification of *sletsa* with *is leachd fein*—the English of both is thus—*is* or *are with thyself*—the auxiliary verb *is* is frequently written without the *s*, and the *s* joined to the next word; *leat* is *with thee*, *leachd*, *with you*, and *sa* and *fein* both signify *self*; *agus*, I have said, signifies *and*, which is added in the Irish; and, lastly with respect to *gu sibhirí*, it should be *gu*, the same as *go*; the remainder *sibhiri*, when we remember the pronunciation of *bh*, nearly assimilates to the last Irish word in its sound.

This long and dull comparison will perhaps be excused, as it is not unimportant in itself, for it establishes a nearer identity in these languages, when we find, that apparent variances in the writing disappear in the pronouncing of the words; while just such a discrepancy remains, as would naturally have crept in during the passing of so many centuries as must have elapsed since their having been separated from one common trunk. If there be any persons that are inclined to suspect a forgery, from observing that there is so little dissimilitude between them, and to allege that a fact so much against the common course of experience in the history of languages affords a fair ground of suspicion, I shall answer, that besides the improbability of a deception in the case, without any the least apparent motive for attempting it, nations so circumstanced as have been the Waldenses and the Irish, are precisely such as might be expected to have preserved their ancient and beloved language, pure and unaltered, during a long course of years. This point would lead me into a too lengthened discussion, were I to treat of it fully here; let it suffice to refer to the united testimony of all linguists who have treated on the Celtic dialect, and to the experience of all Irish scholars, that the Irish vernacular or spoken language varies less from the ancient written specimens

which the Annalists present, than the modern English or French from the idioms of those tongues which were in use three hundred years ago.

I would now follow up this discovery with a few practical remarks. It is not a little strange, that the Abbé M'Geoghegan proceeds in his history with the assertion, that Christianity had been extended into Ireland, previously to this period of Dathi's expedition and death, (A. D. 398.) I may therefore add here his confession to the many proofs already existing, that the Christian religion was received in Ireland, previously to the mission of St. Patrick (A. D. 430.) Is the Abbé aware of the obvious conclusion to which such an admission leads? And is it not strange that he should make it, in connexion with an anecdote which gives rise to the suspicion, that the faith once delivered to the saints was, in early ages, not only received and cherished in this Island, but was thence transplanted to Piedmont, where the church long flourished in the wilderness, and made it to blossom as the rose. This subject is too important to be condensed into our limited compass; but I trust that this novel view, thus taken of it, will give it the importance it demands, and prompt many a youthful scholar to inquire concerning it. It is certain that the circumstance of antiquity is that which most ingratiates Popery with the people of Ireland. They consider themselves to be an oppressed and fallen people; and any association with the days of old is therefore dear to them. Materials abound with which the Protestant clergy may be enabled to convince them of the genuine *restoring* character of the doctrines of the Reformation, and thus gain a new inlet to their understandings and to their hearts; and that clergy will perhaps find an additional motive towards making this research, by viewing it in connexion with that most interesting question, the origin of the Waldensian faith. Another practical advantage I propose from this inquiry is the freer circulation of the heavenly principle of Christian love, the wider promotion of a truly Catholic spirit. We at home will be led to feel more for the spiritual wants of our brethren in the Vallies, which wants are described to be very great indeed; and England will feel herself even politically called upon once more to secure permanent liberty of conscience to these ever persecuted people; while they whose principal feeling of Christian sympathy is the continental foreigner, will be led towards those of "their own household," by following the exercise of charity in this channel; and, whether we feel for the ignorant Irish through the persecuted Waldenses, or for these through a desire for the restoration of pure religion to this once primitively Christian island, we shall be led to annihilate in our minds the sublunary distinctions of space and time, and to recollect that we are all brethren in Christ Jesus, and mystical members of one body of which he is the head.

R E V I E W .

THE LATE BIBLICAL DISCUSSIONS.—VINDICIÆ LAICÆ.—DEFENCE OF RELIGIOUS LIBERTY.

(No. V.)

According to the rule we have prescribed to ourselves in reviewing the arguments brought forward at the Bible Discussions, for and against the indiscriminate reading of the Scriptures of God, we have already taken into consideration whether their free use has been productive either of immorality, or fanaticism, or schism; and it lies before the tribunal of the public, whether or not we have sufficiently proved the negative. But inasmuch as the adversaries to the free use of the Bible have laid it down as a theological maxim, that God has appointed in his Church an authority over the opinions of men, and to that authority is committed a control over the free circulation of his word; now, as advocates for the great principles of Protestantism, for the religious liberty of man, for the free use of his faculties and reason, for the access of human conscience to commune with God, we are prepared, we trust, to maintain that no such authority has ever been committed to any man, or body of men; that such a claim is not authenticated by Scripture, is not sanctioned by antiquity, is not conformable to reason; nor has the usurpation of it in any instance tended to any good purpose: and we feel it incumbent on us, as advocates for that liberty wherewith Christ has made his followers free, to point out the difference between the decisions of man and the laws of God—subjection to a priest and the obedience to Christ—human systems and the Gospel—Papal authority and the rule of the faith, the Bible—Popery and Protestantism.

Now the object of the priesthood of the Church of Rome has ever been to uphold such an authority over the word of God, as asserts and exerts a right of keeping it from the laity; and therefore says the decree of the Council of Trent, *Indiscriminate lectio sacre Scripturæ interdicta est*. To this decree of the Council the present Pope, Leo XII. in his encyclical letter puts his fiat, and to this all the Popish Bishops in Ireland accede, and the Romish controversialists at the respective Bible Discussions on this subject thus speak:—

Dr. M'KEON, at Carrick-on Shannon—

Considering that the Scriptures, of themselves, unless accompanied by such notes and explanations, lead directly to every species of fanaticism and infidelity, the Catholic Church opposes their indiscriminate circulation—the Catholic Church does enjoin, that all who take the Scriptures into their hands shall have such a tincture of learning as will enable them to read them in one of the learned languages; unless their pastors suppose there can no mischief arise from giving them in their native language.

Rev. Mr. BROWNE, at Carrick-on-Shannon—

It is not Protestantism, but infidelity we dread : and infidelity, most assuredly would follow the indiscriminate reading of the Scriptures, were the people deprived of the fostering care of their pastors, whose duty it is to expound the sacred volume for them.

Rev. Mr. SHEEHAN, at Waterford—

The principle of the doctrine of Bible reading, without note or comment, leads only to infidelity in religion, and insubordination to the civil government.—What are the doctrines on reading the Scriptures opposed to me? That every man is capable of himself to read them—What are the excesses that come from reading the Scriptures in Great Britain? Johanna Southcote and her followers drew their opinions from it,

Rev. Mr. DUNPHY, at Kilkenny—

When Henry of unworthy memory broached his new religion, did not men go to the Scriptures, and draw from them, as from a quiver, the arrows which were to strike down the ancient faith.

Rev. Mr. BRENNAN, at Clonmel—

The Catholic Church, the guardian of the word of God, considers the sacred Scriptures, though not necessary, yet useful to be read by her members, under prudent circumstances.

Rev. Mr. O'CONNELL, at Carlow—

We want not the assistance of the Bible to inculcate the principles of Christianity.

Rev. Mr. CLOWRY, at Carlow—

I maintain that the indiscriminate reading of the Scriptures is opposed to the interests of Religion, as it is to the well-being of society.—Are the Scriptures simple, clear, intelligible, and obvious?

Rev. Mr. NOWLAN, at Carlow—

We argue not alone from the abuse of the principle, but from its use; it is from the exercise of private judgment in interpreting the Scriptures, that all sects have grown.

Rev. Mr. SINNOTT, at New Ross—

My dear Friends, whom I see around me, let me impress upon your minds this fact; that should you be induced to take the Bible home to your cabins, you would be in danger of learning from it doctrines contrary to the religion of your own infallible Church, for it teaches all religions; and from it every sectarian professes to derive his creed.

Mr. WALL, (said to be a Divinity Student) at Clonmel.

The reading of the Bible without note or comment, under the influence of private judgment or secret illumination, directly leads to inconsistencies and errors, to impieties and immoralities. I beseech you (speaking to the females present,) I beseech you to recollect the history of those times, and if it appears that you are or will be mothers of families, when you find the little ones clinging to your knees, with filial love, tell them to avoid the promiscuous reading of the Bible.

Having thus stated the claims and arguments of the advocates of the Church of Rome, we are anxious to meet their objections, and defend the right of the generality of Christians to the free

perusal of those Scriptures which "are able to make wise unto salvation;" and we trust we shall make it appear, that unlearned men are not so unable to judge for themselves in religion as the doctrine of the Church of Rome would make it appear. Now, really, if the laity of the Church of Rome would but reflect, it must strike them that they are but scurvily used by this doctrine, when the principal argument used against the circulation of the word of God amongst them is the prodigious stupidity of the generality of Christians; or as the great oracle of Irish Popery, J. K. L. says, "common sense teaches that we should not throw pearls before swine, expose what is sacred to the insults of the prophane, or render it vile by familiarity with the crowd."

And here the cunning craftiness of self-interest is manifested, in making it appear that the doctrines of salvation are sciences involving difficulty so as to be unintelligible to the generality of Christians. The poor, simple Apostles, if they returned now to the world, would wonder at modern Romish Christianity; seeing as they would the divine counsel darkened, and genuine simple Christianity buried under the fruitful imagination of men, and the greater part of Christians deprived of the right of judging, and condemned to an implicit and blind assent.

Now in treating on the subject of the right of private judgment, we would, for the ease of the argument, consider what it is that the generality of Christians are obliged to exert their judgment on; what sort of judgment the generality of Christians have a right to; what are the qualifications requisite for such a judgment; by what means these qualifications are attained and improved; and the common objection against private judgment, and how answered, namely, the danger of relying on the knowledge of others in matters of salvation.

God in his infinite mercy provides for our common salvation, by making the Christian religion plain and easy; nor does he require any thing of them above their understanding, in order that he might provide a remedy for it by setting up an infallible priesthood. Necessary doctrines, we say, are not many; and the excellence of faith does not consist in the number of articles believed, or the extent of knowledge, but in the extent and working of that faith on the heart. This is quite plain from the examples of those whose faith we find so much commended by Christ and his Apostles. When Philip was to baptize the Ethiopian, he did not inquire how extensive his knowledge was, or how numerous his articles of faith, but whether he believed a few with all his heart, and, contented with a very compendious confession, he admitted him to baptism. And that the practice of Philip was agreeable to the common conduct of the Apostles is evident; for how could so few preachers have so soon made so many converts, in one day 3000, if none could be a Christian without extensive knowledge? In the ages following the apostolical, the simplicity of Christian faith is also very evident; the primitive creeds confine

it not to believing many articles, but a *few* firmly with faith unfeigned, to live up to *them*, to die for *them*, was what at that time made a Christian. These few articles necessary to salvation we hold are revealed in Scripture, and therefore we further hold, that God designed that this blessed book, containing the plain revelation of his will, should be read by all; and that what he has required to be believed by laity as well as clergy, he has so revealed as to be intelligible to one as well as the other. This is a principle which the ancient Fathers of the Church never brought into doubt; and the saying of Augustin is well known, "In those things which are clearly laid down in Scripture is contained whatever is necessary in faith or practice:" now this principle of Augustin the Popish Priests must disprove before they hold authority over Scripture as an obscure and dangerous book, right to be withheld, when and where they choose, from the people; and how will they disprove this—will they bring a text of Scripture teaching that things are to be believed which are not in the Bible, so clearly revealed as to be easily taken notice of?—no man ever heard of such a text, no priest has ever produced it. Or will they appeal to experience, and produce an article necessary to be believed by all, which is not contained in Scripture? Here they will be at a stand; for after they have given themselves a great deal of trouble to prove the article they produce not to be clearly revealed in Scripture, if this be granted to them, how will they prove it is necessary to salvation to know it, when this very thing we are prepared to deny, because it is not so revealed?—and the saying of Chrysostom will be sounded still in their ears, Πάντα ἀναγκαῖα δηλα—whatever is necessary is plainly contained in Scripture.

But will they appeal to expediency?—but can we believe, on this principle, that God would place the generality of Christians, whose blindness, and proneness to error, doubt, and dissension these priestly lords so much magnify, in such a dilemma, and expose them to the hazard of choosing a guide not less blind than they are themselves, and so both shall fall into the ditch? No: but it is infinitely more likely, more expedient, more consistent with his character whose goodness is over all his works, that he should be satisfied with such attainments of knowledge, as a simple man with a simple heart and common understanding shall derive from a devout, prayerful, attentive reading of the word of God; the God, whose religion is reasonable, and his law a law of liberty, exacting nothing from that man further than that his life be answerable to his knowledge. Cannot he who "enlighteneth every man that cometh into the world," give such a share of understanding to his creatures for whom he gave his Son to die, whom he loves so much as to give them the promise of life everlasting; cannot he, we say, speak in his book as plain as Popes or Councils in their decrees, or parish priests in their discourses to their flocks? If infallible authority be at all necessary to un-

derstand these decrees, councils, catechisms, bulls, encyclical letters,—infallible interpreters must be as numerous as there are Pópish priests in the world.

The Rev. Edward Wingfield, at Carlow, thus speaks pertinently to the purpose :—

“ It was stated by one of the Reverend Gentlemen opposite, that the immensity of learning which is required to understand the Scriptures would kill the middle sort with doubt. I shall try to shew how much sooner they could be killed with respect to the Church ; and first, I shall ask what is the true Church ?—and if that question be not more likely to kill a man with doubt, I know not what is. I will go to a heathen for example—You seek to convert him, and tell him that the Church is to expound the book you say is God’s book, and authoritatively to demand his obedience. He, for I will suppose him to be a sensible man, will naturally ask you, how do you prove that the Church has any such authority ?—This, on the first outset, I defy you to do ; but, I will grant you for a moment that the Church has really been so appointed ; I will grant any thing of the kind for the sake of argument. —Well, the heathen will naturally then go to ask you where is this Church to which you attribute such extraordinary powers ;—where is it, or how is it to be known ? You will answer that the Church is to be known by its string of marks. But then what are its marks ? You answer unity, universality, antiquity, &c. Now if you prevent him from exercising his private judgment, how is he to discover those marks ? to that private judgment which you disallow, you must yourselves appeal—do what you will, private judgment must be brought into play, for by no other exertion can any person arrive at the knowledge of any fact. In fact, it is impossible to prevent the exercise of it, and on this subject the gentleman who has just sat down, at the conclusion of his address, has perfectly neutralized all his foregoing words, for he asks, “ Will you not allow the Catholic to select his own religion ?”—*Carlow Discussion, Page 22.*

But it will be said, that experience teaches us that there are many things in Scripture hard to be understood, difficult and doubtful even to the learned : true ; but there are many others so plain, that, as Augustin says, “ they need only to be heard, not to be expounded.” Many more may be so expounded, that every person of the meanest capacity may be sure the exposition is just, without an infallible interpreter ; they may be as certain that the plain and saving truths of Scripture are rightly explained, as well as that the proper construction is put on the bulls of popes, or the decrees of councils. And now let them prove that in these plain things all that is necessary to salvation is not included ; let it be proved—not that weak fallible man, on fire with party zeal, blinded by his interest, adorer of his own logic and learning, rash and furious in censuring the opinions of other men, not that he might be satisfied or appeased ; but that God is not satisfied with the knowledge of these plain things, but that he is resolved to shut the gates of mercy on mankind, because their common unlearned capacities cannot know and believe more.

But, 2dly, What sort of judgment in matters of religion is it that Christians have a right to. It is such a judgment as

does not extend its obligation beyond the conscience of him that judges, and we may call this a judgment of discretion. And here far be it from us to set up the judgment of a peasant in opposition to that of an assembly of divines ; no, we do not give a peasant a right to oblige a Council to submit to his judgment, as Councils have assumed the right to oblige him to submit to their's. A common man judges for himself, and if he mistakes, he mistakes for himself—he does it at his own peril. Just as in the Church of Rome, every peasant judges for himself when he determines the Church to be infallible ; for in this one point at least he must make use of his own judgment before he submits it to the judgment of others. Now when a peasant judges of the infallibility or the doctrines of a Church, it is *his* judgment, and can oblige none but himself who makes it ;—this is a judgment of discretion. But here is the difference between the Protestant laity and those of the Church of Rome, each party has a judgment of discretion,—each so far judges for himself, and follows his own choice ; those who adhere to the Church of Rome judge it better to submit to the authority of their Doctors than examine the doctrines : those of the Protestant communion judge that no human authority is sufficient to work in us that faith and confident assurance that God requires of us. In the Church of Rome the common people judge that their Priests cannot err ; in our Church we judge, that as they are subject to like passions, so they are liable to the same errors as other mortals. Here then the two classes of teachers and the two parties in religion are at issue ;—one class of teachers disclaiming all dominion over the faith of Christians ; the other usurping a despotism not only over faith, but reason, conscience, and common sense. One class we may describe as acting the part of physicians, who prescribe unassumingly and modestly ; the other plays the mountebank, bragging of infallible medicines. Let us take in this respect an illustration : We will suppose a man travelling through an unknown country, and he comes to a place where several roads diverge ; while he hesitates which to choose, two guides offer themselves to direct him. One lays before him an authenticated map of the country ; shews him on that map the way he has already come, points out the place where he wishes to go, shews the different bearings of the respective roads, desires him, if he is willing to take him as his guide, still to keep the map in his hand, and bring his fidelity to the test. The other does not deny that the map is true, but he pulls it out of the traveller's hand ; he brags of his own great skill and knowledge, and refuses to take charge of the man, until he consents to blindfold his eyes, and resign himself implicitly to his management and conduct. What man, having a judgment of discretion, would hesitate as to which of the guides he would make use of ?

Mr. Urwick, at Easkey, thus shews the proper and legitimate use and office of Ministers in a Church.

“Ministers of religion are appointed as helps in understanding that law; and, as far as they give correct interpretations of Scripture, they are to be received, and may be safely followed. But, as many sustaining that office have erred, and all of them may err,—as we are held individually responsible for our creed and our conduct to Him who made us, it becomes every man to take the statute-book of the Almighty into his own hands, and examine for himself. Were we to deprive man of liberty of thought in understanding the Divine will, or liberty of action in following his conviction of its dictates, we take from him a portion, if not the whole, of that free agency which is essential to accountability. If, however, in the use of that liberty, a person misinterprets the will of God, and acts contrary to its directions, he must answer for it at the tribunal of the Omniscient Judge.—“Every one of us shall render an account to God for himself.”* The disciple of heresy and immorality may then refer to his interpretations of the Scripture in vindication of his offences, but the Ruler of Immensity¹ pronounces them erroneous, and the man himself must abide the results of that decision, should it involve the ruin of his undying spirit. As I observed before, when we assert the right of private judgment in interpreting the Scripture, our meaning is not that every man is justified in whatever religious sentiments he embraces; no, the liberty of conscience for which we plead is not licentiousness, it is only that freedom of acting for ourselves in religion, which is indispensable to constitute man a responsible moral agent.”

The point of controversy then comes to this—whether people on one side are too arrogant in judging beside their teachers?—and we deny it to be an arrogance in an illiterate man to believe he thinks more rightly in one or two points than many learned men; but it would indeed be worse than arrogance if he were to infer that therefore he was wiser and knew more than these learned men; and this is the false reasoning of those who cannot bear that any should dissent from them; they say to such, “You cannot differ from us without pretending to more learning and logic than we.” But if this were fair reasoning, then Christians could not refuse assent to an angel who should preach another Gospel, without pretending to more wisdom than angels. The Jews (*that cursed multitude that knew not the law*, as their teachers described them,) they would have been to blame to judge otherwise of Christ than did the Priests, and Pharisees, and Elders. Nay, more than that, it would be very great arrogance in any one to follow private judgment, in believing the Church of Rome in opposition to the contrary judgment of the greatest part of the world. Every man trusts his own judgment in general matters more than that of other men, for the same reason that he trusts his own eyes more than those of others; and surely we can be conscious to ourselves that we sincerely love truth, that we have anxiously desired to lay aside prejudice, that we have prayed to God fervently for his assistance;—of all these we can be certain in our

* Romans, xiv. 12.—*Douay Version.*

own case, but not in the case of others. It may be that the Pope of Rome is not more sincere or more anxious for truth than I am myself. But, in good truth, to believe implicitly, blindly, is neither for the honour of God or his Church;—not of God, because it implies his revelation to be so imperfect that men of all capacities cannot of themselves perceive it to be true and from him;—not of his Church, for what can we think of a body of men, the greatest part of whom take their religion on trust, try nothing, examine nothing, and are in the same circumstances with that merchant of whom Gregory de Valentia speaks with admiration, because he chose the Popish rather than the Protestant religion;—and why? in order that he need not be at the trouble of searching the Scriptures, which he had not leisure to do, and which he saw the Protestants losing so much time at. Popery! how delightfully accommodating to him, when he had nothing to do but to affirm what his Priest affirmed, and deny what he denied.

It may truly be said that the Romanists, by discouraging examination, and making authority all in all, undermine the authority of their own Church with every man of candour and sense; and what can we represent it so like, as to a multitude of travellers going on as they think to heaven, of whom none know the way, but every one thinks it cannot be unknown to all who are smoothly rolling along the same broad highway that he is journeying on himself.

But what are the means whereby this qualification of private and discretionary judgment can be attained and enforced? We would offer three—reading the Word of God; the instruction to be obtained from appointed Ministers; and praying for God's assistance in our reading the Scriptures, which alone we hold to be the Word of God until Romanists shew that some other word has been as unquestionably transmitted to us from the Prophets, or from Christ and his Apostles. Having it read is the same as reading it, to those who have neglected to learn to read. This hearing or reading is necessary to faith, for “faith cometh by hearing, and hearing by the Word of God;” this reading “renders the man of God perfect, thoroughly furnished to all good works;” “it makes wise the simple;” nay, more, it is able to make children wise unto salvation—for which reason Timothy is commended for having read the Holy Scriptures with care from a child: and let Priests say what they will, we cannot allow that it is dangerous for common people to read a book which was written by persons of vulgar condition, and chiefly for the use of the poor, and of which Origen rightly says, “that in it God condescends to the plain capacities of the multitude of hearers.”—*Lib. vii. contra Celsum*. Now we appeal to experience, whether the poor, unto whom the Word of God is committed, whether in opening that source of salvation, and that solace of life, whether or not they are contented with the ordinary and applicable knowledge they

find therein?—Say, reader, have you found it to be generally the case that such persons would be wise in their own conceits; or do they aim at understanding such things as are above their understanding? No, the humble Christian reads the Scriptures not as a scholar, to make himself learned in the doatings of questions, but for a rule of life to make himself good, and in reading the Scriptures he imitates not the fanciful astrologer, who views the constellations of heaven to elicit out of them dark divinations and doubtful futurities, but the sailor, who looks steadily to the star of the North to direct him, as he ploughs the ocean, towards the haven where he would be.

Danger then there is not to such a person reading this book, if in it he seeks above all other things the one thing needful; to know God and his Saviour, “even Jesus Christ and him crucified;” not to manage disputation, but to find God and his Saviour; not presuming to fathom every depth or untie every knot, but searching on still how to mind the will of his Lord, and learn from Prophets, Evangelists and Apostles, what he must do to be saved.

Another means of attaining the qualification of rightly judging in matters of faith is, the faithful instruction of ministers and teachers whom Christ has for this purpose given his Church.

But though the unlearned want an instructor they want not a judge, who must be submitted to whether he decides right or wrong; we neither may nor can submit to another in believing his decisions though we think them wrong—as we often may and can and must submit to a judge’s decree though we think it unjust; for it is one thing to control actions and another to control conscience; my body may be chained down but not my belief—no, the true Church wants not, allows not a rigid taskmaster to impose a certain number of articles of faith under severe penalties, which when he pleases he may double, as Pharaoh did the tale of the Israelites’ bricks;—no, he wants not such a master as will oblige him to swear to whatever he teaches, without giving the reason of what he teaches;—no, but “Christian men,” says the true Pastor, “try all things and hold fast that which is good.”—You want a minister or teacher;—true you do, but it is such another as a student in mathematics wants, not one on whose authority he may rely, but one whose assistance and direction he may make use of in comprehending the truth of the demonstrations with which he is to store his mind. And such a reasonable minister, whenever he proposes any thing to his flock, will use the words of Cyril of Jerusalem: “Do not believe what I teach you barely for my saying it, unless you see it proved by holy writ.”

A third mean of attaining qualifications for judging in matters of faith, is fervent prayer for the assistance of God’s Holy Spirit, without which we hear in vain, we are instructed in vain. Without being enlightened by God, without the guidance of his Spirit, “no man can say that Jesus is the Lord;” and this not only holds

true in the things concerning our faith but also our practice; for to "our proving what is that good and acceptable and perfect will of God" it is necessary, "that we be transformed by the renewing of our minds"—in a word, of the things of the Spirit of God no one can judge unless he is spiritual; and he that is so judgeth all things. Hence it appears that a common humble Christian cannot be said to be incapable of judging in matters of faith, unless it be said that no such person can have the Spirit of God or be a spiritual man, that (as the proud Jews said proverbially of a poor man), the Spirit of God rests upon none of the common people.—No, reader, we on the contrary are of opinion, (and we venture to claim some experience in those matters,) that common people oftentimes pray to God most earnestly for wisdom, because they are most sensible of their want of it, while perhaps it may be too truly said of many an arrogant priest and doctor, these might have attained saving wisdom had they not believed that they had attained or might attain it of themselves, without the assistance of the grace of God.—And is not the remark of Augustin confirmed by experience, "the unlearned arise and take heaven by force, while we with our learning wallow in flesh and blood." And now what do Romish priests aim at when they would deny the common people the capacity of judging? Do they mean that those only are incapable who neglect to use means which are in their power? or do they mean further that they are also incapable who industriously use all means in their power? Of the first we make no dispute; we know with grief that on this very account there are in their own Church such multitudes utterly unqualified to judge of spiritual things; we know with grief that there are few who are sufficiently concerned for their own salvation; we know with grief that the *Word of God* is neither loved, read or considered, and that few bring with them such pious dispositions, such humility, singleness of heart and docility as they ought; we know, sorrowing, that in many places the instruction of youth is so disregarded or so perfunctorily performed, that you might as well expect to fatten an ox with chips or shavings as communicate the awakening truths of the Gospel by the cold verbosity, by the rote system of catechetical teaching, that poor children are abused with.—Ah no! articles of creeds, numberings of commandments, distinctions of sacraments mechanically numbered and repeated drily, are sorry soul-deadening substitutes for the enforcing on the conscience the spirit-stirring glad tidings of salvation to poor sinners, through the blood of Christ.

And can we think that God has placed an infallible Church on high as a city on a hill, clothed it in miraculous splendour, as with all the pageantry of brightness, only that the idle and negligent might have a remedy for their sloth and carelessness? or shall God be arraigned because he has not given a guide to heaven by the way of authority, to those who wish to be carried thither asleep, by an easy and unerring way? With the same reason

we might charge our government with cruelty, because it does not endow an hospital where every lazy and indolent sot should be maintained and clothed at the public expense. Should Abraham be asked to send from heaven to put such men in mind of their duty, he would answer, "They have Moses and the Prophets, let them hear them." May not God, in the same manner, answer the Romish Doctors, who, as if they were his counsellors, endeavour to convince us that God ought to have an infallible guide on earth, for the sure leading the many to salvation who are too lazy to search for it: and we would advise them to look to it, lest by easing the greater part of professing Christians of all the trouble of examining, they make the way to heaven broader and easier than ever God made it. Such easiness calls the truth of the way in question—if broad is the way of authority, and many there be that walk in it, such is the way of destruction; if narrow is the way of examination, and few there be that find it, such is the way that leadeth unto life.

But, perhaps, it will be said, that it is not in the power of the common people to use the means above described; their life spent in labour, in the toil and trouble of providing for food and raiment, allows no time to spare for qualifying themselves to judge in matters of faith. But say, Has God indeed deprived the people of time enough to work out their salvation;—he who has assigned one day in every week, and to which the Church of Rome has added so many festivals and holidays, to be employed solely in this business? Has he formed men to be incapable of labour in their childhood, but for the purpose that while their minds are yet tender, pliable and disengaged, the seed might be sown of truth and holiness? The same might be said of old age and all those seasons of infirmity and sickness, in which God calls us out of the toil and riot of the world to listen to his voice in the cool of the day.—What if men made a due use of those times; what if men while at those works which employ the body more than the mind, would draw up that mind and heart to God; what if hours spent in idleness, in doing nothing or worse than nothing; what if the time spent by learned men in useless trivial studies, were employed in communings with God.—Oh is it not unjust for men to complain of want of time, who can mis-spend and murder so much of it, in devotedness to trifling, absurd, and wicked actions!

Will the Romish doctors really so undervalue the Christian laity as to deny that by reading the Bible, by the careful enforcing of the truths of that Bible and their own constant prayers to God, they can so qualify themselves to judge of a few clearly revealed truths as to secure them from damnable mistakes? If they do, they go very far indeed in the denial of the efficiency of Scripture, the ministry, prayer, nay the grace of God; and they must have a prodigious opinion of the stupidity of lay Christians; it is hardly allowing them the faculties of men.

The author of that eloquent and valuable tract entitled a 'Defence of Religious Liberty,' page 122, thus speaks pertinently :—

The Divine Auxiliary of the Spirit of God to Scripture indeed seems to be ridiculed as a phantom of Protestant enthusiasm, and certainly his office of individual guidance would be useless in a Church favoured with an infallible director, and endowed with the privilege of conferring salvation for a mere act of blind and unintelligent assent ; but his office was acknowledged by the Primitive Church in its universal and individual exercise, and the duty of fervent prayer for his aid was inculcated upon every Student of Scripture from the Bishop and Priest to the mechanic and peasant.

The clergy it seems cannot err in any thing ; the laity judge right in nothing. It is well that these same laymen do not reflect how little they can depend on their own private judgment, when by it they so confidently decide against the judgment of the whole world beside—that the Church they are in is infallible, else all the faith of the laity would soon be at an end. But how long have the people been thus incapable ? they were not surely always so ; at least when Christ came in the flesh it was they alone judged right, *they* alone received him, *they* alone had private judgment to see he was the Messiah, they alone gave him triumphant honours and cried hosanna to the Son of David. And did not St. Paul declare that not many were wise according to the flesh, "not many mighty, not many noble, were called : but God hath chosen the foolish things of the world, to confound the wise ; and God hath chosen the weak things of the world, to confound the things which are mighty." 1 Cor. i. 25, 26, 27. And did not Christ bespeak his Father, "I thank thee, O Father ! Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matthew xi. 26. And when the Pharisees said, "Have any of the rulers or Pharisees believed on him — but the people which know not the law are accursed ;"—I wonder the Romish priests do not notice what awkward company they are in ;—with what a felicitous concurrence of sentiment they chime in with the Pharisees of old in using the very same arguments to persuade men to chuse their religion—it is only believing as rulers and rabbis do ;—Yes, Roman Catholics, submit your judgment to priestly authority, and you may renew the rejection of the Saviour of the world.

And here we would but briefly touch on, (as this matter has been handled in a former Number,) the assertion made that if private judgment is allowed, confusion in religion would arise, and as many religions start up as there are persons to judge—this is a topic on which our adversaries are most diffuse, eloquent, and wondrous triumphant.

But we would observe in reply, that they who are so apprehensive that the use of private judgment would introduce as many religions as there are men, seem to have a very mean opinion of the Catholic faith, or rather they mistake it and take the Roman for the Catholic ; as a poor ignorant traveller if he

saw the Dead Sea or the Red Sea would take either the one or the other for the ocean.

For if differences are thought the natural consequences of private judgment in religion, then the present consent in religion only arises from restraint of liberty, and in consequence of no one being allowed to judge for himself. Now we take it that such a religion can be no otherwise commended than a face which appears beautiful, only because none are allowed to come near to examine whether it is painted; or gold which appears to be sterling because none are allowed to try it with a touchstone or balance; or a saleable commodity which thousands of silly *chaps* run to buy because it is sold in the dark, and none are allowed to bring it to the light. Now we Protestants always had been of opinion that the force of truth was the reason why the Christian religion has been received by the most civilized, learned and thinking part of the globe, with consent of heart and unanimity of understanding, and that it has been preferred before Paganism or Mahometanism which has so many votaries. And why is it preferred? Because it is conformable to reason, because it accords with private judgment. But establish the authoritative principle of the Church of Rome, and a Turkish Mollah will assign just the same reason why you should embrace the tenets of the Koran.—Oh! it is well that the honour of Christianity can be better vindicated than by such principles; and it is best vindicated by the millions of its Protestant votaries, who not only are allowed but commanded to examine their religion, and yet continue Christians, perhaps differing about church government, perhaps not in unison on minor points, but all agreeing in the fundamental articles of the faith; all concurring in believing in one faith—acknowledging one Lord, and coming under the sacrament of one baptism: nor needs there an infallible judge to compose those differences which are not of such moment as to require the perpetual miracle of an infallible judge of controversies, there needs only brotherly admonition that those who are brethren might cease to act as enemies. What if in some things they cannot agree, ought they not rather to reflect of how much more importance these things are in which by the grace of God they do agree. And then perhaps in approximating charity all sides would strive to live conformably to the rule of a common faith, and up to the precepts of their common Scriptural Christianity.

What then suppose there are differences in Protestant Christendom—yet we hold that it can be proved by no proper evidence, nor even probable argument, that it is the will of God that one man or a certain set of men should be infallible in order to prevent differences in the Church—or will it be maintained, that in order to prevent the evil of disunion, the Church ought to *pretend* to infallibility, and under that assumption exact implicit obedience?

But does God or God's Church want a refuge of fraud and lies—or what can be more perilous than this daring remedy; a peri-

lous expedient for the usurpers themselves, putting it out of their own power ever to own, ever to correct one false step or tenet, tending to make the most fatal and dangerous errors eternal and incurable. Oh ! how the Romish Clergy of the present day are then to be pitied ; the living expansive spirits of the 19th, forced to incarcerate themselves in the dry-boned skeletons of the 12th century.—And we would appeal to our Roman Catholic countrymen, and ask them is there not danger in relying on the knowledge of others in matters of salvation ?

Were an illiterate Romanist to know intimately the heart and the weaknesses, and the numerous aberrations from truth and rectitude of that poor priestly sinner, whose learning and doctrines he so much admires as to give implicit belief to him. Great Scholars—are they not those mighty men of Maynooth and Carlow, expert in all the subtleness of controversy : but may not one be an intellectual glutton, who, feeding on all the French cookery of the schools, has lost his taste for spiritual simple things, and may not he who has been so long the secretary at war in the polemic world, be unable to turn his heart towards the glad tidings of Gospel peace,—another a rope dancer, displaying his learning in order to make men stare, but not to make them better,—another a learned miser, ever increasing his store, but a stranger to the use of what he is heaping up.

But if illiterate Christians were to place their faith on the learned, they would indeed be sadly afloat on the ocean of uncertainty ; for there is not one of the numerous sects of Christians that cannot boast of learned men—so that it is evident that men of learning, in spite of their talents, are mistaken in matters of importance : besides, it is but too evident from the history of literature, what prejudiced creatures learned and scholastic men are ; amongst them but too often reign pride and envy and every evil work, and most particularly party attachment. Let any one account why all Jesuits differ from all other orders of men ; why all Franciscans differ from all Dominicans ; why all Lutherans differ from all Calvinists ; why all the Protestant clergy at the late discussions felt, thought, and believed diametrically opposite to what the Romish clergy thought, felt, and believed. Was it the constitution of their bodies, was it the frame of their minds or the temperature of the air they breathe were different—no ; but party prejudices, and therefore whenever we think of the bias these can impart—such undeviating tendencies of the human mind, we cannot help joining with the ingenuous saying of Optatus Milavitanus to the Donatists, ‘let nobody believe either you or us, we are all quarrelsome men ;’ but we are afraid we are telling too much truth, we are afraid we are advocating candour not to be equalled in our days—all sides now cry out in a different strain, O ! do not believe the opposite party in any thing, but believe us in every thing ; *they* are all quarrelsome men—but not so with us. No, Sirs, we are not men,

we are infallible Priests, and our adversaries are all quarrelsome, intrusive, troublesome men.

But in good truth we are willing to concede to the Romish Clergy, that if they quarrel with us, it is not about trifles—for it is really a vital concern with them to have it believed that there is irresistible authority lodged with them—that their Church should be considered as infallible—to have the Pope considered as Christ's representative on earth—to have the mass admired as the most sacred thing in the world—to have men tremble at the name of purgatory—to have them run in troops to auricular confession—to be able to dazzle the people with the pomp of ceremonies, with their variety of fasts, with the austerity of their Priests and Monastics—The interest of the Clergy is too much wrapt up in all these, the craftsmen are too much united in one common combination, not to make a firm stand and resolute turn out against the Bible, wherein not one of all those fine fringes and accompaniments to Christianity is to be found. Now we hold to it that inasmuch as Romish Priests are very interested parties, they are not to be admitted either as judges or jurymen where the decision is to be made as to which is the best form of Christianity. On the contrary, Ministers of the Church of England as well as those of every other Protestant Church, allow, encourage, and applaud in private Christians the exercise of private judgment; and for this the Ministers of the Church of England are ridiculed by Romish Priests, inasmuch as by encouraging the free reading of the Holy Scriptures, and allowing their flock to try their spirits, they are surrendering them up to Popery and Sectarianism. Part of the accusation is allowed, part denied: we allow that private judgment is encouraged, but deny that the Church of England is thereby losing its adherents; far from it—for we are free to assert and ready to prove that in no instance in the annals of ecclesiastical history, has any Church acquired such renewed vigour, or increased so much in numerical, and what is better, in actual spiritual strength, as the Church of England has since she undertook with one intention, though by different means, to diffuse the word of God amongst the people. Nay, more than this, we can assure the Romish Priests, that the very discussions they have forced on her have redounded more to the credit of the Established Church—have more increased her power—have more confirmed the neutral and wavering to her side—have more tended to allay internal jealousies, discrepancies and divisions, than any other event that has happened in her history during the present century. With these remarks we shall close our article for the present Number, and hope we shall be enabled to conclude our Review of these Discussions in our next.

Narrative of an Excursion to the Mountains of Piedmont, and Researches among the Vaudois or Waldenses, Protestant Inhabitants of the Cottian Alps. By the Rev WILLIAM STEPHEN GILLY. Second Edition, 8vo. Rivingtons, London, 1825.

There is no argument which the adherent to the See of Rome is so fond of urging, no weapon on whose temper he so much relies, as on the undisputed claims of his Church to spiritual sovereignty. Half ignorant himself, and half relying on the ignorance of others, he boldly asserts his monstrous pretensions, and when he declares that for every other religious denomination a period of their first appearance can be marked out, but that the beginnings of *the church* are lost in antiquity, he fancies that he establishes the supremacy he would claim. The reasoning is false, and the facts are incorrect:—in the naked abstraction of the argument, the same plea would have been valid against the Law of Moses as contradistinguished from the patriarchal faith, against the mission of the Redeemer, as superseding the Mosaic dispensation, against the early Christians as opposing the fables of Paganism invested as they were in all the majesty of age. But nothing is more certain than that all the peculiarities of Popery have a date assignable by a little research;—if every addition to her system which has an existence posterior to the sixth century were removed, but little would remain behind of her swollen magnitude; little that cannot be proved from Scripture, or that has not been consecrated by the voice of universal tradition, and we can, not only trace to their very source these streams of error, but we can shew in each successive age the astonishment which their appearance excited; and we can point to those master spirits who attempted to stem the torrent, at first too without injurious consequences to themselves. Rome had not attained to her full height of persecuting power, and a Claude unmolested but by controversy could maintain in the ninth century the truths of salvation; and an Agobard of Lyons oppose the prevailing worship of images, and teach the one mediatorship of the Redeemer, and do this not only without receiving the brand of heresy, but be admitted to the very class whose worship he condemned, and be ranked among the multitudinous saints of the Church of Rome.* But the time was approaching in which it was no longer safe to “speak the truth in righteousness;”—the secular power joined with the spiritual to crush the rising indignation of common sense; the very dogma which when first broached by Paschasius, had been opposed by all the learning and talent of a Scotus, a Rabanus, a Bertram, and opposed without danger and with the highest panegyric, became the test by which heresy was to be tried, stamped its absurdity on the Christian world in characters of blood, and the

* His books are not so fortunate; they are found in the *Index Expurgatorius*;—such is Papal consistency!

unhappy Berengarius, more unhappy in his timidity than in his misfortunes, led the way to a long train of martyrs and confessors, who would not surrender Scripture and common sense to the dictates of authority.

When the Papal supremacy was acknowledged, then the subjugation of the human mind followed of course; but even this went on slowly and gradually. Even in the latter end of the eleventh century the churches of the dioceses of Italy and Gaul maintained a dubious independence, and asserted occasionally their rights and liberties;—from the beginning of the twelfth all opposition ceased, common sense became stigmatised, and Scripture-reading heresy, and the desolation of despotism was hailed by the pontiffs as spiritual peace, *solitudinem faciunt, pacem appellant*.

Thick and fast as was the darkness setting from Rome over Western Europe in the tenth century, it did not escape opposition, and even some attempts were made to dissipate it. Arnulph Bishop of Orleans, who was however afterwards we believe deposed at the Synod of Rheims, in the beginning of this century (909), applied the title of Antichrist to the Pope, and used language fully as strong as any which the warmth of the Reformation induced and justified. Alfric in England set himself to oppose the novel doctrine of Paschasius, and his Homily for Easter in which his opinions were contained was usually read in the churches. Gerbert Archbishop of Rheims declared at a Council, that “the Pope of Rome if he sinned against his brother and did not hear the Church, should be to the Church as an heathen and publican;” *a sentence*, Baronius exclaims, *worthy only to proceed from the mouth of an heretic, as it abrogated all sacred Councils, cut the throat of canons, strangled tradition, and trod under foot all the rights of the Church*; and yet this same Gerbert afterwards became Pope himself, and under the name of Sylvester II. assisted in supporting the very power which he had originally opposed. The eleventh century stands conspicuous for the triumph of Popery achieved by Hildebrand. The election to the Popedom was wrested from the hand of the Emperors, and the See became an independent *theocracy*; celibacy was enjoined upon the clergy, and thus the pontiff acquired in every kingdom a mass of persons separated from social life, and connected only with the See of Rome; and the last great triumph of authority, Transubstantiation,* was solemnly sanctioned in the Council of Placentia;—henceforward opposition becomes heresy, and receives the usual treatment which imputed heresy ever has received from the Church of Rome.

The beginning of this century was marked by the burning of thirteen persons at Orleans, for holding certain doctrines

* That even the orthodox were not agreed about the manifest absurdities of this dogma is plainly evinced in this, that the words of recantation which Berengarius was compelled to sign by the Pope and Council, are given up as heretical by all Roman Catholic writers, *except Dr. Milner*.

which, from their contradictory nature, could never have been maintained by the same individuals; and other heretics were condemned at Arras (1026), for teaching opinions perfectly similar, even according to the shewing of their enemies, to the doctrines held by most Protestant sects: "this," they say, "is our doctrine; to renounce the world, to bridle the lusts of the flesh, to maintain ourselves by labour, to do violence to no woman, to love the brethren;"—to these evangelical sentiments they added a denial of the real presence, of Purgatory and the worship of the cross; and we need not wonder that the Church of Rome looked on these as heretics. It is said indeed that they undervalued Baptism, but it is probable they only denied its regenerating efficacy, and its absolute necessity. Two things are remarkable in these unhappy men when viewed in connexion with other parts of the subject: one that they were Italians, and declared themselves disciples of one Gundulphus; the other is the unwearied anxiety to propagate their faith, which had not only led them from their own country to Flanders, but had incited them to preach what they deemed the truth, in the very face of danger.

The North of Italy, there is every reason to believe, preserved for a long time the purity of doctrine which Claude of Turin had been the means of spreading, and to him, under the teaching of the Spirit, may we ascribe the preservation of that flame which was destined by Providence to warm and enlighten Europe: Roman Catholic writers themselves confess that such was the result of his preaching and his zeal, and we know that the Alps of Piedmont presented a barrier to the invasion of error, which has never been completely removed. When indeed the power of Rome extended, and the independence of the Diocese of Italy was gradually undermined, the innovations patronised by the See of Rome entered by degrees, and the upholders of the doctrines of Claude became gradually marked by obnoxious and heretical names; Catherins and Paterines and similar titles branded them for public odium; the dignitaries who became themselves infected, censured and persecuted those in whose lives and doctrines they read a living libel, and the Vallies of Piedmont gradually became the retreat of truth; there supported by hope, and confiding under God in the rampart of their mountains, a brave and simple people maintained the faith once delivered to the saints, and handed it down to their posterity enshrined in the Sacred Volume. When persecution violated their haunts, and drove them into exile, they went forth as the disciples did when Herod's hand was against them, to propagate their simple and consolatory faith, and extending themselves through Dauphiné, Languedoc, and along the Rhine, found everywhere ready listeners to the narratives and the doctrines of the Gospel. That the opinions called heresy by the Roman Catholics extended themselves widely in this and the succeeding century is manifest not only from the subsequent complaints and astonishment of their writers, but from the fact that

when the Albigenses first attracted the attention of history their number seems to have exceeded all calculation. To this several circumstances may have co-operated. In the part of France where the Albigenses have left a melancholy memorial of their firmness and their persecutions, a comparative purity of doctrine certainly prevailed; an independence of the See of Rome was the general impression, and the lesson taught by Irenæus and Arnulphus had not been forgotten; added to this the attempts* made to subject them to the Popedom had exasperated their minds, and thus both by their indignation against error and their sensibility to a purer faith, the minds of the lower and the middle orders were prepared to receive the doctrines of the Piedmontese pilgrims. The clergy and the nobles were busily engaged either in the theological quarrels which the hapless Berengarius had excited, or in the contests with their sovereign which flowed from the feudal system, and the uneducated received with gratitude and docility the tenets of a simple and more intelligible creed.* The manner in which these wanderers brought home the truths of religion to the minds of the people is described with simplicity and an almost dramatic force by some of their enemies.

"It seems to have been a common practice with their teachers, the more readily to gain access for their doctrine among persons in the higher ranks of life, to carry with them a small box of trinkets, or articles of dress, something like the hawkers or pedlars of our day, and Reinerius thus describes the manner in which they were wont to introduce themselves.

"SIR,—Will you please to buy any rings, or seals, or trinkets? MADAM, will you look at any handkerchiefs, or pieces of needlework for veils; I can afford them cheap." If after a purchase the company ask, "Have you any thing more?" the salesman would reply, "O yes, I have commodities far more valuable than these, and I will make you a present of them, if you will protect me from the clergy." Security being promised on he would go. "The inestimable jewel I spoke of is the word of God, by which he communicates his mind to men, and which inflames their hearts with love to him." "In the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth"—so he would proceed to read the remaining part of the first chapter of Luke. Or, he would begin with the thirteenth of John, and repeat the last discourse of Jesus to his disciples. If the company should seem pleased, he would proceed to repeat the twenty-third of Matthew—"The scribes and Pharisees sit in Moses's seat—Woe unto you; ye shut up the kingdom of heaven against men; for you neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, ye devour widows' houses."—"And pray," should one of the company say, "against whom are these woes pronounced, think you?" he would reply, "Against the clergy and the monks. The doctors of the Roman church are pompous, both in their habits and manners—they

* See Alix on the Church of the Albigenses, cap. 13. † See an excellent note in Mill's translation of Villar's Essay, 53; and the quotation there given from Dr. Hardy's Sermon.

love the uppermost rooms, and the chief seats in the synagogues, and to be called Rabbi, Rabbi. For our parts, we desire no such Rabbis. Among them you can hardly find a doctor who can repeat three chapters of the New Testament by heart—but of us there is scarcely man or woman who doth not retain the whole. And because we are sincere believers in Christ, and all teach and enforce a holy life and conversation, these Scribes and Pharisees persecute us to death, as their predecessors did Jesus Christ.*”

Such is the striking view presented to us of the manner in which these persecuted and holy men propagated the truth: they had no books but the Scriptures,† no weapons but the sword of the Spirit, no armour but the shield of faith, but with these they nearly revolutionized Europe; they prepared the public mind for the full illumination of Luther, and they produced that trial of the spirits by which truth was more firmly implanted, motives were spiritualised, and conduct sanctified.

In the 12th century, the power of the Papal See being at its height, Europe groaning under its oppression seemed to demand a reformation, and in fact the spread of the doctrines of the Gospel, aided by unlooked-for circumstances, and the partial preservation of it within the Church by the writings of that equivocal and extraordinary character Bernard the celebrated Abbot of Clairvaux, tended to bring matters to a crisis. In every part of Europe sects and sectaries appeared who, branded with different names, and accused of holding different opinions, all agreed, even by the confession of their judges, in two grand points, in denying the corporeal presence in the Eucharist and in protesting against the papal usurpations. In Languedoc, Peter de Bruis and Henry his disciple, raised the standard of reform, and in spite of the exertions of St. Bernard, and the utmost power of the ecclesiastics, with the greatest success; and although Bossuet with his usual boldness of assertion has accused them of Manicheism, and even Milner has surrendered the moral character of the latter, we will venture to say that there is not the least appearance of evidence against them on either ground. They probably mixed the truths which they declared with some of the errors incidental to the first projectors of a reform, but the testimony is strongly in favour of the general purity of their lives, and the simplicity of their doctrine, and they sealed by their blood the testimony they had declared with their lips.‡ Another set of heretics appeared in Cologne of which we have a particular account in a letter to Bernard, and another by Egbert of Schonange;—they are of course confounded by Bossuet with

* REINERII, cap. viii. in Jones's Waldenses.

† The reader should keep in mind, that at this time the use of the Bible was not allowed by the Pope to the laity, and indeed very few of the clergy knew any thing about its contents.

‡ The treatise proving the Pope to be antichrist, and which bears the date of this century, has been ascribed to Peter de Bruis.

the Manichees, who seem to have been constantly before the imagination of the writers of this age, and the delusion has been kept up by subsequent authors. They seem to have been simple and honest professors of the truth, who cheerfully submitted to persecution and death in its defence; to their moral character Bernard himself bears the most unequivocal testimony, and his censure will not weigh very much with Protestants when they remember that in the sermon which contains his reprobation of their doctrines, *there is a laboured DEFENCE of Purgatory!*

The twelfth century was rendered more remarkable by the appearance of one of those men who are destined to make a sensible impression on society, and to stamp their own character on their contemporaries and fellows. Such was Peter Waldo, of Lyons, who from the fortuitous similarity of his real or assumed name to the general designation of the Churches of Piedmont, from the bold and uncompromising opposition which he manifested to Popery, and from the spread of evangelical truth under his influence and even by means of his persecutions, has not only been justly deemed one of the most illustrious confessors, but has had the honorable reputation even from such writers as Perrin and Gilles of having given rise to the sect of the Waldenses. Though we think that Mr. Gilly has scarcely done this eminent reformer justice in the short notice he has taken of him, we perfectly agree with him in thinking that such an imputation is unjust to the antiquity of the Churches of the Vallies; it was originally propagated by the Roman Catholics, because it appeared to convict Protestantism of novelty; it was acceded to by the ignorance or prejudice of the reformed, and has been embalmed in the sophistry and eloquence of Bossuet, but nothing can be more unjust. Dungald who wrote in 828, charges Claude of Turin with having caused the separation and apostacy of his flock, part of which were the Vallies of the Vaudois; Reinerius in the thirteenth century, a few years after Waldo's death, ascribes to them great antiquity, and Syssel Archbishop of Turin, in the year 1547, not only gives no credit to the imputation of Waldo having been their founder, but seems to trace their existence as a separate church from the time of Sylvester. But in truth Waldo requires no fictitious claims to respect; his real merits entitle him to our admiration, and his name with that of Claude, and Wickliffe, and Huss, stand high in the records of God's suffering Church.

This eminent man was a rich merchant at Lyons, whose religious feelings were first strongly excited by the sudden death of a friend with whom in common with others he was enjoying the pleasures of the table. The awful event roused him to a consciousness of his own mortality, and the reflections arising from that conviction drew him to God's word for information and comfort. From the Scriptures he derived both; and desirous of communicating what he felt, he relinquished his mercantile pursuits, distributed his accumulated wealth in alms, and gave to the poor, who resorted to him in crowds, information far more valuable

than his gold, the blessed news of everlasting life, opposing with zeal, energy, and learning, the accumulated errors of the Church of Rome. Shocked at the ignorance which prevailed in a city which had been blessed by the teaching of an Irenæus, and anxious that all should be enabled to detect by the light of evangelical truth the mass of idolatry and folly which veiled the face of religion; he either by himself or others translated the Scriptures from the Latin Vulgate, and first enriched a modern language with the treasures of Divine wisdom. Such zeal, such piety, and the fruits which followed from his exertions, necessarily drew on him the hostility of the ecclesiastics: he had acquired a character sufficient to entitle him to the honour of an anathema from the Church of Rome, and the Archbishop of Lyons, roused to greater vigilance by the fulminations of Alexander III. compelled the Reformer to seek his safety in flight, and scattered abroad his disciples. Waldo, after an unsuccessful attempt in 1175 to escape into Piedmont, retired into Picardy, and thence finally took refuge in Bohemia, where according to Thuanus, he died in 1179. Such are the scanty memorials of a man who was marked out by Providence as a distinguished support to his Church and cause; whose influence gave it lustre, and whose prudence and talents gave it direction;—while Protestants throughout the world, enjoy and prize the inestimable privilege of possessing the Scriptures in their own language, so long should gratitude enshrine the memory of Waldo.

Persecution had driven the disciples of Waldo from his native city, but, as in other instances, it was made instrumental to the spreading of the truth. Waldo himself preached with so much success in Picardy, that in a subsequent persecution there, upwards of 300 nobles suffered in their persons and properties, and the converts whom he made in Germany were from his preaching in that part of France, called *Picards*;—some of his disciples took refuge in the Evangelical Churches of Dauphiné and Piedmont, where they found a people as well taught, as zealous and as anxious to spread the truth; others fled in different directions, carrying their bibles and their zeal along with them, and they either found or made friends wherever they directed their steps. Along the Rhine, Alsace, Flanders became soon filled with open, or concealed dissidents, and in Languedoc, incorporating themselves with the Petrobrussians and others in that country, they took or received the name of Albigensès, and as one great branch of the Ante-Reformation Protestant Churches, obtained by their sufferings and their constancy an illustrious but a melancholy fame. Wherever truth appeared persecution followed; 18 of Waldo's converts suffered by fire at Mentz, 35 at Bingen, and upwards of 80 at Strasburgh, where Waldo himself was nearly apprehended. But the blessing of God was with it; churches were founded by his followers, which withstood for centuries the fury of the anti-christian persecutors: from him Huss and Jerome and their followers imbibed the boldness which has immor-

talized their characters, and consecrated their names : in the fourteenth century upwards of 80,000 persons professed the principles of Waldo in Bohemia alone, and yet perhaps a more unequivocal proof of the rapid progress of his opinions may be found in the bull issued against heresy by Pope Lucius III. so early as 1181, about twenty years after Waldo was driven from Lyons. This fulmination was directed against all *Calvinists, Paterines, Passignes, Josephists, Arnoldists, and "the poor men of Lyons,"* who are said to be under a perpetual anathema. By these last the followers of Waldo are particularly marked out, as their habit of preaching, though not in orders, by which they are distinguishable from the Waldenses of Piedmont, is specially condemned in a subsequent paragraph. In the year 1194 too the Waldenses had penetrated into Spain, and we find by a decree of the King of Arragon which rivals the Pope's bull in intolerance and cruelty, that they gained such a footing as to alarm the government and call for its interference.*

We have now come to the period of our detail, which while it proves the spread of the principles of Scriptural truth, exhibits the most revolting picture that even human nature can present; the name and cause of God prostituted by being affixed to the plans of human cupidity and human cruelty; hecatombs of human beings offered to the demons of avarice, ambition and blood; and God's creatures massacred in honour of their beneficent Creator ! We shall have, as we proceed, so much necessity for the strong language of abhorrence and indignation that we would not wish to anticipate, but we must mark with peculiar detestation the period which was signalized by the bloody triumphs of a Dominic, and the first employment of his infernal tribunal; and we cannot avoid wondering that the obvious contradiction between the Gospel of Peace and the religion which by its infallible Council could sanction the Inquisition, has not appeared so striking to the mild and amiable natures that bow before the creed of the Church of Rome, as to make them throw off their allegiance to her dogmas. The Inquisition which was sanctioned by the Council of Lateran in 1216, will ever stand a monstrous proof of the abomination of that Church which pronounces herself to be infallible.

* The following are extracts from the acts of the Inquisition of Toulouse, subsequent certainly to the period mentioned in the text, but the mode of proceeding of the *Heretics* seems to have been marked with similarity. Tarbin de Cabanilles was accused of heresy for having received into his house two persons whom he believed to be heretics, *because they read in a book, and asked him to hear good words*—he preferred going to sleep. Next day they went to Orange to a woman of the name of Ardowne, where they spoke admirably on the Gospels and Epistles. William Secritz was put into the Inquisition because he had visited his sick brother every day, and it appeared that heretics frequented the house—he one day found his nephews near the fire with a man, who was reading and teaching—*the book was the Gospel, of a small size, and without notes, (des Postes.)*—Such were crimes in the eyes of the Inquisition. (vide Basnage, *Histoire des Eglises Reformees*, part 2, 188.)

Zeal and truth had provided materials on which an Innocent and a Dominic might work ;—in the year 1200, Toulouse and eighteen other cities in Languedoc, Provence, and Dauphiné, were filled with Waldenses and Albigenses ; their numbers and their growing influence called for interference from the Church of Rome, and these innocent and excellent servants of God, to whose purity of faith and morality of practice, even their enemies bear an unwilling testimony, were given up to the rage of an infuriate monk, directing the bigotry and blood-thirsty cruelty of the slaves of Rome, and involving in one common ruin, the humble and industrious peasant, and the humane and benevolent noble, whose favour had fostered and whose power had protected the piety which attached, and the exertions which enriched their Lord. Denunciations and anathemas were issued against not only the helpless heretics, but all who would receive, protect, or hold intercourse with them. Innocent III. sent two legates* into France, to watch the conduct of the nobles and stimulate the Clergy to greater diligence ; Raymond Count of Toulouse, was excommunicated as a favourer of heresy ; a crusade was preached up against the heretics by twelve Abbots of the Cistercian Order, with whom Dominic, who even now brooded over his inquisitorial plans, associated himself ; and finally the Inquisition was erected, sanctioned by a formal Council, and its canonized confessor placed at its head. Under his direction the crusade was preached with more energy and success, and soon 100,000 *croiscés* prepared themselves to execute whatever purpose the See of Rome meditated, and by bearing arms for forty days in this holy warfare to merit Paradise and the remission of all their sins. Raymond of Toulouse was terrified by the preparations ; he offered to submit, he promised obedience to the commands of the holy Roman Church, and he was permitted to purchase personal security by submitting himself to the degradation of a public scourging, and the surrender of his fortified places in Provence. Nor was this enough to satisfy these monsters who had acquired consummate skill in torturing the mind ; they compelled the unfortunate Count to witness the persecution of his faithful and oppressed subjects, nay, to head himself the army which was to carry the fire and faggot of this sacred war against his own nephew the Earl of Beziers. The unfortunate Albigenses had been deluded into inactivity by a proposed conference at Montreal, when Arnold Hot† vindicated their doctrines against Eusus, Dominic, the Pope's legates, and several other ecclesiastics. This conference, *like others nearer home*, was broken off by the violence of the crusaders approaching to terminate in the most effectual way, differences which they did not understand.

* The celebrated Reinerius Saccho, and Guido the founder of the Hospitallers.

† Arnold is said to have silenced his papal antagonists by the following argument—“ You say the Mass is the institution of the Lord, is his supper—now he is said to *have broken bread* ; Paul speaks of *breaking bread*, but the priest does not break bread, for after the words of consecration it becomes flesh.”

The scenes which ensued are revolting to contemplate, and history would willingly blot them from her annals, but that they present in all their horrors, matter for useful caution and reflection. The sword, the axe, and the pile were not suffered to rest from 1206 to 1228. Every city from Paris to Toulouse was visited with the spirit of persecution in some shape or other: sex, age, and condition were levelled with a bloody impartiality; and in the anxiety to eradicate the heretics, even orthodoxy did not save the Roman Catholic. "Kill all!" was the maddening cry of bigotry; "Kill all—God knows who are his own!" On the surrender of Minerva, in the territory of Narbonne, the wife, sister, and daughter of the Earl of Tormes, with other ladies of rank, were consumed to ashes before the gate of the captured city. One hundred and eighty men, women, and children were committed to the flames on occasion of another triumph. When La Vaur was taken, all its defenders were slain but eighty gentlemen who were hanged; the lady of the castle was stoned to death, and four hundred persons were condemned to the flames. The heart is sick and the feelings worn out in the contemplation of such atrocities, which could be multiplied in the detail unhappily to any amount; and we wonder not more at the unsated thirst for cruelty which marks the persecutor than at the constancy which distinguished the martyred thousands. Before the awful termination of this contest, which filled the fairest provinces of France with carnage and blood, De Montfort and the hapless Raymond, who had resumed his arms and re-conquered part of his territory, were removed; but the contest did not cease. Young Raymond banished the Inquisition from Toulouse, and Honorius III. excommunicated him and his subjects; the Dominicans anew preached up an holy war, and the world saw with horror Louis the King of France lead his armies in person against his innocent and unfortunate subjects. The Inquisition performed its bloody work; ecclesiastics as furious as De Montfort himself urged on the devastation, and Raymond and his friends were obliged to yield to the overwhelming force. At length, when, as we are told, more than a million of persons had been destroyed by the armies, lay and ecclesiastical, and many had sought refuge in the Vallies of Piedmont, and wherever they hoped to enjoy liberty of conscience, and those who remained had assumed a constrained and forced assent, the crusade terminated its horrors, and papal supremacy in the triumph of desolation sat erect amidst the ruins of the free, the industrious, the pious Albigenes!

Persecution had performed its part in France, and had there extinguished the flame of religious innovation. It had presumed, under the name of religion, to wrest the book of God from the people, and in the synod of Toulouse, 1229, to forbid the possessing or the reading of the Scriptures;—it had sent forth thousands of faithful and persecuted confessors, who clinging to their tenets with the pertinacity of martyrs, carried into every country

whither the terrors of the Inquisition drove them, an inextinguishable ardour for the propagation of the true religion: and wherever they went persecution followed them; nor was there a greater identity of faith among the persecuted professors of a purer creed, than there was a similarity of sufferings and distress. In Spain, the Inquisition succeeded in putting an apparent end to heretical pravity, after having, for a century and a half, lighted up in that fine country the fires of persecution, and left behind a latent desire for religious purity which required still fiercer fires to eradicate.* In Germany, the quarrels between the Pope and Emperor had suffered the Waldenses to increase so largely, that they even had ventured to summon their flocks to worship by a bell; but on the death of Frederic II. the Inquisition resumed its functions, and Conrad of Marburgh exercised his office with great severity.†—Vignier tells us of a Jacobin monk, who practised various cruelties on the heretics, until entering into conference with them, he was so overpowered by their arguments that he joined their communion, and suffered martyrdom at Heidelbergh, 1330, testifying against the cruelty and injustice of the papal usurpations. In the 14th century, Perrin speaks of Raymond Lollard as eminent in Germany, who bore testimony to his sincerity by suffering at Cologne, and from him, he says, Wickliffe in England received the first stimulus of opposition to the antichristian errors of Popery. Peyrani, the late Moderator in the Vallies, made the same statement to Mr. Gilly, but there still hangs much obscurity over the name.§ In the 15th century there were fresh persecutions excited, and yet so numerous were the professors of this creed, that Trithemius reports, that a Waldensian travelling from Cologne to Milan might take up his quarters every night with one of his own persuasion. In the 13th and 14th centuries, all Europe appeared to be full of these refugee Waldenses; Italy itself and Sicily had many, who were barbarously hunted out and massacred by Gregory IX. and Honorius IV. A colony from Dauphiné was settled in Calabria, and being protected by the gentry and nobility from the fury of the priesthood, they flourished there

* Blanco White has given in the *Quarterly Review*, a most interesting but melancholy account of the progress of the Reformation in Spain, and the torrents of blood shed by the Inquisition to extinguish the light of reason. The estimable author has not alluded to the above fact in the 12th, which will account for the success of similar opinions in the 16th Century.

† He is said to have applied the test of hot iron, declaring that good Christians could hold an heated iron in their hands without injury, but if his patients were affected by it, he delivered them to the secular power. Who could escape conviction?

§ Much doubt exists on the origin of the word *Lollard*;—Clarke in his *Martyrology* speaks of two Lollards, Reynaud and Walter who lived at the interval of a century from each other and both suffered at Cologne—he quotes no authority, and the circumstances are unlikely. Perrin speaks of one Reynaud in the 16th century, and ascribes to him the teaching of Wickliffe. Many derive the name from the recent innovation of singing Psalms, from the Flemish *lollen* to sing. Vide *Church Music*, *Christian Examiner*, No. 3,

until after the Reformation. England had early opened her arms to receive the new opinions, for at the commencement of the 12th century thirty of the Waldenses were condemned at Oxford, but both from the political connexion of Raymond with Henry II. and the contiguity of his dominions to Guienne, then in the possession of the English, the doctrines of the Albigenses spread themselves among that people towards the close of the 13th century, so much so, that Ussher has remarked, "the Friars Minorites were introduced into England to suppress that heresy." The marriage of Richard II. with the Bohemian Princess Anne must have contributed not a little to the spread of divine truth, as the Waldenses had made settlements in that country more extensive and more permanent than in most others. It was thither that Waldo finally retired, and there that he closed his useful career: and we may conjecture that the respect for the Scriptures which this Queen* exhibited was but a specimen of the general feeling of that country.

Bohemia is, indeed, a most interesting country in the annals of reformation, and during the 13th and 14th centuries exhibits much that is affecting and much that is appalling. It is not merely on the bold and uncompromising demand for the communion in two kinds which we would look; we regard that but as a symptom of the affection felt for religious liberty;—it is not for the long and bloody struggle maintained by Zisca and his followers, for that was stained by internal discord and anti-religious dissension, but it is on the first peaceful settlement of the Waldenses we would fix our eyes; it is on the growing spirit of religious enquiry, fostered by the kindred feeling of Wickliffe; it is on the noble stand made for religious freedom before the congregated power of Europe by Huss and Jerome, and the glowing eulogium of the heretic from the candid and eloquent, but bigotted Poggio; it is on the peaceful settlement of the worn-out Taborites on the Lordship of Lititz, their union with the Austrian brethren who joined them after Stephen's martyrdom in Vienna; on the resignation with which they submitted to persecution; on the peaceful model which they exhibited of every Christian virtue, and the dignity with which they bequeathed to the *United Brethren* their name and their character:—such are the scenes on which we would fix our eyes, and that they are to be found we may feel grateful to the spirit of Protestantism. Papal Europe presents during this agitated period no such scenes, and for every thing peaceful, and resigned, and scriptural, we must turn from

* Arundel Archbishop of Canterbury, in his sermon on the death of this Princess, speaks of her having a translation of the Gospels into English, and four excellent commentaries. It is not an uninteresting picture of human inconsistency that this prelate, who under Richard II. might have been taken for a Lollard himself, under the reign of the Lancasters became their most bitter persecutor, and to him we owe the constitutions of Arundel, by which the use of the Scriptures was first forbidden. His name has been immortalized by the prohibition. He first burned a heretic in England under Henry IV.

the turbulence of camps, the insincerity of courts, the leagues of politicians, and fix our attention on the persecuted assemblies of the Waldenses, the retired Vallies of Piedmont, or the peaceful, but not unanxious, because always endangered, communities of the Bohemian Brethren. Refreshing as are such scenes, on which while our imagination dwells our better feelings are edified, we are compelled to withdraw from the subject with a very few observations.

The retrospect we have been considering has been indeed a melancholy one ; we have been forced to take our way through uncertain paths, and to pursue the course of our story through much that is dark, and much that is gloomy. The history of religion has seldom been a favorite one with the philosopher and speculatist ; and while we here have the sneer of an Hume, and there the cold but candid statements of a Thuanus, we must endeavour to elicit truth from the contemptuous acknowledgments of the one, and the unsteady glances of the other :—enough is given, however, to direct if not to satisfy the enquirer ; we see that God has never left himself without witnesses in this world ; and without having recourse, with the pious Joseph Milner, to the scanty gleamings of evangelical truth collected with difficulty from the writings of those who lived and died in the errors of Popery, we would point to the facts to which we have alluded ; we would shew the Christian character evinced by the confession of adversaries ; the Christian principles confessed at the stake or on the scaffold ; the Christian firmness manifested under the torture of the Inquisition or the violence of the crusader. In them we discover the true succession of Protestantism ; and while a Bernard or a Bossuet may despise or censure the obscure and illiterate Vaudois, we rejoice in hailing them as our spiritual parents, and we pray God to give us equal firmness and equal piety. History, with its attendant train of heroes and philosophers, may sweep by them with contempt ; this world may have forgotten or remembered, but to persecute, those servants of God ; but their names are written in the book of life ; and of the millions who fell under the tyranny of the Papal See, and fell unknown and unremembered, every sigh, and groan, and prayer is registered in heaven !

We shall proceed in our next Number to the immediate history of the Piedmontese Vaudois, whose annals become interesting subsequent to the period of the Reformation, and who seem to have been preserved, as it were, in order that not a page of ecclesiastical history should remain without its own martyrs and confessors, —not an era of Papal despotism, without its peculiar stigma of crime ; and preserved, we may trust, that the flame which has been kept alive in the Vallies of Piedmont may one day be erected on the summit of their Alpine barriers, and thence ray light, and life, and true religion even into the inmost recesses of the Vatican.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Paris.—Bishop Luscomb held a confirmation at Paris, in the French Church of the Oratoire, on the 23d of last June. A hundred and twenty young persons of both sexes received the holy rite; we are surprised, considering the immense number of English residents at Paris and its environs, that so few attended. The sermon was preached by the Rev. Mr. Foster, chaplain to the embassy; the Bishop also addressed the congregation. The Presidents of the Consistories of the two Protestant denominations at Paris, the Rev. Mr. Marron of the Calvinist, and the Rev. Mr. Goepf of the Lutheran Churches, were present at the ceremony; and our readers will rejoice to hear that they attended, not from curiosity, but to mark in the most express manner their brotherly union with the Episcopal Church of England and Ireland. Such Christian conduct must touch the hearts of all sincere believers, and it calls on us for similar proofs of good will to the long persecuted Church of France.

Blois.—A Polyglott Bible in Hebrew, Greek, and Latin, is now in course of publication at Blois, by Aucher Eloy; the editor is Mr. F. Lécluse. It is to form four volumes in 8vo. in fifty parts of three sheets, one to appear every month, at five franks each. We mention this in hopes that some of our readers will encourage a work which we believe is undertaken for the sake of the Protestant ministers in France, who we are sure have not means to support the publication, unless aided by their wealthier brethren.

Paris.—Our readers are, we dare say, tolerably familiar with that species of devotion, which Roman Catholics term stations; but those who have heard of Lough Dearg, St. John's Well, &c. do not perhaps know that this is not a superstition peculiar to Ireland, devised and practiced by the laity, but a solemn act of worship, sanctioned by the highest authorities in the Romish Church, and eagerly followed by her devotees in all countries. In proof of this we refer to a ceremony which took place at Paris on the 14th of September last, on the feast of the exaltation of the cross, being the anniversary of the day on which the late King, Louis XVIII. granted a spot of ground near the capital, to the Jesuits,

for the formation of a Calvary. A Calvary is a hallowed place in the open air, where an exact representation is given (as they pretend) of that hill where Christ suffered, where the Crucifixion and other parts of his Passion, are exhibited in images as large as life. In one chapel Christ is seen before Caiaphas, in another before Pilate, in a third scourged by the soldiers; in a fourth, arrayed in the purple robe, &c. And finally the Crucifixion is represented with the Blessed Saviour, the two thieves, St. John, the Virgin Mary, Mary Magdalene, the Jews and Roman soldiers, modelled in wax or wood. These stations are very common in Roman Catholic countries, and much frequented by devotees for the performance of penances. When the Jesuits recently established themselves in Paris, their first object was to procure a place of this sort which would attract the superstitious of all ranks, and give them in consequence the direction of their consciences as their confessors; and they found the King so well disposed, that he not only bestowed on them the Mount Valerien, but contributed largely to supply the place with the necessary furniture. In commemoration of this, the 14th of September was fixed on as the day which should commence a solemn yearly novena, when extraordinary indulgences are granted, according to a Bull from the Pope, to all the faithful who visit the station, and there perform the requisite acts of devotion. This year the ceremony has been unusually imposing. The Bishop of Nanci, a Jesuit, with those of Nantes and Tempe, took a leading part, and the clergy of Paris assisted in the ceremonies; but the Jesuits, or Missionaries as they are sometimes called, took care to keep the confessions and preaching as much to themselves as possible. Among the numbers who attended, we find the King, who devoutly performed his stations, and worshipped the portion of the real cross preserved there; but, lest it should be supposed we have used too strong an expression, we give the very words used in the Roman Catholic publication, from which we learn this; it says, *Le Roi adora la vraie croix, &c.* The Dauphin, the Dauphine and the other branches of the royal family were present. Among the

other extraordinary things, we find that the Holy Fathers established coaches, and a steam boat on the Seine, for the purpose of conveying the faithful from Paris to the Calvary and back; this we learn from their advertisement, which we doubt not will be acceptable to our readers in its original form and language.

Paris.—Aujourd'hui 14 Septembre, fête de l'Exaltation, anniversaire du jour où le feu Roi accorda le Calvaire aux missionnaires, M. l'Evêque de Nantes y officie, assisté de MM. les curés et du clergé de Saint-Germain-l'Auxerrois et de Saint-Vincent-de-Paul. Le jeudi 15, M. l'Evêque de Tempe officiera, assisté de MM. les Curés de Saint Séverin et de Saint-Louis-en-l'Île et des séminaires de Versailles. Après la messe, stations pour les militaires. Le vendredi 16, les offices par le clergé de Saint-Paul et de Saint-Antoine. M. le curé de Saint-Paul prêchera le matin, et M. le curé de Saint-Antoine fera les stations le soir. Le samedi et le dimanche, les offices et les instructions par les missionnaires. Ce dernier jour, les trois associations de Sainte-Geneviève se rendront au Calvaire. Le lundi, les offices et instructions par le clergé de Bonne-Nouvelle. Le mardi, M. l'Evêque de Nanci officiera, assisté du clergé de Saint-Sulpice, qui fera toutes les instructions. Le mercredi 21, l'office et les instructions par les missionnaires. Le jeudi, office et instructions par M. le Curé de Méry-sur-Oise. Le vendredi, service pour les âmes des bienfaiteurs du Calvaire. M. l'Evêque de Nanci officiera. Durant toute la neuvaine, les fidèles pourront visiter les chapelles dites de l'Ange et du Saint-Sépulcre, faites à l'imitation de celles de Jérusalem, et dont le Roi a fait présent au Calvaire. Le cimetière du Mont-Valérien ayant été ouvert depuis peu à la piété des fidèles, et ayant déjà reçu la dépouille de plusieurs personnes recommandables, on s'y rendra chaque jour avant vêpres, et un missionnaire fera une exhortation, qui sera suivie du *De profundis* et des oraisons. Ceux qui voudroient s'y assurer une concession de terrain, dont le prix est entièrement consacré à la construction de l'Eglise, pourront s'adresser à la sacristie. Pour la commodité des fidèles, il a été établi des voitures, qui partiront toutes les demi-heures de l'Abbaye-aux-Bois et de la rue de Valois. Il y a aussi un bateau à six heures et demie, et le soir à quatre heures; il reviendra le matin à huit heures, et le soir à six.

ITALY.

Rome.—The Pope has established a Philological College for the encouragement of literature in general. Its members are some of the most distinguished literary characters of Italy, namely Prince Augustine Chigi, the Abbé Mai, the Chevalier J. G. de Rossi, the Abbé Santucci, the Baron Gilus Van de Vivere, the Avocat Guadagni, &c. &c. This establishment is to rank with the other colleges of Rome and Bologna.

In our Second Number, page 164, we gave an account of the Jansenist Church in Holland, which continues to elect its bishop without the sanction of the Pope; we also stated that they had been excommunicated by him. We now give our readers the Bull issued on the occasion.

II. *Dilectis Filiis Universis Catholicis in Belgio Batavo commorantibus.*

Leo Papa XII.

Dilecti Filii Salutem, et Apostolicum Benedictionem.

Jamdiu est, cum ultrajectino schismate Catholica turbatur Ecclesia. Quod non egerunt Summi Pontifices Predecessores Nostri, ut infestissimo huic morbo mederentur? Sed imperscrutabili Dei judicio, nec salutaribus monitis nec amantissimis hortationibus, nec ad extremum minis, et canonicarum pœnarum inflictione consequi potuerunt, ut excecatos homines ad viam salutis reducerent, atque in sinum Sanctæ Matris Ecclesiæ revocarent. Recens tantæ obstinationis exemplum nuper Nobis exhibuit Wilhelmus Vet, qui se Deventriensem Episcopum appellare audet, quique Litteris die 13. Junii nuper elapsi ad Nos datis de sua Electione, et Consecratione certiores Nos facere non erubuit. Ejus quidem epistola mellitis verbis, et obsequium erga Nos, obedientiamque sonantibus exarata est: sed quo in pretio fucatæ, et longo jam usu detritæ hujusmodi blanditiæ haberi a Nobis debeant, ex eadem epistola satis apparet, in qua Wilhelmus iisdem se erroribus irretitum, eadem pertinacia sacris legibus obnitentem, iisdem uno verbo sordibus inquinatum prodit, quæ ultrajectinos suos ab ipso schismatis exordio contaminarunt. Eorumdem tamen innocentiam, conscientiamque ab omni labe puram Wilhelmus commemorare, imo et laudibus extollere non dubitavit. Cum igitur Wilhelmus nihil ab iis differat, in quos Prædecessores Nostri post exhausta paternæ charitatis officia animadvertendum sibi esse merito existimant; Nos sanctissima horum vestigia

prementes, iisdem quoque censuris ipsum subicere decrevimus. Nolumus enim aliquem vestrum, Dilecti Filii, quos inter ultrajectinum schisma serpit, et misere Animas depascitur, veteratorum præstigiis deceptum Lupos, qui ovina se pelle contegunt, ut facilius gregem disperdant, furentur, mactent, tamquam bonos Pastores sequi, et dolosis ipsorum vocibus auscultare. Igitur Apostolica qua fungimur Auctoritate statuimus, et declaramus electionem Wilhelmi Vet in Episcopum Deventriensem illicitam, irritam, nullam, consecrationem vero illegitimam, et sacrilegam : memoratum insuper Wilhelmum, omnesque eos, qui partem in nefaria electione habuerunt, quique tam electioni, quam consecrationi opem, operam, consensum, consiliumque præstiterunt, excommunicamus, anathematizamus, atque ab Ecclesiæ communione segregatos tamquam schismaticos habendos, vitandosque esse pronunciamus, constituimus, et mandamus : præterea dictum Wilhelmum Vet ab omni exercitio eorum, quæ ad jurisdictionem aut Episcopalem Ordinem pertinent, esse suspensum, eidemque idcirco interdicimus sub pena excommunicationis ipso facto sine ulla declaratione incurrendæ, ne ullo pacto Chrisma conficere, Sacramentum Confirmationis conferre, Clericos ordinare, aut alia, quæcumque sunt Episcopalis Ordinis, exercere valeat, decernentes insuper vacuos, inanes, nulliusque roboris prorsus ac momenti omnes, et singulos alios actus, quos attentare præsumperit. Qui vero ab ipso Ecclesiasticis Ordinibus initiati fuerint, noverint suspensionis vinculo se obstrictos esse, atque irregularitati propterea obnoxios, si susceptos Ordines exercuerint.

Tristissimo, dolentissimoque animo has perduellibus penas irrogamus. Oh si et ipsi decreto Nostro perculsi tristarentur, et dolerent ad poenitentiam ! Quale inde gaudium susciperemus ! Quas letitiæ lacrymas tam exoptata conversio Nobis eliceret ! Quam cupidis ulnis revertentes ad Patrem suum Filios amplecteremur ! Quæ misericordii Deo agerentur a Nobis gratiæ ! Ut hanc Nobis, universæque Ecclesiæ consolationem tribuere velit, enixis Eum precibus quotidie sollicitamus. Id ipsum Vos agite, Dilecti Filii, quorum invictam fidem, firmissimamque cum Apostolica Sede orthodoxæ unitatis centro conjunctionem apprime cognoscimus, et meritis laudibus celebramus. Ut autem huic evangelicæ charitatis officio libentius, alacrius, pleniusque satisficiatis, apostolicam Vobis benedictionem peramanter imperimus. — Datum Romæ

apud S. Petrum sub Annulo Piscatoris die 19. Augusti 1825. Pontificatus Nostri Anno Secundo.

SOUTH AMERICA.

Mexico.—The report made to the House of Representatives on the 5th and 7th of January last, by Don Paul de la Llave, minister of state for ecclesiastical affairs, has been printed at Mexico, in a 4to volume of 25 pages. It contains some interesting intelligence on the present state of the Roman Catholic Church in that country. There are ten dioceses, namely, the archbishoprick of Mexico, and the bishopricks of Guadalajara, Puebla, Valladolid, Durango, Oajaca, Yucatan, Mouterey, Chiapa, and Sozora. Four of these sees are at present vacant, namely, Guadalajara, Valladolid, Mouterey, and Chiapa ; and unless the clergy take some decided steps, and proceed to consecrate bishops for them without waiting for the Pope's sanction, they are likely to remain unfilled for a long time, for the Holy Father positively refuses to acknowledge their independence, or to hold any connexion with them so long as they are separated from the mother country.

The number of priests is 2,237, but the dioceses of Mexico, Valladolid, and Durango are not included in this, as they have not sent in any return. The parishes are 961, without reckoning those in Valladolid and Durango. Some of these dioceses are very extensive, and the minister proposes to sub-divide them, placing vicars-general in each district. He speaks unfavourably of tithes, and seems to hint at their abolition. He proposes, also, that the monasteries shall be continued for the present, but that the monks be employed in educating the poor. There are 22 convents of Dominicans, 71 of Franciscans, 22 of Augustinians, 15 of Carmelites, and 19 of the Order of Mercy. These contain altogether 1,931 monks. There are, besides, 57 convents for nuns, some of which are so extensive as to contain 80 females each. At the conclusion he announces that the government proposes to leave the election of bishops solely to the clergy of the diocese, and expresses a wish that this may be finally arranged by a concordat with the Pope. Another report was presented at the same time by Don Lucas Alaman, minister of the interior, which is confined to detailing the progress made in establishing schools through the country ; but we have not learnt any of the particulars.

New York.—In this city there are 130,000 inhabitants, and 78 places of worship. Of these 15 belong to the Episcopal Protestant Church of America, 14 to the Presbyterians, 13 to the Methodists, 10 to the Dutch Church, 10 to the Baptists, 4 to the Quakers, 2 to the

Lutherans, 2 to the Roman Catholics, 1 to the Moravians, 1 to the Evangelical Lutherans, 1 to the Swedenborgians, 1 to the Reformed Presbyterians, 1 to the United Presbyterians, 1 to the Universalists, 1 to the Unitarians, 1 to the Dutch Reformed Church.

[Our Foreign Religious Intelligence is extracted from the best Continental theological Magazines and Papers,—French, German, and Italian, as well Protestant as Roman Catholic. The present interesting state of religion in these countries, has led us to make every exertion for giving the Public the most correct information. We also correspond with some pious and valuable Ministers in France, Germany, and among the Waldenses, on whom we can depend.]

DOMESTIC RELIGIOUS INTELLIGENCE.

It had been supposed that the Meeting at Carlow would have terminated the discussion on the subject of the circulation of the Scriptures, as the Roman Catholic clergy of Ireland were universally invited to attend it, and whether influenced by Doctor Doyle's arguments or his authority, declined attendance;—we have been however amused by a singular challenge proceeding from a reverend gentleman whose name must be well known to all the readers of the Carlow Meeting of 1824—the Rev. Mr. M'Sweeny, Professor of Theology in the Roman Catholic College of that town, who will be remembered to have made a speech remarkable even at that Meeting for the violence of its language, and the deep hatred which it breathed against England and Protestantism. This gentleman who on the plea of ill health had declined the discussion in a letter which alternately provoked pity and indignation, has recently distinguished himself by addressing a challenge to Messrs. Singer, Daly, Pope, Hamilton, Burnett and Urwick, calling them to a contest on the following terms:—

The mode of discussion to be by question and answer—the challenger to oppose singly the Protestant Clergy.

The subject of discussion to be the right of private judgment, or as it is stated by the Doctor, whether God has constituted every one to be the judge of the Scriptures.

That one hundred persons be present, fifty Protestants to be chosen by Dr. M'Sweeny, and fifty Catholics by his opponents.

Both parties to bind themselves solemnly to submit to the decision of the hundred auditors.

To this extraordinary Letter, Dr.

Singer, Mr. Daly and Mr Urwick severally replied; accepting the challenge but referring the particulars to a future arrangement, and declining positively both the mode of his selecting his jury and the abiding by their verdict. The reverend gentleman however adheres to his original proposal, and declines any communication public or private except all his terms are acceded to; thus seeking the glory which would result from a victory, while he carefully takes care to prevent a contest. Several Protestant clergymen throughout the country have offered meetings similar to that of Carlow to the Roman Catholics throughout their neighbourhood, but as yet without effect.

We are happy in being enabled to communicate what will give pleasure to every friend of literature and true religion—the Board of our University have determined on collecting and publishing, under the superintendence of the Provost, a uniform edition of the Works of the great Ussher. This which had long been a *desideratum*, and which we took the liberty of advocating very early in our course, reflects credit on that learned body, and promises a most valuable addition to the stores of biblical information. Many manuscripts of his remain in the library of our University; many copies of his own works contain manuscript not in his own hand writing, and we doubt not that if examined, the English Universities could contribute to the undertaking. A new Life will be prepared and a copious Index to the whole.

We understand that a manuscript in the hand-writing of the great Hooker, the author of the Ecclesiastical Polity, has been discovered in our College Library.

QUIDAM'S LETTER.

We feel sincere pleasure in giving a place to the following admirable Letter lately addressed to the Editor of the *Cork Constitution*.

England, Oct. 3, 1825.

SIR,—My last letter, in reply to the Modest Inquirer, disproved the infallibility of the Latin Church only through the medium of one Council contradicting another Council: but this is by no means the only medium, through which that result may be brought out. In addition to the contradictions of Councils, the Church of one age has contradicted the Church of another age: and, what is still worse, the Church, by some of her decisions, has flatly contradicted the Holy Scripture itself.

1. The Latin Church, ever since the fourth Council of Lateran, in the year 1215, has unanimously maintained and enforced the doctrine of a PHYSICAL change in the eucharistic bread and wine, which is technically called *Transubstantiation*. Such being the case, since the Church, through the fourth Council of Lateran, has pronounced the doctrine of Transubstantiation to be a true doctrine; and since, accordingly, she now professes and maintains it; if she be *really* infallible, she must invariably have taught and maintained that identical doctrine *from the beginning*.

But we have positive historical evidence, that the Church of the early ages, so far from *teaching* the doctrine of a PHYSICAL change in the consecrated elements, expressly *denied* it, and *avowedly argued against* it; maintaining, as undoubted orthodoxy, the *directly opposite* doctrine of a MORAL change only in the consecrated elements.

Therefore, since the Church during one period has *denied* the doctrine of a PHYSICAL change, while during another period she has *enforced and inculcated* it; the Church, having thus successively maintained the two *directly opposite* dogmas of a PHYSICAL change and a MORAL change, is thence incontrovertibly demonstrated to be not infallible.

That the Catholic Church of the early ages *denied* the doctrine of a PHYSICAL change, acknowledging no change in the consecrated elements, save a MORAL change, is invincibly established by the united testimony of Clement of Alexandria, Tertullian, Cyprian, Augustine, Athanasius, Gregory of Nyssa, Theodoret, Pope Gelasius, Facundus,

Ephrem of Antioch, and others who might easily be enumerated. I subjoin references to these authors; and if the Modest Inquirer should venture to *deny* my assertion, that *the Church of the early ages, expressly and formally, and even controversially against the Eutychians, impugned and rejected, and renounced the doctrine of a PHYSICAL change now styled Transubstantiation*; I will, with your permission, give him my authorities at large in a future letter.

Clem. Alex. Pædag. lib. i. c. 6. p. 101, 105. lib. ii. c. 2. p. 156, 159. Tertull. adv. Marcion lib. iii. § 12, 13. p. 209. lib. i. § 9. p. 155. Tertull. de anim. p. 653. Cyprian Epist. Cœcil. lxiii. p. 153, 154. August cont. Adimant. c. xii. Oper. vol. p. 69. Enarr. in Psalm iii. xcvi. Oper. vol. viii. p. 7, 397. Athanas. in illud evan. Quicunque dixerit verbum contra filium hominis. Oper. vol. i. p. p. 771, 772. Gregor. Nyssen. de baptism. Oper. vol. iii. p. 369. Theodor. Dial. i. ii. Oper. vol. iv. p. 17, 18, 54, 85. Pap. Gelas. de duab. Christ. natur. in Biblioth. Patr. vol. iv. p. 122. Facund. Defens. Concil. Chalced. lib. ix. c. 5. Oper. p. 144. Ephrem Antioch. cont. Eutych. apud. Phot. Cod. 229.

The Inquirer will not be allowed to say, that these writers merely give *their own* sentiments; any person who reads them, will clearly see, that they are giving the *established doctrine of the Church at the period when they flourished*.—Pope Gelasius, as the head of the Church, expressly *argues against* the doctrine of a PHYSICAL change, when that novelty was first introduced by the Eutychians in the fifth century; and his contemporary Theodoret, in the East, takes up and pursues the self-same line of argument in the avowed character of the *orthodox advocate of the Catholic Church against the innovations of heresy*. The same was done in the next age, by Ephrem of Antioch. At that early period, *orthodoxy* (as we learn from these three writers) was *the doctrine of a MORAL change only, by which the consecrated elements cease to be mere secular bread and wine, and are henceforth devoted to a holy purpose*; while the *doctrine of a PHYSICAL change was opposed as a manifest heretical innovation*. But in the present day, *orthodoxy* (as we are assured by the Latin Church) is *the doctrine of a PHYSICAL change*; while the ancient doctrine of

a MORAL change only, is pronounced to be *rank heresy*. Hence, so far as I can see, the Church of one age has *directly contradicted* the Church of another age; and, consequently, has forfeited all claim to the prerogative of infallibility.

II. The alleged infallibility of the Church, however, is not only disproved by her own internal variations; it is yet additionally disproved by the fact, that Councils, received as ecumenical and thence deemed incapable of error, have actually promulgated decrees, which stand directly opposed to the unequivocal declarations of Holy Scripture.

1. We are repeatedly assured by the voice of inspiration, that an oath is most imperiously binding upon the conscience, that those who love false oaths are hated by the Lord, that whatever goes forth from a person's lips under the obligation of an oath must be kept and performed, and that an oath must be religiously observed even though the observation of it may be disadvantageous to the interest of the juror. Num. xxx. 2. Levit. xix. 12. Deut. xxiii. 23. Zachar. viii. 17. Psalm xv. 4. Rev. xxi. 8.

Yet, in defiance of language thus clear and explicit, the third Council of Lateran, which is acknowledged as the eleventh ecumenical Council, has ventured to decree, that all oaths, which are *adverse to the utility of the Church* (*contra utilitatem ecclesiasticum*), must in no wise be performed; but, on the contrary, with whatever solemnity and apparent good faith they may have been taken, they must be unscrupulously violated, inasmuch as they are to be deemed perjuries rather than oaths. Concil. Lateran. tert. can. xvi. Labb. Concil. vol. x. p. 1517.

Thus, while God who has been invoked as a witness, and Holy Scripture which solemnly declares the inviolable sacredness of an oath even though to the juror's own disadvantage, are alike disregarded, when placed in competition with the power and aggrandizement of ambitious ecclesiastics; the obligation or non-obligation of an oath is made, by the third Council of Lateran, to depend solely upon its utility or non-utility to the interests of the Church, as those interests shall be understood and explained by the governors of the Church for the time being.

Such being the case, the third Council of Lateran has reduced the Modest Inquirer to the following most unsatisfactory dilemma.

He must either maintain against the Bible, that no oath, pronounced to be *against the utility of the Church*, is binding: or he must at once deny the infallibility of the Church.

2. Again: we are distinctly taught by an inspired Apostle, that marriage is honourable in ALL, whether the married individuals be clerks or laics;—and, in strict accordance with this decision, the marriage of the clergy, whatever may be their special order, is expressly mentioned by the same Apostle with full and entire approbation. Heb. xiii. 4. 1 Tim. iii. 2, 4, 8, 11, 12.

Yet the second Council of Lateran, which is acknowledged as the tenth ecumenical Council, strictly prohibits the marriage of ecclesiastics, down to the rank of the subdiaconate inclusive: and, by way of making the prohibition more effectual, it forbids the laity to hear mass performed by any priest who shall have dared to violate this enactment of the Council. Concil. Lateran. secund. can. vi, vii. Labb. Concil. vol. x. p. 1003, 1004.

In excuse for such a determined opposition to God's own word, it is commonly said by modern Romanists, that the celibacy of the priesthood is only a point of discipline, and that it may be enjoined or remitted at the good pleasure of the Church.

So may the Romanists apologize for the infatuated rashness of the Council; but such an apology, even to say nothing of its glaring insufficiency upon *their own shewing*, is *itself* founded upon a gross misstatement.

The second Council of Lateran prohibits the marriage of ecclesiastics, not on the simple ground of *mutable and temporary expediency*, but on the lofty ground of *immutable and eternal and inherent unholiness*. Ecclesiastics are forbidden to marry, not *because such prohibition, under certain circumstances of the Church (a period of persecution for instance) may be convenient as a point of discipline*:—but, as the Council assures us, *because it is AN UNWORTHY DEED, that those persons who ought to be the holy vessels of the Lord, should debase themselves so far as to become the vile slaves of CHAMBERING and UNCLEANNES*. Concil. Later. secund. ut supra.

Thus speaks and thus argues the second Council of Lateran with respect to the marriage of ecclesiastics. The case therefore, between Scripture and the Council, stands in manner following.

Scripture both *allows* and *recommends* the marriage of the clergy; but the Council *disallows* and *prohibits* it.

Scripture declares, that *marriage is HONOURABLE in ALL men, whether they be clerks or laics*; but the Council pronounces, that *the marriage of the clergy is AN UNWORTHY DEED, being in truth no better than a state of base thralldom to CHAMBERING and UNCLEANNES.*

3. Hence it is evident, that, in each of these two cases, the ecumenical Councils have *directly contradicted* the decisions of Scripture; and hence also it is evident, that, by the indisputable fact of this *direct contradictoriness*, the Modest Inquirer is irresistibly driven to the following very unpleasant alternative.

If the Church, speaking through an ecumenical Council, be infallible: then the decisions of Holy Scripture are erroneous; and, conversely, if the decisions of Holy Scripture be essential truth, then the Church, speaking through an ecumenical Council, is undoubtedly fallible.

From this alternative there is no possibility of evasion. Holy Scripture says *one thing*; and the second and third Councils of Lateran say *quite another thing*. Therefore Holy Scripture cannot stand with the second and third Councils of Lateran.

I have rested my entire argument upon *NAKED FACTS*; and these *FACTS* are, that *the Church both in her doctrine and in her practice has directly contradicted herself*, and likewise that *the Church both in her doctrine and in her practice has directly contradicted the inspired decisions of Holy Scripture*. Such being the case, it is utterly impossible that the Church should be infallible. The fond notion of her perfect freedom from all error is confuted by the invincible evidence of *NAKED FACTS*.

III. I shall conclude with giving some account of the variations of the Church, relative to the single point of image-worship. These are so extraordinary, that they well merit the attention of those who contend for her invariability and infallibility.

1. The ancient Council of Elvira, which is commonly assigned to the reign of Constantine in the earlier part of the fourth century, strictly forbade to paint upon the walls of a Church, any repre-

sentation of Christ and the saints, or to introduce within its precincts any images — lest the people, through such a medium, should gradually be seduced into idolatry.

2. In the early ages, then, of Christianity, not only was the worship of images *unknown*, but their very introduction into churches was expressly *disallowed*.

Matters, however, did not long continue in this state. Images and pictures having been unadvisedly admitted on the plea that they were a sort of books for the unlearned, the idolatrous worship of them soon followed. A transaction of this nature took place at Marseilles about the end of the sixth century; and, in consequence of it, Serenus, the Bishop, wisely removed and destroyed the images. Hereupon Pope Gregory the Great praised him for the stand which he made against image-worship; but, under the fond pretext of their utility to the unlearned, blamed him for destroying the images. Unwise as was the latter part of this decision, Gregory, at least, speaks out fully and expressly against any adoration either of pictures or of images. — *Omne manufactum adorari NON LICET; adorari imagines omnibus modis, VERO.* Gregor. Magn. Epist. lib. xi. epist. 13 aliter 9.

3. Thus stood the matter at the close of the sixth century; but, as might easily have been anticipated from the idolatry of the Massilians, the introduction of images soon led to their adoration. — This gross abuse was strenuously opposed by Leo the Isaurian; but, as it still continued to increase, notwithstanding the express *prohibition* of Pope Gregory, his son Constantine assembled a Council at Constantinople in the year 754, which formally *condemned* and *forbade* it.

4. The Council of Constantinople, though it agreed in its condemnation of image-worship with the more ancient decision of the Council of Elvira, was nevertheless on that very account, disowned as a legitimate Council by the innovating successors of Gregory; and the cause of idolatry rapidly acquired such a degree of strength, that the second Council of Nice, which sat in the year 787, *reversed* the decree of the Council of Constantinople, pronounced it to be an illegitimate Council, and *ordained* the adoration of images in language which strikingly contrasts with the express prohibition of Pope Gregory as given above

in his own precise words. *I confess and agree, and receive and salute, and adore, the unpolluted image of our Lord Jesus Christ and the holy image of the mother of God.* Concil. Nicen. secund. act. i. Labb. Concil. vol. vii. p. 60.

5. Having thus wholly departed from her former self, the Church, speaking through the mouth of a general Council, had now decreed the orthodoxy and legality of image-worship; but this decree was not long suffered to remain undisputed either in the West or in the East.

(1) In the year 794, Charlemagne assembled at Frankfort a Council of three hundred bishops, who reversed the decision of the second Nicene Council, and who with one voice condemned the worship of images.

(2) Such was the solemn judgment of the West; and that of the East speedily followed it. For in the year 814, the Emperor Leo, imitating the conduct of Charlemagne, assembled another Council at Constantinople, which, like that of Frankfort, rescinded and abolished the decrees of the second Nicene Council relative to the worship of images.

Thus, as both the East and the West had concurred in establishing image-worship, through the medium of the second Council of Nice; so did both the West and the East concur in condemning image-worship, through the medium of the Councils of Frankfort and Constantinople.

6. But we have not yet reached the end of this strange eventful history of multiplied variations and contradictions; we must prepare ourselves for yet additional changes of opinion on the part of a professedly unchangeable and infallible Church.

In the year 842, the Empress Theodora, during the minority of her son, convened another Council at Constantinople; and this assembly differing entirely from its immediate predecessor, re-instated the decrees of the second Nicene Council, and thus re-established image-worship.

7. Meanwhile, the Church of the Western Patriarchate continued to maintain, that the second Nicene Council laboured under *grievous error*; for, in the year 824, Lewis the Meek, assembled a Council at Paris, which confirmed the decrees of the Council of Frankfort, and which strictly prohibited the payment of any even the smallest religious worship to images.

8. The Church, however of the Eastern Patriarchate, subsequent to the year

842, became quite sure, that the decision of the second Nicene Council was an *orthodox* decision, and that images *ought* to be devoutly worshipped by all good Christians. To establish this point, therefore, an additional Council was held at Constantinople in the year 897; and the fathers of that Synod decreed the undoubted obligation of image-worship, and confirmed and renewed the decrees of the second Council of Nice. With such a decision the Greeks were so delighted, that they ascribed it to the peculiar interposition of heaven, and commemorated it by an annual festival which they appropriately called *the Feast of Orthodoxy*.

9. Nor did the Latins long withhold their assent. The decisions of the Councils of Frankfort and Paris have been consigned to the owls and to the bats; and the second Council of Nice, which enjoins the adoration of images, is now universally acknowledged to be the seventh ecumenical and therefore infallible Council.

Such have been the multiplied variations of the Church, in regard to the single point of image-worship. I have merely detailed **FACTS**; and, if in opposition to the direct evidence of stubborn **FACTS**, the Modest Inquirer shall still maintain the infallibility of his Church, I can only say, he possesses an alacrity of belief to which I myself am altogether unable to pretend.

Dr. Doyle has wisely prohibited all discussion, on the part of his own clergy, with the clergy of the Established Church. He knows full well, that Romanism will not bear the test of examination; and, since he is determined not to relinquish an untenable system, I cannot but praise his discretion in forthwith stopping, so far as in him lies, all enquiry. If the Modest Inquirer thinks with Dr. Doyle, he will act prudently in following his example. Should he adopt a different line of conduct and persevere in the present discussion, I myself shall rejoice, though I shall doubt whether his conduct will be judicious. The primitive Church, I can venture to assure him, is directly against the present church of Rome: and, the more he stirs in dispute, the more he will find himself embarrassed: **FACTS** are opposed to him, as Dr. Doyle is perfectly aware: and I do not impeach either his learning or his ingenuity, when I tell him that no living man could ever yet vanquish A PLAIN MATTER OF FACT by abstract reasoning or by dogmatical assertion.

QUIDAM.

ECCLESIASTICAL INTELLIGENCE.

On Thursday the 20th ult. his Grace the Lord Primate held his Annual Visitation for the Upper Diocese of Armagh, in St. Peter's Church, Drogheda. After Divine Service, the Rev. Dr. Jackson, Rector of Ardee, preached a learned and most impressive sermon, pointing out the purity of the doctrines of the Reformed Church, and concluded with an appeal to his Reverend Brethren to persevere in their exertions to promote its welfare.

Shortly after, his Grace rose and delivered a Charge, replete with beauty and simplicity of language. He dwelt for some time on the following topics:—Baptism—the duly administering of the Holy Sacrament—the early education of children—and the employment of youth in habits of industry and moral rectitude.

At a Vestry lately held for enlarging the Church of Ennis, the plan and estimate sent by the Right Rev. the Lord Bishop of Killaloe, was presented by the Rev. M. Fitzgerald to the gentlemen assembled. The plan was highly approved of, but the estimate was not.

The Bishop of Leighlin and Ferns has been pleased to appoint the Rev. Hector Francis Vaughan, Curate of Enniscorthy for the last fifteen years, to the Rectory and Vicarage of Myshall, in the diocese of Leighlin, vacant by the death of the Hon. and Rev. Edward Wingfield.

On Tuesday, the 22d of September, the Lord Bishop of Elphin held his Annual Visitation of his diocese in the Cathedral of Elphin. The attendance of the Clergy was full and numerous. After an admirable, affecting, and truly pastoral charge had been delivered by his Lordship, he proceeded to investigate minutely into the state of each parish, making such remarks as circumstances required. After the Visitation had been concluded, the Clergy were entertained at Elphin House, when all matters respecting the Diocesan Widows' Fund were satisfactorily arranged. Next day a meeting of the Diocesan Branch of the Association for Discountenancing Vice was held, at which the Bishop presided, when the reports from the Sub-Committee were read, and the Clergy proceeded

to examine the children of the parishes of Elphin, Aughrim and Easternsnow; a great number of whom were in attendance. Their proficiency in catechetical and Scriptural knowledge was rewarded by the adjudication of several premiums. On the 20th of September a catechetical examination was held in the parish of Kilmore, attended by the same gratifying results. In his progress throughout his diocese his Lordship arrived at the Rectory House in Sligo, on Saturday the 1st of October, and next day in the presence of an immense congregation assembled in St. John's Church, administered the solemn rite of Ordination, with all the spirit of devotion and piety, for which this excellent prelate is distinguished, in the public ministration of the Church service. An appropriate sermon was preached by the Venerable Archdeacon Oldfield, and the effect of this truly Apostolic rite of our Church was deeply felt by the congregation.—The order of Priesthood was conferred on the Rev. Graham Crozier, and the Rev. John Armstrong; and Mr. ———Potts, was admitted into Deacon's orders.

On Monday the Bishop presided at a meeting of the county of Sligo Branch of the London Hibernian School Society, when subscriptions were entered into, and a committee organized to carry into effect the objects of that most efficient and useful Society in this county, in the circulation of the Scriptures and the establishment of schools. We are inclined to anticipate most favorably of the labours of the committee, from their avowed cordial union and junction with the Established Church in the dissemination of religious knowledge. On Tuesday, a great number of the clergy of Elphin, and the two adjoining dioceses, attended upon the Bishop in the vestry room of St. John's, when the Sligo sub-committee of the diocesan branch of the Association for Discountenancing Vice was opened, by the usual form of prayer. Nearly 400 children of the union of St. John's, Sligo, and of the adjoining parish of Drumcliffe, to whom Scriptural and catechetical instruction had been weekly communi-

cated for the preceding six months, by their respective pastors, having been arranged into their several classes, in the body and the galleries of the church, the clergy in attendance proceeded to the examination, each taking the Association class allotted to him. The examination then continued for several hours, when the proficiency of the children afforded much satisfaction to the examiners; and in the higher classes the answering was of such a superior character, as not only delighted the clergy, but greatly to edify the bye-standers; and we have seldom seen a more numerous or a more respectable assemblage in the church of St. John. We learn that 100 premiums were adjudged to those young persons who distinguished themselves upon this important and interesting occasion. The bishop and clergy were hospitably entertained in the evening at dinner by the Rev. Charles Hamilton, at the rectory house, when a committee of the clergy present (with the prospect of increasing their number) was formed for the purpose of establishing a branch of the Bristol Tract Society in Sligo. This admirable institution is conducted in a manner worthy of the Established Church. Its objects are the diffusion of useful tracts upon our liturgy; our forms and offices; upon the original history of the Church of Christ, and in fact, upon every subject that can possibly tend to cement, and bind together the members of our venerable Establishment, in the earnest support of its ordinances and institutions, and

in sound orthodox attachment to its most pure and holy doctrines.

The Right Rev. Prelate, whose Christian labours we are bound to admire and revere, is now making his progress through the southern part of his Diocese, and we learn that similar catechetical examinations will be held at Roscommon, and other parishes in that quarter. At a time when it is not only the fashion but the inclination of a portion of society to overwhelm the Established Religion and its Reverend functionaries with invective and ridicule, it is no trifling gratification to the friends of the Protestant religion, as by law established, to see their Bishops, Clergy, and People, uniting with each other hand-in-hand, and co-operating in the great and glorious work of the Gospel, to the promotion and propagation of which cause, we are convinced that these catechetical examinations, under the auspices of the Association for Discountenancing Vice, have most powerfully and largely contributed.

BARBADOES.—An Ordination took place on the 3d of July, when Mr. Arthur Goddard, Mr. John G. Lewis, and Mr. John K. St. Lawrence, received Priests' Orders, and Mr. W. Austin was made a Deacon. The Rev. Mr. Pinder, the Bishop's Chaplain, preached; the subject of his discourse was the duties incumbent upon those who were ordained.

The appointment of the Hon. and Rev. William Wingfield to the living of St. James's, Dublin, as mentioned in our last Number, has not taken place.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Sculpture.—Ph. Albacini, a sculptor of very considerable talents at Rome, has finished a statue of Achilles of the size of life, of which the Duke of Devonshire is the purchaser. It represents the Greek hero in the act of pulling the fatal dart of Paris out of his heel. He looks fiercely towards heaven, as if reproaching the gods for his misfortune; but his countenance is expressive of pain and despair. Public report speaks highly of this work. —*Lit. Gazette.*

Public Libraries in France.—Whatever may be the state of the press in France, the extent and munificence of her public libraries must command our admiration. This is the more extraordinary, when we consider that the country

which produced a Newton and a Locke, names with which Malebranche and Des Cartes can bear no comparison, is very deficient in public libraries. When the King's Library shall be added to the Sloanian, Harleian, and Cottonian collections at the British Museum, the whole will not then amount to one-third of the books contained in the Bibliothèque du Roi at Paris. The following list will appear sufficiently extensive:—In Paris the Royal Library has above 700,000 printed volumes and 70,000 MSS. The library of Monsieur 150,000 printed volumes and 5000 MSS. The library of St. Genevieve 110,000 printed volumes and 2000 MSS. The Mazarine library

92,000 printed volumes and 3000 MSS. The library of the city of Paris 20,000 volumes. All these are daily open to the public. In the departments there are twenty-five public libraries, with above 1,700,000 volumes, of which Aix has 72,670, Marseilles 31,500, Toulouse 30,000, Bordeaux 105,000, Tours 30,000, Lyons 106,000, Versailles 40,000, and Amiens 40,000. In the Royal library at Paris there are several uncollated manuscripts of the Scriptures.

New Machine for digging Potatoes.

—Mr. Michael Barry, of Swords, has invented a machine, simple in its construction and principle, by which, with two horses and one attendant, an acre of potatoes may be dug out in one hour—also, an acre of ground previously ploughed for oats or other grain, can be harrowed by it in an hour with two horses and one attendant, thereby effecting in the branch of harrowing a saving of upwards of 93 per cent : or, in other words, doing the work of 32 horses and 16 attendants with two horses and one attendant. This machine, if brought into general use, under proper regulations, would soon effect wonderful and happy changes in the world.

Gold and Silver Mines.—Several mines of gold and silver have recently been discovered in the kingdom of Murcia, in Spain. They are about to be immediately worked ; and a great number of labourers have been engaged for the purpose.

Ancient Coins.—Seven gold coins, minted by Constantine the Great, and consequently nearly fifteen hundred years old, have been found in the most perfect state, on Holyhead mountain, by a woman digging peat for firing.

Steam War Vessels.—The first employment of steam in naval warfare was unquestionably that of the Diana steam vessel at Rangoon, against a fleet of Burmese war-boats. The power of the steam enabled the Diana to manœuvre so rapidly among them, that, notwithstanding the strength and dexterity of the rowers, they could not escape ; and with irresistible force she upset, demolished, sunk, disabled, and took, no fewer than thirty-two. To give some notion of the impetuosity with which the Diana must have rushed among the enemy, it is only necessary to state, that the Burmese war boats, though constructed in the shape of a canoe, have the length of a ship of the line. They are not less than 80 feet

long, by seven broad ; have 52 oars, and row six knots an hour, and carry 150 fighting men each. Their elegance is equal to their swiftness ; they are beautifully decorated, are gilt without, and painted within. A fleet of thirty-two of these boats must have had above 4000 men on board,

Moscow.—In consequence of a report from the Finance Minister, the Emperor has sanctioned the establishment in Moscow of a Technological Institution, the object of which is to promote the sciences necessary to the prosperity of manufacturing industry. Young people in a liberal condition, from 16 to 24 years of age are to be admitted into it, and to receive instruction gratuitously.

Education in Russia.—There are six universities in the Russian empire. The cities in which they are established are Moscow, Petersburg, Casan, Dorpat, Chercov, and Wilna. The natives of Russia are not allowed to go and study in a foreign country, until having attended for at least three years one of the Russian universities. Nevertheless, the chairs are few in number ; several subjects are entirely interdicted, and the vigilance of the censorship cramps the professors in treating those which are allowed. The students are under all kinds of restraint, especially at Dorpat and Wilna ; where, indeed, disorders have occasionally taken place which required the interference of authority. The young Russians are not admitted into the military service until they have undergone an examination at one of these universities. That at Dorpat is principally attended by youth from the three Baltic provinces ; the German is there the prevailing language.

Historical Anecdote.—In the month of April, 1823, the Hereditary Prince laid the foundation stone of a barrack at the Hague. The municipal body had originally requested that he would permit the eldest of his august sons to perform that ceremony : “No, gentlemen,” said his Royal Highness, “let us not spoil him by premature honours. He will know quite soon enough that he is a prince. I am desirous that he should learn the duties of his station, before he becomes acquainted with its grandeur and éclat.” A wise remark ! and well deserving the attention of parents of all ranks, who are silly anxious for the precocious maturity of their children, and take great pains to convert happy boys and girls into miserable little men and women !

NEW PUBLICATIONS.

IN THE PRESS.

A new Volume of Sermons Doctrinal and Practical, by the Rev. J. C. Lloyd, Chaplain of the Molyneux Asylum, in 8vo. price 8s. British.

A Visit to my Birth-place, in one neat volume, 18mo. with frontispiece.

Mr. Bolster of Cork announces the first number of a new Literary Magazine for the 1st of January, to be entitled "*Bolster's Quarterly Magazine*," at the price of 2s. 6d. We understand that he has secured the co-operation of several gentlemen of distinguished talent to assist in the undertaking.

An Historical View of the Hindu Astronomy from the earliest dawn of that science in India, down to the present time. In 2 parts, by John Bentley, Member of the Asiatic Society.

A new Edition, (with several new Hymns) of Hymns on passages of Scripture, by Mr. Thomas Kelly.

The Belief of Transubstantiation contrary to common sense. By Alexander Carson, M. A.

Plain Answers for Plain Men, giving

only the Word of God, and comparing that Word with certain Doctrines and Rules set forth by the Church of Rome.

Flora Letyn, by the Author of Nursery Annals.

Conversations Explanatory of the Church Catechism, by the Author of Scripture Stories, Decoy, &c. &c.

LATELY PUBLISHED.

A Bold Stroke for the Church, or the Weight of the Seven Weighty Reasons, being Dr. Doyle's private Letter to the Roman Catholic Priests. 8vo. 1s. 6d. British.

Brennan's Reasons for his Separation from the Church of Rome. 8vo. sd. 1s. British.

The Gospel Review, Nos. 1 and 2, published weekly.

The Advance and Retreat of the Roman Catholic Priests at Carlow. 8vo. sewed, 6d. British.

The Christian Remembrancer, a Pocket-Book for the year 1828, neatly bound in roan, 2s. 6d. British.

The Crisis of the Roman Catholic Church. 8vo. sd. 1s. British.

VIEW OF PUBLIC AFFAIRS.

But little has occurred since last we went to press, which calls for special notice. Our Ministers seem so desirous of peace that they have excited rather general dissatisfaction with regard to the affairs of Greece, as in fact that strict neutrality which seems to be their object becomes hostility to those who at present maintain so unequal a contest. We presume that our rulers can justify their careful abstinence from even indirect sympathy with suffering Christians, but it would seem that the high and dignified situation of Great Britain permitted her to hold a balance of conciliation between the contending parties, which we regret that circumstances have prevented her assuming.

The affairs of Greece are still the subject of mere conjecture: that the Turks have not made any progress is obvious, but the prospect of success to the Greeks is but uncertain, and Lord Cochrane, whose assistance was so eagerly looked for, seems to delay in a manner so unaccountable, that his proposal has been ascribed to a mere stock-jobbing speculation; to this we cannot give a moment's credit.

Our war in the East has been hitherto crowned with success, and the dismemberment of the Burman Empire may be confidently looked for, as the result of a continuation of the contest; we trust that the ambition of our leaders will not extend so far, but that the result of their victories instead of adding to territorial possessions already perhaps too large, will lay the foundation of permanent peace, provide for commercial intercourse, and open a way by which "the Gospel of truth may have free course."

In Europe the situation of Spain is still most distracted. The exertions of France to preserve the country from anarchy are unavailing; and at one time, the Ultra Loyalist massacres the Liberal, and at another the Liberal condemns the Ultra to death. How heavily does that wretched State suffer for the want of moral principle and feeling, which has ever accompanied the despotism of the Inquisition; how deeply does she suffer for the massacres of America, the butcheries of Alva, the banishment of the Moors, and the scaffolds streaming with the noblest blood of Spain. To nations there is no after state of retribution, and

the even-handed justice of God has repaid in one generation, and by the way of natural consequence, what has been earned in another by bigotry, imprudence and cruelty. The national character is degraded by the practice of immorality, superstition or ferocity, and the degradation of the national character uniformly brings with it disgrace, misery, and anarchy. The seeds of the present awful state of Spain were sown in the days of its greatest apparent elevation, by the craft of a Ferdinand, the policy of a Charles, and the bigotry of a Philip.

The former colonies of Spain are proceeding in their march to freedom and prosperity. Already has our conjecture as to the effect of intercourse with enlightened Europe been verified, and in more than one of the South American States, the temporal power of the Papal See has been renounced in terms which prove both their liberality and their decision. In North America we rejoice to find that the subject of slavery is more and more attracting the attention of the people, and from the unanimity of sentiment which pervades all the public addresses, we trust that America will speedily take measures to remove this foul spot from her character. We hope that the mother country will not be left behind in the race of justice; we hope that we shall be provoked to an holy jealousy, and that a cause in which our interests are combined with our duty, (and in what national measures are they not joined?) will at length be triumphant. Ministers' love of experimenting must have long since given way to facts, and the atrocious conduct of the Barbadian planters, magistrates and all, forms a striking comment on the patience of our Executive.

A dissolution of Parliament had been looked for, but it has been negated in the cabinet. We think the delay of that measure very judicious, as in the excitement of political and religious feeling, which at present prevails, a general election would be attended with very exasperating results. In this unhappy country exasperation will certainly attend an election whenever it takes place. The Roman Catholic Press has declared, that the clergy are determined to exert their influence, and from the Bishop to the Curate to interfere actively in the canvass and contest. What an awful and inconsistent determination! awful,

for it declares an intention of prostituting to the purposes of low and secular ambition, the influence which their Church professes to confer for spiritual advantages; and inconsistent because these very persons bestow the choicest phrases of vituperation against the Protestant clergy who presume to express an opinion different from what they have espoused, and because there was no charge so indignantly repelled by the advocates for the Roman Catholic claims in Parliament, as the imputation of the clergy's interesting themselves in politics, and soiling their gowns with the pollutions of election broils. We dread the reaction which such declarations must call forth from the fanatics of the other side; and we would call on all who sincerely hold the doctrines of Popery to reconcile such conduct, openly avowed and gloried in, not the isolated act of an unauthorised individual, but the general declaration of a body, to reconcile such conduct with the spiritual character which a Christian priesthood should display.

The public have been half amused and half disgusted by the mingled exhibition of folly and audacity in the letters which are signed by the name of the Rev. Dr. M'Sweeney — we say *signed by the name*, for many believe that the name of the ex-professor was fixed without his concurrence or knowledge. We can only say, that independent of any external evidence on the subject, we seriously believe that no one could so imitate the peculiar style of the learned professor, as to produce compositions which we would venture to assert, he himself could not detect. If the letters be really the professor's unprompted effusions, we allow his former plea of illness to have been perfectly justified by facts; but if, as is more likely, the letters were introduced to cover the retreat of the clergy, to effect that for them which the Bishop of Kildare and Leighlin could not, we rejoice to say it has completely failed; the public see that the Protestant clergy are willing to meet calm discussion in whatever shape it is presented, and object to nothing that is not obviously unjust or unfair. We must now leave this subject, and we do so proposing to our Roman Catholic readers, if haply we have any, one single question, Can any priest or laic say conscientiously that the conditions proposed by Dr. M'Sweeney were such as ought to have been assented to by the Protestant Clergy?

POETRY.

JUDAH.

[The following lines were suggested to the Writer, after much deep and thoughtful attention to those Prophecies of Scripture which apply more particularly to the Jews.]

I.

Hark! is yon trumpet's sound on high
 The mystic voice that rends the sky,
 The same foretold to come, by harps of prophecy?
 Hark! hear his rustling wings
 As he thro' Æther springs,
 Who, hastening o'er the responsive earth,
 The joyful Gospel brings:—¹
 As John of old, who came to say,
 For Christ prepare the way,²
 The Apocalyptic Angel too,
 The messenger we view.

II.

Lo! the ³ despised Jesus now
 Reigns o'er those hearts which ⁴ would not bow,
 When meekness clothed his form, and sorrow wreathed His brow.
 Then, like a gem unknown,
 He moved amidst his own,
 Veiled as it were in clustering shades
 Where He should shine alone:
 But now perceived—(as if from far
 The radiance of a Star,)
 His word divine first points the light,
 And faith wings there her flight.

III.

Now (as of old ⁵ by prophet sung,
 When o'er his harp deep accents hung,)
 Wide o'er the distant land the radiant beams are flung.
 Here ⁶ Carmel's beauty glows,
 The stream of verdure flows,
 And here unfading and unchanged
 The immortal ⁷ Sharon Rose.
 We too, the crimson banner bear
 Entrusted to our care,
 Whose words inscribed to all proclaim,
 Behold the slaughtered Lamb!

IV.

O Harp of Judah! art thou tired
 Of all thy themes by Heaven inspired,
 Or of that name which once thy note of sweetness fired
 Say wilt thou wake no more,
 Except for Israel's shore,
 To wail in anguish for the past,
 Thine exile to deplore?
 Thou did'st a promised Saviour sing
 On every hallow'd string,
 O! think not thou hast sung in vain,
⁸ He came, and comes again!

(1) Rev. xiv. 6. (2) Mal. iii. 1. Matt. xi. 10. (3) Isa. liii. 3. (4) Matt. xlii. 54. &c. (5) Isaiah lv. 5. &c. (6) Ibid xxxv. 1. &c. (7) Cant. ii. 1. (8) Acts i. 11. Luke xlii. 34—xix. 41.

V.

O Harp of Judah ! canst thou see
 No comfort in that mystery,
 No Saviour in that form which ¹ hung and wept o'er thee ?
 The Star foreseen to rise, ²
 The Sceptre of the skies,
 The anointed Ruler of the Lord,
 To reign o'er Paradise :
 Of Abraham's seed, ³ of David's line,
 Thine own — O Judah ! thine :— ⁴
 But scorn'd by thee, ⁵ who pierced his heart,
 Thy glory did depart. ⁶

VI.

But stay—lift up thy down-sunk eye
 To where yon banners wave on high,
 And recognise thereon famed Bozrah's crimson dye. ⁷
 Who trod that winepress o'er,
 The mystic anguish bore,
 And gave his spotless robes away,
 While he the blood stained wore :
 Who (as ⁸ the son of Amoz sung)
 Numbered with felons hung,
 And wept, and bled upon the tree
 For us — O Jew, for thee !

VII.

Yea, though as yet untouched, thine ear ⁹
 Can sounds like this, unshudd'ring hear,
 The word of truth proclaims, thy melting time draws near : ¹⁰
 The dews of prophecy ¹¹
 Shall yet distill on thee,
 And then thy ¹² wilderness of woe
 A fruitful field shall be.
 And ¹³ He will bind thy broken heart,
 And health ¹⁴ renewed impart,
 Thy sackcloth rend, thy grief subdue,
 ¹⁵ And clothe thy form anew.

VIII.

Child of a king, tho' exiled long,
¹⁶ Thou must precede the white-robed throng,
 Who wait to hear thee raise the new and sweet-themed song !
 ¹⁷ Thy fall, O child distressed !
 Was to the Gentiles blest ;
 But thou must rise, to lead them through,
 To thy own land of rest :
¹⁸ And then, the Temple's glory there
 To *all* its light shall share ;
¹⁹ But thou shalt chuse its scorned gem
 To be thy royal diadem.

KEZIA.

(1) Num. xxiv. 17. (2) Ps. lxxii. &c. (3) Gen. xxii. 18. (4) Gen. xlix. 10.
 (5) John xix. 34. (6) I. Sam. ix. 21. (7) Isa. lxiii. 1. (8) Ib. liii. 2. (9) Rom.
 xi. 25—ii. Cor. iii. 15. (10) Isa. lx. 1. &c. (11) Hos. xiv. 5. &c. (12) Isa.
 xxxv. 1. (13) Ib. lxi. 1. Hos. vi. 1. (14) Hos. xiv. 4. Ps. 147. 2, 3. (15) Isa.
 lxi. 10. (16) Ib. viv. 1. (17) Rom. xi. 12. (18) Rev. xxi. 23. (19) Isa. xxiii. 5.

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HORÆ HIBERNICÆ.

No. VI.

The New Testament, in the Irish language and character, was printed about the time when King James succeeded to the crown. The translation was begun by Nicholas Walsh, Bishop of Ossory, and when he was cruelly murdered, it was undertaken by John Kearney and Nehemias Donnellan, Archbishop of Tuam, but they also died before the work was completed. On this, William Daniel, or O'Donel (who succeeded Donnellan in the see of Tuam,) finished and published the translation, dedicating it to King James. Indeed it merited his patronage, for all the translators who had been engaged in it were well qualified for the task, and Daniel in particular was a man of distinguished learning; he tells us in the preface, that he had followed the Greek scrupulously. The book was printed at the expense of the province of Connaught, and Sir William Usher, clerk of the council. In 1608, the same learned prelate printed a translation he had made of the Book of Common Prayer into Irish, at his own expense, dedicating it to the Lord Deputy.

The Romish party, in the mean time, were not idle; for some, on the accession of James, to encourage their friends, gave out that the King was of their religion, while others maintained the right of the Infanta to the crown, as he could not lawfully reign who had not been confirmed by the Pope, and had not sworn to defend the Roman Catholic religion.* Such was

* Moryson, vol. ii. p. 321, 333.

the effect thus produced, that some cities in Leinster, and nearly all those in Munster, shewed their contempt of the laws by proceeding to restore the Romish worship in its full splendour. Not satisfied with celebrating their rites in private as heretofore, they drove the Reformed Clergy from their churches, which they refitted for their own service, and seized on those religious houses which had been suppressed, and were converted to other uses ; they erected their crosses in the market-places, and priests and monks were seen in public, wearing the distinctive habits of their several orders. This was particularly the case at Cork, Limerick, Waterford, Clonmel, and Wexford. It obliged Lord Mountjoy, the Deputy, to march into Munster ; and while he was before Waterford, Doctor White, a learned priest, and a young Dominican friar, came to his camp to justify the resistance of the citizens. They said expressly, that the inhabitants of Waterford could not in conscience obey a prince who persecuted the Catholic faith.† Lord Mountjoy, who was no bad theologian, began to argue with them at length, upon this and other points, and during the conference, Dr. White quoted a passage from Augustin in favor of his doctrine : the Deputy, who knew that the place was falsely cited, produced the book, which he had in his tent, and to the amazement of all present, silenced the Doctor, by shewing him his dishonesty in perverting the passage. These cities, awed by the boldness of Lord Mountjoy, soon returned to their obedience. After this, an act of oblivion and indemnity was granted by the king for all past offences, and this conciliatory measure was the last act of Lord Mountjoy's honorable administration. It must be observed that hitherto the Roman Catholics had regularly attended the places of Protestant worship, though they still remained in their hearts attached to the old religion ; but now the priests having grown bolder, and fearing that the occasional conformity of the parents might lead to the total conversion of the children, openly prohibited the people from frequenting our churches ; and not to leave them without religious instruction, they built chapels for themselves, and repaired the abbies and monasteries in many places, which were speedily filled with friars. This was particularly the case at Multifernam in the county of Westmeath, Killconell in Galway, Rossariel in Mayo, Buttevant, Kilkrea, and Timoleague in Cork, Quin in Clare, Garinlogh, and in the cities of Waterford and Kilkenny. These imprudent proceedings forced the King to publish the proclamation of the 4th of July, 1605, by which all Romish clergy were commanded to leave the country if they would not conform to the laws of the land. This however was never fully carried into execution, though it called forth a strong remonstrance from the old English families of the Pale, who had not embraced the Reformation.

* Sullivan, p. 199.

A letter dropped in the Privy Council chamber warned the government of an intended insurrection, headed by the Earls of Tyrone and Tyrconnel, and the other Irish lords and gentlemen of the North. Their plans were well laid, and they had been careful in securing foreign aid. When the two Earls found that their treason was discovered, they fled to the Continent, leaving their vast territories in Ulster at the disposal of the crown. Judges were immediately sent to the North, and some of the chief conspirators were convicted and executed. As the Romish party endeavoured to make it appear that these persons suffered as martyrs for a conscientious attachment to their religion, the King issued a proclamation by which the falsehood of this statement is very evident. He positively asserts that he had never molested them on these grounds, but only for their seditious practices. The rebellion of Sir Cahir O'Dogherty, which broke out in the following year, put a still larger proportion of the North at the king's command, for he fell by an accidental shot, and his followers were completely routed and dispersed. Thus, about 500,000 acres were forfeited. James, who gloried in excelling in all the arts of peace, resolved to dispose of those lands in such a manner as to secure the future tranquillity of that part of the country; and the experience of two centuries bears honorable testimony to his discernment and wise policy. Aware of the mistakes committed by his predecessor in the plantation of Munster, he carefully avoided falling into similar errors: he proceeded with deliberation, consulting all those who by their talents or experience, he considered capable of offering him assistance, particularly the great Bacon, and Sir Arthur Chichester the Lord Deputy. It was accordingly resolved on that the settlers should be principally brought from Scotland.* But scarcely had the lands been allotted to the different patentees, when considerable portions were reclaimed by the clergy, as their rightful property: and so far had the estates of the northern bishoprics been embarrassed both by the usurpation of the Irish lords, and the claims of patentees, that they scarcely afforded a competent, much less an honorable provision to men of worth and learning, while the state of the parochial clergy was still more deplorable. Most of the northern churches had been either destroyed in the wars, or fallen to ruin: the benefices were small, and either shamefully kept by the bishops in the way of commendam or sequestration, or filled with ministers as scandalous as the income. The wretched flock was totally abandoned; and for many years Divine service had not been celebrated in any parish church of Ulster, except in cities or great towns. To remedy these abuses, and to make some proper provision for the instruction of a people immersed in lamentable ignorance, the king ordained that all ecclesiastical lands should be restored to their respective sees and churches; and that all

* See the Orders for the Plantation of Ulster, in Harris's *Hibernica*.

lands should be deemed ecclesiastical from which bishops had in former times received rents or pensions ; that compositions should be made with the patentees for the scite of the cathedral churches, the residences of bishops and dignitaries, and other church lands, which were not intended to be conveyed to them ; they were to receive equivalents if they compounded freely, else, to be deprived of their patents, as the King was deceived in his grant, and the possessions restored to the church. To provide for the inferior clergy, the bishops were obliged to resign all their impropriations, and relinquish the tithes paid them out of parishes by the respective incumbents, for which ample recompence was made out of the King's lands. Every proportion allotted to undertakers was made a parish, with a parochial church to each. The incumbents, besides their tithes, had glebe lands assigned to them of sixty, ninety, or one hundred and twenty acres, according to the extent of their parishes. To provide for a succession of worthy pastors, free-schools were endowed in the principal towns, and considerable grants of land conferred on the university of Dublin, together with the advowson of six parochial churches, three of the largest, and three of the middle proportion in each county. It may not be uninteresting to set down here the number of acres bestowed on the church for each of these purposes :—

The Bishops mensal lands,	3,413
The Bishops Termons and Erenachs,	72,780
The College of Dublin,	9,600
For Free-Schools,	2,700
To Incumbents for Glebe,	18,000
The old Glebes,	1,268
To Deans and Prebends,	1,473
The Impropriations and abbey lands,	21,552*

The act against the introduction of the Scotch being repealed, they came over in great numbers. Greatly as the plantation of Ulster tended to promote the prosperity of Ireland, we should be going out of our road in alluding to it, were it not closely connected with the ecclesiastical history of our country ; and the settlement of the Presbyterians in that province is not only a matter of importance, but great curiosity, from the union which existed for a long period between them and the Episcopal Clergy. The Scotch, being Presbyterians, brought over with them their own ministers, and as severe acts had been passed against the Non-Conformists in England, several of the Puritan clergy taking advantage of this occasion, came over to settle among them. Of these latter, Mr. John Ridges fixed his residence at Antrim, and Mr. Henry Calvert, and Mr. Hubbard, who had been a pupil of the celebrated Cartwright, settled at Carrickfergus : the two former under the patronage of the Clotworthy family (afterwards Massereene), and the latter under that of Lord Chichester, then Lord Deputy of Ireland. The first Presbyterian minister who

* Cox vol. ii. p. 14. Leland vol. fl. p. 434. Carte's *Life of Ormond*, vol. i. p. 17, 18.

arrived from Scotland was Mr. Edward Bryce, who settled in Broadisland in the year 1611. After him, Mr. Robert Cunningham was settled in Hollywood; Mr. Robert Blair in Bangor; Mr. James Hamilton, nephew of Lord Claneboy, in Ballywalter, and Mr. John Livingstone in Killinchy. Soon after, Mr. Josias Welsh, grandson of Knox the Scotch Reformer, became minister of Templepatrick, and Mr. George Dunbar of Larne. In all these places, and indeed wherever a Presbyterian clergyman was stationed, he was the Rector of the Parish, receiving the tithes, occupying the glebe lands and house, and invested with all the other rights of an incumbent; neither was there any minister of the Established Church to dispute his title. Yet the Presbyterians were in some degree satisfied to be under the jurisdiction of the Bishops, and from them they received ordination. This singular circumstance can only be accounted for by the situation the country was in at the time the Scotch settlers arrived. The lands were waste through the continual wars and rebellions; and a considerable time must of necessity have elapsed after the first planting of the colony, before tithes should come in regularly and yield a tolerable subsistence to a clergyman. A man in such circumstances must either desert his office to become a farmer, or he must cast himself for support on the voluntary aid of his parishioners; which aid, experience will tell him, he has little or no chance of receiving from any but those of his own creed. The Scotch ministers, it may be presumed, came over depending entirely on the voluntary contributions of their flocks, and having fixed themselves in the parishes which were unprovided with the Established clergy, for whom there was no support, as there was neither produce to pay tithe, nor any members of their communion to whom they could look for assistance, they by degrees came to enjoy all the rights and revenues which were no doubt willingly yielded to them by their parishioners. An additional cause may perhaps be found in the paucity of candidates for the ministry of the Episcopal Church at this time. The natural consequence from this would be, that the Bishops of that province, who were themselves Scotchmen, namely Knox of Raphoe, who had been translated by the King from the Bishoprick of Orkney in Scotland, and Echlin of Down, should feel disposed to dispense with the Act of Uniformity as far as was in their power. Perhaps the influence of Archbishop Ussher, and the good will of the Lord Deputy Chichester contributed not a little to preserve the Presbyterians in their parishes after the country was in a more flourishing condition. The opinion of the Deputy was, as we learn from Lloyd's State Worthies, p. 754,—“that with regard to Ireland, time must “open and facilitate things for the reformation of religion, by “the Protestant plantations, by the care of good Bishops, by the “amplification of the college, &c.” This indulgence, though very prudent, was quite contrary to the Act of Uniformity passed in the reign of Elizabeth, and to the *orders and conditions to be ob-*

served by the planters of Ulster as directed by the King ; for in the sixth article we find these words : “ every of the said undertakers, “ English and Scotch, before the ensealing of his letters patent, “ shall take the oath of supremacy, either in the Chancery of “ England, or before the commissioners to be appointed for the “ establishing of the plantation ; and shall also conform him- “ self in religion according to his Majesty’s laws.” But the arrangements respecting their ordination is not the least extraordinary part of this history. When Mr. Robert Blair was presented to the parish of Bangor by Lord Claneboy the question was first agitated, for he was a zealous Presbyterian, and scrupled to receive ordination according to the established form ; and on the other hand the Bishop who considered this ordinance as exclusively belonging to the episcopal order, though he did not enter into any discussion on the power of the Presbyteries in other countries, could not conscientiously suffer his jurisdiction to be invaded in his own diocese. Lord Claneboy then proposed a conference between the Bishop and Mr. Blair, when the following plan was agreed on,—first, some passages in the ordination service which the Presbyterians disapproved of were omitted ; and secondly, they acknowledging the Bishop of Down (Echlin) as first pastor, were contented to join him in the ceremony by imposing their hands while he alone pronounced the words appointed for the ordination of Priests by the Church of England. Mr. Blair was in this manner publicly ordained in the church of Bangor. Mr. John Livingston was also ordained in the same manner shortly after by Knox, Bishop of Raphoe, and this form was universally adopted with the Presbyterians in this part of Ireland till Cromwell ejected them from their parishes. They were not restored to their benefices at the Restoration ; but it should be borne in mind that neither Laud nor Strafford are to be blamed, as some have unjustly supposed, for disturbing the agreement between the two churches.* As the Bishops were satisfied of the validity of their orders, and as they were partially conformists by owning their jurisdiction, they continued in the mean time to retain the tithes and churches, though they never used the liturgy. It is also to be noted, that they met and consulted frequently with the Bishops on the state of religion and the necessities of the church, and some of them were members of the Convocation in the year 1634. They held a monthly meeting at Antrim, where four of them usually preached in one day ; and a writer of their own adds, “ that they commonly spent two days at these meetings in preaching and solemn humiliation, by prayer and fasting, for the sins of the land ; and then consulted among themselves of the best methods for cherishing piety in their several congregations, and for the propagation of it through the whole country, and for the extirpation of Popery, wherein God was pleased to bless them

with admirable success in a few years. A very coarse people were brought in by their ministry, not only to be wonderfully civilized, but by a powerful blessing upon the gospel, great numbers of them became serious Christians, and from all parts of the country resorted to these monthly meetings, and to the quarterly communion then in use : for Mr. Blair and Mr. Cunningham soon concerted between themselves to give the sacrament of the Lord's Supper, each of them four times a year, and adjusted the times of the celebration of it, so as the greatest number of their parishioners who were proficients in religion, communicated in both their churches upon all these occasions, which was once in six or seven weeks. And the other ministers found so great comfort, and so much divine assistance in their work, as encouraged them likewise to a desirable frequency in the administration of that solemn ordinance. They employed themselves in their ministerial work with indefatigable diligence, to the approbation of all the moderate and sober Episcopalians, and particularly of the great Ussher, with whom Mr. Blair was well acquainted, and from whom he and his brethren had great applause. Many of them were in high esteem among the people of distinction and of the best station then in Ulster, and their ministry much regarded and attended upon even by those who had freedom in their consciences to conform to all the rites and ceremonies of the Established Church."* A remarkable instance of this good understanding between the two denominations was shewn in Mr. Blair's preaching before the Judges of Assize, at the desire of the Bishop of Down, on Easter day, and as he scrupled administering the sacrament according to the liturgy, another clergyman officiated at his request after the sermon was over.

The penal laws were, at this time, the cause of great discontent in Ireland. The weekly fine imposed on those who neglected to attend the church service was never rigorously exacted ; indeed, at this period, it was enforced only in the county of Dublin ; and Lord Chichester expressly declares that the annual amount of fines imposed on recusants, did not exceed the sum of fourteen or fifteen pounds.† When the poor promised compliance, they were readily forgiven, and it was no easy matter to find a jury to convict the rich and powerful. But the principal grievance was the oath of supremacy ; taking this was a necessary qualification for the enjoyment of office or promotion. No one could obtain a degree in the university ; no peer could become a privy counsellor or take any part in the administration of government ; no one could act as a magistrate ; no one could be advanced to the bench or admitted to the bar without taking it. But though this was required by law, it was seldom enforced ; for we find many recusants, both magistrates and barristers at this time. Though

* Kirkpatrick's *Loyalty of Presbyterians*, part 1st, p. 159. Neal's *Hist. Pur.* vol. ii, p. 94.

† Chichester's *State Letters*.

the Irish chieftains scrupled not to take the oath in the reign of Henry VIII.* yet since that period the ingenuity of the Romish priesthood had been successfully engaged in finding objections from the Pope's bulls and the religion of the sovereign. But to settle the kingdom on the surest footing, and promote peace and tranquillity, James determined on summoning a parliament to meet in Dublin. Twenty-seven years of tumult and distraction had elapsed since the last was held; and in the mean time many important alterations had been made in the state of the country. Seventeen new counties, and a number of newly created boroughs, which the Deputy was increasing by virtue of a royal commission, gave another form to the House of Commons; and it was now hoped that a fair representation of the English and Irish inhabitants would establish the prosperity of the kingdom. But the Roman Catholics apprehensive that this was a scheme for imposing fresh severities on them, took every means in their power for warding off the imaginary evil. A deputation, the bearers of a petition to the King, was dispatched from Dublin; and a Catholic rent was collected to forward this object, and the interests of the body at large. This, indeed, the Lord Deputy prohibited by proclamation, but to no purpose, for it appeared by the depositions of John O'Drea and Donough O'Drea, that the priests and Jesuits levied five shillings off every gentleman, and two off those of an inferior station.† Great pains were also taken by the clergy to secure the returns of their own party; and it is said, that they proceeded to excommunicate those who disobeyed them. While their exertions were principally confined to the lower orders, the recusant lawyers practised with those of better education. Their exertions were so successful, that in most of the counties they succeeded in opposition to the government interest.‡ Confident of success they marched in a body to Dublin, but soon found that they had miscalculated their strength. Two hundred and thirty-two members had been returned; six were absent; of the remainder, one hundred and twenty-five were Protestants, and one hundred and one formed the recusant party. In the Lords, a considerable majority was in favor of the administration. The complaints of the minority were carried to the King in England; and after their case had been frequently and deliberately argued before the Council, a decision was given, in one respect favorable to the parliamentary recusants, as James sarcastically termed them, though it pronounced their allegations groundless in all other points. Thus this matter was settled, and the parliament proceeded to business, both parties maintaining a mutual good will.

No further laws were enacted against the Roman Catholics; a favorable answer was returned by the Deputy to an address from the Commons, praying that certain lawyers, who had been prohibited from pleading at the bar in consequence of their refusal to

* Sir John Davis's Discovery. † Cox, vol. ii. p. 25. ‡ Leland, vol. ii. p. 445.

take the oath of supremacy, might be restored; and when Sir Oliver Saint-John had moved for a bill for keeping the fifth of November as a holyday, though the motion could not be immediately rejected, it was silently laid aside. In this mutual amity several acts favorable to each party were passed. On the one hand, the King's title to the crown was fully recognized, and they gave ample testimony to the wisdom of his policy in the plantation of Ulster; and an act of attainder against the Earls of Tirone and Tirconnel, Sir Cahir O'Dogherty and some others, was brought in by Sir John Everard, the head of the recusant party, and passed unanimously. On the other, the old statutes made against the Irish natives, in which they were considered as enemies, and all communication between them and the English forbidden, were repealed. All odious distinctions were taken away, and the inhabitants were taken under the King's protection, and considered as loyal and dutiful subjects. This drew from the pacific James, the following ample testimony of his approbation: "We now clearly perceive," said he, "that the difficult beginnings of our Parliament there, were occasioned only by ignorance and mistakings, arising through the long disuse of Parliaments there; and therefore we have cancelled the memory of them, and we are now so well pleased with this dutiful confirmation of theirs, that we do require you to assure them from us, that we hold our subjects in that kingdom in equal favour with those of our other kingdoms; and that we will be as careful to provide for their prosperous and flourishing estate, as we can be for the safety of our own persons." The penal laws were seldom put into execution, though the government considered that the total repeal would be impolitic.

While the Parliament was thus engaged, a convocation of the clergy, according to custom, assembled in Dublin; and as the Protestant religion was now pretty well established in Ireland, it was thought expedient to draw up articles of faith according to the practice of other churches. The liturgy of the Church of England had been at the first received by the clergy, and confirmed by acts of Parliament: and it was now moved in convocation, that the articles of the same church should be adopted. But this was warmly opposed, as it seemed to imply a state of dependence unsuitable to the dignity of a national establishment, and a new confession of faith was accordingly resolved on. The policy of this proceeding we shall consider hereafter, when we come to speak of the introduction of the thirty-nine articles under Charles I.—There are certainly many objections to the Irish Articles, and every candid person will acknowledge that the Church has benefited by a change which has enlarged the terms of communion. The great Ussher, who had already distinguished himself by his theological writings, was requested to undertake this important work. He had studied the French Divines with great attention, and from them had imbibed the peculiar doctrines of Calvin, which are

to be found in his works. The confession he drew up consisted of no less than one hundred and four articles, in which the nine Lambeth articles of 1595, drawn up by Archbishop Whitgift, were included without any alteration or restriction. This his enemies endeavoured to turn to his disadvantage, by misrepresenting the case to the King; but Ussher's character stood too firm to be easily shaken, and James, to whom his worth was known, soon after promoted him to the see of Meath; he always boasted that Ussher was a Bishop of his own making. Our readers will observe that Ussher followed the decision of the synod of Gappe, in Dauphiny, in declaring the Pope to be antichrist; and that the notion of Calvin respecting Christ's descent into hell is maintained. The convocation agreed in adopting this confession, and it was confirmed by the Lord Deputy on the part of the King. Some writers have expressed surprise that James gave his assent to these articles, and have accounted for it by the active part the King took in the controversy with Vorstius, supporting the Prince of Orange against Barneveldt and the Remonstrants, which inclined him at that time, for the sake of consistency, to favour the Calvinistical party in Ireland, that his policy at home and in Holland might not be at variance. We confess we can see no necessity for this apology; for what reason was there that the King should refuse his sanction to the acts of a convocation legally assembled? James was a learned monarch, more so than the world has since been willing to credit; but surely it was not for him to prescribe a confession of faith to a pious and intelligent body of clergy. He shewed his wisdom in forbearing when temporal matters were not in question; and they their independence in supporting the spiritual privileges of the church.—No document connected with our church history is more interesting than these very articles, and we are sure our readers will not blame us for inserting them at full length, particularly as they are not easily to be procured. We are well aware that frequent breaks in the narrative, by the introduction of such papers, are perplexing and tiresome; but what else can we do unless they are totally omitted? If our brief sketches were printed in a separate volume, these might be thrown into an appendix, which is impracticable in a Magazine. As we conceive them to be necessary illustrations of the history, we trust our friends will agree with us on the propriety of introducing them.—The Lambeth articles are marked with inverted commas.

Articles of Religion agreed upon by the Archbishops and Bishops, and the rest of the Clergie of Ireland, in the Convocation holden at Dublin in the yeare of our Lcrod God, 1615, for the avoiding of Diversities of Opinions, and the establishing of Consent touching true Religion.

OF THE HOLY SCRIPTURE, AND THE THREE CREEDS.

1. The ground of our Religion, and the Rule of Faith, and all saving Truth, is the Word of God, contained in the Holy Scripture.

2. By the name of Holy Scripture we understand all the Canonical Books of the Old and New Testament, viz.—

OF THE OLD TESTAMENT.

The 5 Books of Moses,
Josua,
Judges,
Ruth,
The first and second of Samuel,
The first and second of Kings,
The first and second of Chronicles,
Esra,
Nehemiah,
Esther,

Job,
Psalms,
Proverbs,
Ecclesiastes,
The Song of Solomon,
Isaiah,
Jeremiah his Prophetie and Lamentations,
Ezekiel,
Daniel,
The 12 lesser Prophets.

OF THE NEW TESTAMENT.

The Gospels according to Matthew,
Mark,
Luke,
John,
The Acts of the Apostles,
The Epistles of St. Paul to the Romans,
Corinthians, 2.
Galatians,
Ephesians,
Philippians,

Colossians,
Thessalonians, 2.
Timothe, 2.
Titus,
Philemon,
Hebrews.
The Epistles of St. James,
St. Peter, 2.
St. John, 3.
St. Jude,
The Revelation of St. John.

All which wee acknowledge to bee given by the inspiration of God, and in that regard to bee of most certaine credit and highest authority.—

3. The other Bookes commonly called *Apocryphall* did not proceed from such inspiration; and therefore are not of sufficient authority to establish any point of Doctrine, but the Church doth read them as Bookes containing many worthie things for example of life and instruction of manners.

SUCH ARE THESE FOLLOWING.

The third Booke of Esdras,
The fourth Booke of Esdras,
The Booke of Tobias,
The Booke of Judith,
Additions to the Booke of Esther,
The Booke of Wisdome,
The Booke of Jesus the Sonne of Sirach, called Ecclesiasticus,

Baruch, with the Epistle of Jeremiah,
The Song of the three Children, Susanna,
Bell and the Dragon,
The Prayer of Manasses,
The first Booke of Macchabees,
The second Booke of Macchabees.

4. The Scriptures ought to be translated out of the originall tongues into all languages, for the common use of all men : neither is any person to be discouraged from reading the Bible in such a language as hee doth understand, but seriously exhorted to reade the same with greate humilitie and reverence, as a speciall meanes to bring him to the true knowledge of God, and of his owne dutie.

5. Although there bee some hard things in the Scripture (especially such as have proper relation to the times in which they were first uttered, and prophesies of things which were afterwards to be fulfilled) yet all things necessary to be knowne unto everlasting salvation are cleerely delivered therein : and nothing of that kind is spoken under dark mysteries in one place, which is not in other places spoken more familiarly and plainly, to the capacity both of learned and unlearned.

6. The Holy Scriptures containe all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to beleieve, and all good duties that we are bound to practise.

7. All and every the Articles contained in the *Nicene Creed*, the *Creed of Athanasius*, and that which is commonly called the *Apostles Creed*, ought firmly to bee received and beleaved ; for they may bee proved by most certaine warrant of Holy Scripture.

OF FAITH IN THE HOLY TRINITY.

8. There is but one living and true God everlasting, without bodie, parts or passions, of infinite power, wisdom, and goodness ; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there bee three persons of one and the same substance, power, and eternity, the Father, the Sonne, and the Holy Ghost.

9. The essence of the Father doth not beget the essence of the Sonne ; but the person of the Father begeth the person of the Sonne, by communicating his whole essence to the person begotten from eternity.

10. The Holy Ghost proceeding from the Father and the Son, is of one substance, maiestie and glory, with the Father and the Sonne, very and eternal God.

OF GOD'S ETERNALL DECREE, AND PREDESTINATION.

11. God from all eternity, did by his unchangeable counsell ordaine whatsoever in time should come to passe : yet so as thereby no violence is offered to the wils of reasonable creatures, and neither the liberty nor the contingency of the second causes is taken away, but established rather.

12. " By the same eternall counsell God hath predestinated some unto life, and " reprobated some unto death : of both which there is a certaine number, known " only to God, which can neither be increased nor diminished."

13. Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were layed, he hath constantly decreed in his secret counsell to deliver from curse and damnation, those whom hee hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honour.

14. " The cause moving God to predestinate unto life, is not the foreseeing of faith, " or perseverance, or good works, or of any thing which is in the person predesti- " nated, but only the good pleasure of God himselfe. For all things being ordained

for the manifestation of his glory, and his glory being to appeare, both in the workes of his Mercy and of his Justice, it seemed good to his heavenly Wisedome to choose out a certaine number, towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his iustice.

15. Such as are predestinated unto life, be called according unto God's purpose (his Spirit working in due season) and through grace they obey the calling, they be iustified freely, they be made sons of God by adoption, they be made like the image of his only begotten Sonne Jesus Christ, they walk religiously in good workes, and at length by God's mercy they attaine "to everlasting felicity. But such as are "not predestinated to salvation, shall finally be condemned for their sins."

16. The godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons; and such as feel in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly confirm and establish their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: and on the contrary side, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is very dangerous.

17. Wee must receiue God's promises in such wise, as they be generally set forth unto us in the holy Scripture: and in our doings, that will of God is to be followed, which we have expresly declared vnto vs in the Word of God.

OF THE CREATION AND GOVERNMENT OF ALL THINGS.

18. In the beginning of time, when no creature had any beeing, God by his word alone, in the space of sixe dayes, created all things, and afterwards by his Providence doth continue, propagate, and order them according to his owne will.

19. The principall creatures, are angels and men.

20. Of angels, some continued in that holy state wherein they were created, and are by God's grace for ever stablished therein: others fell from the same, and are reserved in chaines of darknesse unto the iudgment of the great day.

21. Man beeing at the beginning created according to the image of God, (which consisted especially in the wisdome of his minde, and the true Holinesse of his free will) had the couenant of the Law ingrafted in his heart: whereby God did promise vnto him euerlasting life, vpon condition that hee performed entire and perfect obedience vnto his commandments, according to that measure of strength, wherewith hee was endued in his creation, and threatened death vnto him if hee did not perform the same.

OF THE FALL OF MAN, ORIGINALL SINNE, AND THE STATE OF MAN BEFORE IUSTIFICATION.

22. By one man sinne entred into the world, and death by sinne, and so death went ouer all men, for as much as all have sinned.

23. Originall sinne standeth not in the imitation of Adam (as the Pelagians dreame) but is the fault and corruption of the nature of euery person, that naturally is engendred and propagated from Adam: whereby it commeth to passe, that man is

deprived of originall righteousness, and by nature is bent vnto sinne. And therefore in every person borne into the world, it deserueth God's wrath and damnation.

24. This corruption of nature doth remaine euen in those that are regenerated, whereby the flesh always lusteth against the Spirit, and cannot be made subiect to the law of God. And howsoever, for Christ's sake, there bee no condemnation to such as are regenerate, and doo believe: yet doth the apostle acknowledge, that in it selfe, this concupiscence hath the nature of sinne.

25. "The condition of man after the fall of Adam is such, that he cannot turne, and prepare himselfe, by his owne naturall strength and good works, to faith, and "calling upon God." Wherefore wee have no power to doe good workes, pleasing and acceptable vnto God, without the grace of God preuenting us, that we may have a good will, and working with us when we haue that good will.

26. Workes done before the grace of Christ, and the inspiration of his Spirit, are not pleasing vnto God, for as much as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or, (as the schoole authors say) deserue grace of congruity: yea rather, for that they are not done in such sort as God hath willed and commanded them to be done, we doubt not but they are sinfull.

27. All sinnes are not equall, but some far more heynous than others, yet the very least is of its owne nature mortall, and without God's mercie, maketh the offender lyable vnto everlasting damnation.

28. God is not the author of sinne: howbeit he doth not only permit, but also by his providence gouerne and order the same, guiding it in such sort by his infinite wisdom, as it turneth to the manifestation of his owne glory, and to the good of his elect.

OF CHRIST, THE MEDIATOR OF THE SECOND COVENANT.

29. The Sonne, which is the Word of the Father begotten from euerlasting of the Father, the true and eternall God, of one substance with the Father, tooke man's nature in the wombe of the blessed Virgin, of her substance, so that two whole and perfect natures, that is to say, the Godhead and manhood, were inseparably ioined in one person, making one Christ very God and very man.

30. Christ in the truth of our nature, was made like unto us in all things, sinne only excepted, from which he was clearely voide, both in his life and in his nature. He came as a Lambe, without spot, to take away the sins of the world, by the sacrifice of himselfe once made, and sinne (as St. John saith) was not in him. He fulfilled the law for us perfectly: For our sakes he endured most grievous torments immediately in his soule, and most painefull sufferings in his body. He was crucified, and died to reconcile his Father vnto vs, and to be a sacrifice not onely for originall guilt, but also for all our actual transgressions. He was buried and descended into hell, and the third day arose from the dead, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of man's nature: where-with he ascended into heauen, and there sitteth at the right hand of his Father, until he returne to iudge all men at the last day.

OF THE COMMUNICATING OF THE GRACE OF CHRIST.

31. They are to be condemned that presume to say, that every man shall bee sauued by the law or sect which hee professeth, so that hee be diligent to frame his

life according to that law, and the light of nature. For holy Scripture doth set out vnto us only the name of Jesus Christ whereby men must be saved.

32. "None can come unto Christ, unless it bee given unto him, and unless the Father draw him. And all men are not so drawn by the Father, that they may come unto the Son, neither is there such a sufficient measure of grace vouchsafed unto euery man, whereby hee is enabled to come unto euerlasting life."

33. All God's elect are in their time inseparably united vnto Christ, by the effectual and vital influence of the Holy Ghost, derived from him, as from the head, unto euery true member of his mysticall bodie. And beeing thus made one with Christ they are truly regenerated, and made partakers of him and all his benefits.

OF JUSTIFICATION AND FAITH.

34. We are accounted righteous before God, onely for the merits of our Lord and Sauour Jesus Christ, applied by faith; and not for our owne workes or merits. And this righteousness, which wee so receiue of God's mercy and Christ's merits, imbraced by faith, is taken, accepted, and allowed of God, for our perfect and full iustification.

35. Although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no ransome paid therefore at all. God shewed his great mercy in delivering vs from our former captiuitie, without requiring of any ransome to be paid, or amends to bee made on our parts; which thing by vs had been impossible to bee done. And whereas all the world was not able of themselves to pay any part towards their ransome, it pleased our heavenly Father, of his infinite mercy, without any desert of ours, to prouide for us the most precious merits of his owne Sonne, whereby our ransome might bee fully paide, the law fulfilled, and his iustice fully satisfied. So that Christ is now the righteousness of all them that truly belieue in him. He for them paide the ransome by his death. He for them fulfilled the lawe in his life. That now in him, and by him, euery Christian man may be called a fulfiller of the Lawe; for as much as that which our infirmity was not able to effect, Christ's iustice hath performed. And thus the iustice and mercy of God doe embrace each other: the grace of God not shutting out the iustice of God in the matter of our iustification; but only shutting out the iustice of man (that is to say, the iustice of our owne workes) from being any cause of deseruing our iustification,

36. When we say that wee are iustified by Faith only, we doe not meane, that the said iustifying Faith is alone in man, without true Repentance, Hope, Charity, and the Feare of God (for such a faith is dead, and cannot iustifie) neither do we meane, that it is our act to believe in Christ, or this our faith in Christ, which is within us, doth of it selfe iustifie us, or deserue our iustification unto us (for that were to account ourselves to bee iustified by the vertue or dignity of some thing that is within our selves:) but the true vnderstanding and meaning thereof is, that although we heare God's Word, and believe it, although we haue Faith, Hope, Charity, Repentance, and the feare of God within vs, and add neuer so many good workes thereunto: yet wee must renounce the merit of all our said vertues, of Faith, Hope, Charity, and all our other vertues, and good deeds, which wee either have done, shall do, or can do, as things that be far too weake and unperfect and unsufficient to deserve remission of our sins, and our iustification; and therefore we must trust only in God's mercy, and the merits of his most dearely beloued Sonne, our Redeemer, Saviour, and iustifier, Jesus Christ. Neuerthelesse, because faith doth directly send

us to Christ for our iustification, and that by faith given us of God, we embrace the promise of God's mercy, and the remission of our sins, (which thing none other of our vertues or workes properly doth;) therefore the Scripture useth to say, that *Faith without workes*; and the ancient Fathers of the Church to the same purpose, that *only Faith* doth iustifie us.

37. By iustifying Faith wee vnderstand not only the common beliefe of the Articles of Christian religion, and a perswasion of the truth of God's Word in generall: but also a particular application of the gracious promises of the Gospell, to the comfort of our own souls: whereby wee lay hold on Christ, with all his benefits, hauing an earnest trust and confidence in God, that he will be mercifull vnto vs for his onely Sonnes sake. "So that a true believer may bee certaine, by the assurance of faith, "of the forgiveness of his sinnes, and of his euerlasting saluation by Christ.

38. "A true lively iustifying faith, and the sanctifying Spirit of God, is not extinguished, nor vanisheth away in the regenerate, either finally or totally."

OF SANCTIFICATION AND GOOD WORKS.

39. All that are iustified are likewise sanctified; their faith being always accompanied with true repentance and good works.

40. Repentance is a gift of God, whereby a godly sorrow is wrought in the heart of the faithful for offending God, their merciful Father, by their former transgressions, together with a constant resolution, for the time to come, to cleave unto God, and to lead a new life.

41. Albeit that good workes, which are the fruits of faith, and follow after iustification, cannot make satisfaction for our sinnes, and endure the severity of God's iudgment; yet are they pleasing to God, and accepted of him in Christ, and doe spring from a true and lively Faith, which by them is to be discerned, as a tree by the fruit.

42. The workes which God would have his people to walk in, are such as he hath commanded in his holy Scripture, and not such workes as men have devised, out of their owne braine, of a blind zeale and devotion, without the warrant of the Word of God.

43. The regenerate cannot fulfill the Law of God perfectly in this life. For in many things we offend all; and if we say, wee have no sinne, we deceive ourselves, and the truth is not in us.

44. Not every heynous sinne, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable: and therefore to such as fall into sin after Baptism, place for repentance is not to be denied.

45. Voluntary workes, besides, over and above God's commandments, which they call workes of Supererogation, cannot bee taught without arogancy and impiety. For by them men do declare that they doe not only render unto God as much as they are bound to doe, but that they doe more for his sake than of bounden dutie is required.

OF THE SERVICE OF GOD.

46. Our dutie towards God is to believe in him, to feare him, and to love him with all our heart, with all our minde, and with all our soule, and with all our strength: to worship him, and to give him thanks; to put our whole trust in him, to call upon him, to honour his holy Name and his Word, and to serue him truly all the dayes of our life.

47. In all our necessities we ought to have recourse unto God by prayer ;—assuring ourselves that whatsoever we aske the Father in the name of his Sonne (our only Mediator and Intercessor,) Christ Jesus, and according to his will, hee will undoubtedly grant it.

48. Wee ought to prepare our hearts before wee pray, and understand the things that wee aske when we pray ; that both our hearts and voyces may together sound in the ears of God's Majesty.

49. When Almighty God smiteth us with affliction, or some great calamity hangeth ouer us, or any other weighty cause so requireth, it is our duty to humble ourselves in fasting, to bewaile our sinnes with a sorrowful heart, and to addict ourselves to earnest prayer, that it might please God to turne his wrath from us, or supply us with such graces as wee greatly stand in need of.

50. Fasting is a withholding of meat, drinke, and all naturall food, with other outward delights from the bodie, for the determined time of fasting. As for those abstinencies which are appointed by publick order of our State, for eating of fish and forbearing of flesh at certaine times and days appointed, they are no wayes meant to be religious fasts, nor intended for the maintenance of any superstition in the choice of meats, but are grounded merely upon politic considerations, for provision of things tending to the better preservation of the commonwealth.

51. Wee must not fast with this perswasion of mind, that our fasting can bring us to heaven, or ascribe outward holinesse to the worke wrought : for God alloweth not our fast for the works' sake (which of itselfe is a thing meerely indifferent) but chiefly respecteth the heart, how it is affected therein. It is therefore requisite that, first, before all things, we cleanse our hearts from sin, and then direct our fast to such ends as God will allow to be good : that the flesh may thereby be chastised, the spirit may be more feruent in prayer ; and that our fasting may bee a testimony of our humble submission to God's Majestie, when we acknowledge our sinnes unto him, and are inwardly touched with sorrowfulnesse of heart, bewailing the same in the affliction of our bodies.

52. All worship devised by man's phantasie, besides or contrary to the Scriptures, (as wandering on Pilgrimages, setting up of Candles, Stations and Jubilies, Phari-saical sects, and fained Religious, praying upon Beads, and such like superstition,) hath not onely no promise of reward in Scripture, but contrariwise threatnings and maledictions.

53. All manner of expressing God the Father, the Sonne, and the Holy Ghost, in an outward forme, is utterly unlawfull. As also other Images deuised or made by man to the use of Religion.

54. All Religious worship ought to bee given to God alone, from whom all goodnesse, health, and grace ought to be both asked and looked for, as from the very author and giver of the same, and from none other.

55. The name of God is to be used with all reverence and holy respect ; and therefore all valne and rash swearing is utterly to be condemned. Yet, notwithstanding, upon lawfull occasions an oath may be given and taken, according to the Word of God,—*iustice, iudgement, and truth.*

56. The first day of the weeke, which is the *Lord's day*, is wholly to be dedicated to the seruice of God ; and therefore we are bound therein to rest from our common and daily businesse, and to bestow that leisure upon holy exercises, both publicke and private.

OF THE CIVILL MAGISTRATE.

57. The King's Maiestie, under God, hath the sovereigne and chiefe power, within his Realmes and Dominions, over all manner of persons, of what estate, either Ecclesiasticall or ciuill, soever they bee ; so as no other forraine power hath or ought to have any superiority over them.

58. Wee doe professe that the supream government of all estates within the said Realmes and Dominions, in all causes, as well Ecclesiasticall as Temporall, doth of right appertaine to the Kings highnesse. Neither doe we give unto him hereby the administration of the Word and Sacraments, or the power of the Keyes : but that prerogative only, which we see to have been always given unto all Godly Princes in holy scripture by God himselfe ; that is, that hee should containe all estates and degrees committed to his charge by God, whether they be Ecclesiasticall or ciuill within their duety, and restraine the stubborne and euill doers with the power of the Ciuill sword.

59. The Pope neither of himselfe, nor by any authority of the Church or See of Rome, or by any other means with any other, hath any power or authority to depose the King, or dispose any of his Kingdomes or Dominions, or to authorise any other Prince to invade or annoy him, or his countries, or to discharge any of his subjects of their allegiance and obedience to his Maiestie, or to give licence or leave to any of them to beare arms, raise tumult, or to offer any violence or hurt to his Royall person, state, or government, or to any of his subjects within his Maiesties Dominions.

60. That Princes, which be excommunicated or deprived by the Pope, may be deposed or murdered by their subjects, or any other whatsoever is impious doctrine.

61. The lawes of the Realme may punish Christian men with death, for heynous and greivous offences.

62. It is lawful for Christian men, at the commandment of the Magistrate, to beare arms, and to serue in iust wars.

OF OUR DUTY TOWARDS OUR NEIGHBOURS.

63. Our duty towards our Neighbours, is to love them as ourselves, and to doe to all men as we would they should do to us ; to honour and obey our superiors, to preserue the safety of men's persons, as also their chastity, goods, and good names ; to bear no malice nor hatred in our hearts ; to keep our bodies in temperance, soberness and chastitie ; to be true and iust in all our doings ; not to couet other men's goods, but labour truely to get our owne liuing, and to do our duety in that estate of life unto which it pleaseth God to call us.

64. For the preservation of the chastitie of men's persons, wedlock is commanded vnto all men that stand in need thereof. Neyther is there any prohibition by the Word of God, but that the Ministers of the Church may enter into the state of matrimony ; they being no where commanded by God's Law, eyther to vow the estate of single life or to abstain from marriage. Therefore it is lawfull also for them as well as for all other Christian men, to marrie at their own discretion, as they shall iudge the same to serue better to godlinesse.

65. The riches and goods of Christians are not common, as touching the right, title, and possessions of the same, as certaine Anabaptists falsely affirme. Notwith-

standing euerie man ought, of such things as he possesseth, liberally to give almes to the poore, according to his ability.

66. Faith giuen, is to be kept, euen with Hereticks and Infidels.

67. The Popish doctrine of Equiuocation and mentall Reseruatiō, is most ungodly, and tendeth plainly to the subuersion of all humane society.

OF THE CHURCH, AND OUTWARD MINISTRY OF THE GOSPELL.

68. There is but one Catholike Church (out of which there is no salvation) containing the vniversall company of all the saints that euer were, are, or shall be, gathered together in one body, under one head Christ Jesus: part whereof is already in heauen *triumphant*, part as yet *militant* here upon earth. And because this Church consisteth of all those, and those alone, which are elected by God vnto saluation, and regenerated by the power of his Spirit, the number of whom is knowne only unto God himself; therefore it is called the *Catholike* or vniversall, and the *Inuisible* Church.

69. But particular and visible churches, (consisting of those who make profession of the faith of Christ, and liue vnder the outward means of saluation) be many in number; wherein the more or lesse sincerely according to Christ's institution, the word of God is taught, the Sacraments are administered, and the authority of the Keyes is used; the more or lesse pure are such Churches to be accounted.

70. Although in the visible Church the euill be euer mingled with the good, and sometimes the euill haue chiefe authoritie in the ministration of the Word and Sacraments; yet for as much as they doe not the same in their owne name, but in Christ's, and minister by his commission and authority: we may use their ministry both in hearing the Word, and in receiuing the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness; nor the grace of God's gifts diminished from such, as by faith, and rightly do receive the Sacraments ministered vnto them; which are effectually, because of Christ's institution and promise, although they be ministered by euill men. Neuertheless it appertaineth to the discipline of the Church, that inquiry be made of euill ministers, and that they bee accused by those that haue knowledge of their offences, and finally being found guilty, by iust iudgment bee deposed.

71. It is not lawfull for any man to take vpon him the office of publicke preaching or ministring the Sacraments of the Church, vnlesse hee bee first lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, which bee chosen and called to this worke by men, who haue publicke authority given them in the Church, to call and send Ministers into the Lord's Vineyard.

72. To haue publicke prayer in the church, or to administer the Sacraments in a tongue not vnderstood of the people, is a thing plainly repugnant to the word of God, and the custome of the Primitiue Church.

73. That person, which, by publicke denunciation of the Church, is rightly cut off from the vnity of the Church, and excommunicate, ought to bee taken of the whole multitude of the faithfull, as a heathen and a publican, vntill by repentance hee bee openly reconciled and receiued into the Church, by the iudgment of such as haue authoritie in that behalfe.

74. God hath giuen power to his ministers, not simply to forgive sinnes, (which Prerogative he hath reserued onely to himselfe) but in his name to declare and pro-

nounce vnto such as truly repent, and unfainedly belieue his holy Gospell, the absolution and forgifnesse of sinnes. Neither is it God's pleasure, that his people should bee tyed to make a particular confession of all their known sinnes vnto any mortall man: howsoever any person grieued in his conscience, vpon any special cause, may well resort vnto any godly and learned minister, to receiue aduice and comfort at his hands.

OF THE AUTHORITIE OF THE CHURCH, GENERALL COUNCELS AND
BISHOP OF ROME.

75. It is not lawfull for the church to ordaine any thing that is contrary to God's Word; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church bee a witnesse, and keeper of holy Writ; yet as it ought not to decree any thing against the same, so besides the same, ought it not enforce any thing to be believed vpon necessitie of saluation.

76. Generall Councils may not be gathered together without the commandment and will of princes: and when they be gathered together (forasmuch as they be an assembly of men not alwaies gouerned with the Spirit and Word of God) they may erre, and sometimes have erred, euen in things pertayning to the rule of piety. Wherefore things ordained by them, as necessary to saluation, haue neither strength nor authority, vnlesse it may be shewed that they be taken out of holy Scriptures.

77. Euery particular church hath authoritie to institute, to change, and cleane to put away ceremonies and other ecclesiastical rites, as they bee superfluous, or be abused; and to constitute other, making more to seemlinesse, to order, or edification.

78. As the Churches of *Jerusalem*, *Alexandria*, and *Antioch* have erred: so also the Church of *Rome* hath erred: not onely in those things which concerne matter of practice and point of ceremonies, but also in matters of faith.

79. The power which the Bishop of *Rome* now challengeth, to be supreme head of the vniuersal Church of Christ, and to be above all Emperours, Kings, and Princes, is an usurped power, contrary to the Scriptures and the Word of God, and contrary to the example of the Primitive Church, and therefore is for the most iust causes taken away, and abolished within the King's Maiesties Realmes and Dominions.

80. The Bishop of *Rome* is so farre from being the Supreme head of the universall Church of Christ, that his workes and doctrine do plainly discover him to be *that man of sinne* foretold in the holy Scriptures, *whom the Lord shall consume with the spirit of his mouth, and abolish with the brightnesse of his coming.*

OF THE STATE OF THE OLD AND NEW TESTAMENT.

81. In the Old Testament the Commandements of the Law were more largely, and the Promises of Christ more sparingly and darkely propounded; shadowed with a multitude of types and figures, and so much the more generally and obscurely delivered, as the manifesting of them was further off.

82. The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the onely Mediatour between God and man, being both God and man. Wherefore they are not to bee heard which faigne that the olde Fathers did looke onely for transitory promises. For they looked for all benefits of God the Father, through the merits of

his Sonne Jesus Christ, as we now doe ; onely they believed in Christ which should come—we in Christ already come.

83. The New Testament is full of grace and truth, bringing ioyfull tidings unto mankind, that whatsoever formerly was promised of Christ is now accomplished ; and so, instead of the ancient types and ceremonies, exhibiteth the things themselves with a large and cleare declaration of all the benefits of the Gospell. Neither is the ministry thereof restrained any longer to one circumcised Nation, but is indifferently propounded unto all people, whether they be Jews or Gentiles ; so that there is now no Nation which can truly complaine that they be shut forth from the communion of Saints, and the liberties of the people of God.

84. Although the Law given from God by Moses, as touching ceremonies and rites, be abolished, and the Ciuill precepts thereof be not of necessity to be received in any Commonwealth : yet, notwithstanding, no Christian man whatsoever, is freed from the obedience of the Commandments which are called Morall.

OF THE SACRAMENTS OF THE NEW TESTAMENT.

85. The Sacraments ordained by Christ bee not onely badges or tokens of Christian men's profession, but rather certaine sure witnesses, and effectuell or powerfull signs of grace and God's good will towards us, by which he doth work invisibly in us, and not only quicken, but also strengthen and confirm our faith in him.

86. There bee two Sacraments ordained of Christ our Lord in the Gospell ; that is to say, *Baptisme* and the *Lord's Supper*.

87. These five, which by the Church of *Rome* are called Sacraments, to wit, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreme Unction*, are not to be accounted Sacraments of the Gospell, being such as have partly growne from corrupt imitation of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with *Baptisme* and the *Lord's Supper*, for that they have not any visible signe or ceremonie ordained of God, together with a promise of sauing grace annexed thereunto.

88. The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duely use them. And in such onely as worthily receive the same, they have a wholesome effect and operation ; but they that receive them unworthily, thereby draw iudgment upon themselves.

OF BAPTISME.

89. Baptisme is not onely an outward signe of our profession, and a note of difference whereby Christians are discerned from such as are no Christians, but much more a Sacrament of our admission into the Church, sealing unto us our new birth, (and consequently our Justification, Adoption, and Santification,) by the communion which we haue with Jesus Christ.

90. The Baptisme of Infants is to be retained in the Church, as agreeable to the Word of God.

91. In the administration of Baptisme, *Exorcisme*, *Oile*, *Salt*, *Spittle*, and superstitious *hallowing of the water*, are, for iust causes abolished ; and without them the Sacrament is fully and perfectly administered to all intents and purposes, agreeable to the institution of our Saviour Christ.

OF THE LORD'S SUPPER.

92. The Lord's Supper is not only a signe of the mutuall love which Christians ought to bear one towards another, but much more a Sacrament of our preservation in the Church, sealing unto us our spiritual nourishment and continuall growth in Christ.

93. The change of the substance of Bread and Wine into the substance of the Body and Blood of Christ, commonly called *Transubstantiation*, cannot be proved by holy Writ, but is repugnant to plaine testimonies of the Scripture, ouerthroweth the nature of a Sacrament, and hath given occasion to most grosse Idolatry, and manifold Superstitions.

94. In the outward part of the holy Communion, the Body and Blood of Christ is in a most lively manner *represented*; being no otherwise present with the visible elements, than things signified and sealed are present with the signs and seals, that is to say, symbolically and relatively. But in the inward and spirituall part, the same Body and Blood is really and substantially *presented* unto all those who have grace to receive the Sonne of God, even to all those that beleeve in his Name. And unto such as in this manner doe worthily and with Faith repaire vnto the Lord's Table, the Body and Blood of Christ is not only signified and offered, but also truely exhibited and communicated.

95. The Body of Christ is given, taken, and eaten in the Lord's Supper, only after an heavenly and spirituall manner, and the meane whereby the Body of Christ is thus received and eaten, is Faith.

96. The wicked, and such as want a lively Faith, although they doe carnally and visibly (as *Saint Augustine* speaketh) presse with their teeth the Sacrament of the body and blood of Christ: yet in no wise are they made partakers of Christ; but rather to their condemnation, doe eat and drinke the signe or Sacrament of so great a thing.

97. Both the parts of the Lord's Sacrament, according to Christ's institution, and the practice of the ancient Church, ought to be ministered vnto all God's people; and it is plaine sacrilege to rob them of the Mystical Cup; for whom Christ hath shed his most precious blood.

98. The Sacrament of the *Lord's Supper* was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

99. The sacrifice of the Masse, wherein the Priest is said to offer up Christ for obtaining the remission of paine or guilt, for the quicke and the dead, is neither agreeable to Christ's ordinance, nor grounded upon doctrine Apostolike: but contrariwise most ungodly, and most iniurious to that all-sufficient sacrifice of our Sauour Christ, offered once for ever upon the crosse, which is the only propitiation and satisfaction for all our sinnes.

100. Private Masse, that is, the receiuing of the *Eucharist* by the Priest alone, without a competent number of Communicants, is contrary to the institution of Christ.

OF THE STATE OF THE SOULS OF MEN, AFTER THEY BEE DEPARTED OUT OF THIS LIFE: TOGETHER WITH THE GENERAL RESURRECTION, AND THE LAST JUDGMENT.

101. After this life is ended, the soules of God's children be presently received in-

to heaven, there to enjoy vnspeakable comforts : the soules of the wicked are cast into hell, there to endure endless torments.

102. The Doctrine of the Church of *Rome* concerning *Limbus Patrum, Limbus Puerorum, Purgatorie, Prayer for the dead, Pardons, Adoration of Images and Reliques* and also *Invocation of Saints*, is vainly invented without all warrant of holy Scripture, yea, and is contrary vnto the same.

103. At the ende of this world, the Lord Jesus shall come in the cloudes with the glory of his Father ; at which time, by the Almighty power of God, the liuing shall be changed, and the dead shall be raised ; and all shall appeare both in body and soule before his judgment-seat, to receive according to that which they have done in their bodies, whether good or euill.

104. When the last iudgment is finished, Christ shall deliuer up the Kingdome to his Father, and God shall be all in all.

THE DECREE OF THE SYNOD.

If any Minister, of what degree or qualitie soeuer hee be, shall publickly teach any doctrine contrary to these Articles agreed upon : If after due admonition he doe not conforme himselfe, and cease to disturbe the peace of the Church ; let him bee silenced, and deprived of all Spiritual Promotions he doth enjoy.

ON CHRISTMAS.

The Church of England shewed much wisdom, when, upon her emerging from the darkness of Popery, she retained still some things, desecrated indeed by superstitious abuse, yet in themselves, good and useful, among which is to be reckoned the observance of days of fast and festival ; for it would seem necessary indeed, to man constituted as he is, that he be often reminded of the great truths of his religion : and the annual returning of stated periods set apart for the more particular meditating upon and honoring some remarkable occurrences connected with the gospel history, affords both to the pastors and to the congregations in connection with our Church, much room for bringing strongly before their thoughts those important facts upon which, as upon a foundation, is raised the entire fabric of our Christian hopes, and confidences, and consolations.

We must therefore declare ourselves of the number of those who profess to see and to have experienced the utility of our calendar, chequered with its antique remembrances of holy days. We find benefit as we float gradually down life's current, from beholding as it were upon the banks, those marks which the piety of our forefathers have set up here and there to recal us to the contemplation of things spiritual. Nor do we envy that man his affectation of superior wisdom, who is above being indebted to such helps as these ; who would know nothing of that season which we are on the eve of celebrating, any more than of any

other days of his existence ; or who would refuse to acknowledge something of a peculiar solemnity in that appeal which our Church now makes to all her children, saying to them as in the words of Isaiah, "Behold your God."

If this were an address emanating from our Church only, it were comparatively of small importance, but it is the very invitation of Holy Scripture itself. The word of inspiration summons us to arise and to behold the greatest, the most glorious of all objects. We are commanded to behold "God," God visible, God incarnate. At such a season as this, men's eyes did absolutely survey the Lord of life and glory ; but how, we may say, did he manifest himself? what bright and overpowering appearance did he assume when he came among us, to bless this world with his heavenly presence? It is written how he appeared to those who first arrived to look upon their Creator and Redeemer. Luke ii. 15, 16. "The shepherds said one to another, Let us even go unto "Bethlehem, and see this thing which is come to pass, which the "Lord hath made known unto us. And they came with haste "and found Mary, and Joseph, and *the babe* lying in a manger." Here was the ushering in of the greatest being which ever this earth received upon its surface ; he appeared (in his first showing of himself,) as a *babe* and his first resting place among us was a manger.

There is nothing connected with the history of Jesus, of what he did and suffered for our sakes, more profitable for meditation, than what may be styled particularly, his humiliation. And it is a subject with which Christians are not in general sufficiently acquainted. We say of our Divine Master indeed, that he humbled himself, but we do not rightly estimate the extent of his voluntary self-abasement. When it is stated that "*The Word became flesh and dwelt amongst us,*" there is conveyed certainly, an intimation of a most amazing act of self-imposed degradation. Herein indeed is contained the very essence of humility itself, that *God* was content for our sakes even to become *man* also. Yet in the very manner of this his lowering himself, what a depth of descent. To have been *any* man, though it were the greatest potentate who ever swayed the sceptre of universal empire had been humiliation incalculable ; yet what manner of man was the Lord of Glory while among men ? He was among the most obscure, even of the despised, and among the poorest, even of those who in this world have no patrimony. The Saviour appeared as a Jew ; of a nation in the estimation of mankind at that time the most contemptible. What is the language used by the celebrated historian Tacitus when speaking of this people ? He calls them "the most beggarly portion of the enslaved." Yet of this stock Christ disdained not to descend. And among the Jews none were more vilified than the Galileans ; and in Galilee, Nazareth was a contemptible village ; and in Nazareth, the family of Joseph was very

every creature." By the same means was the Gospel spread by the Apostles; "they went every where preaching the word." It was thus that the kingdom of Christ was extended during the first five centuries; and it was as preaching began to give way to the mere celebration of rites and ceremonies, that the dark ages of the Church set in, and at length superstition and ignorance overspread the face of nominal Christendom. It was by the revival of preaching, that the Reformation was commenced and carried forward; and it has been by that means that Scripture truth has ever made its way and triumphed either against error or iniquity. It is by preaching that we can trace any remarkable revivals that have taken place in later times. Wesley and Whitfield used those arms, and by their means awakened from its slumbers a sleeping nation; and we may remark, that in proportion as those who have dissented from our Establishment have excelled our Ministers in this part of our labours, they have succeeded in drawing off multitudes from the national Church; and it has been on the other hand by the faithful and powerful preaching of the Gospel, that our Church has resumed her proper station, and filled her places of worship with her legitimate children.

It is true that this powerful moral instrument has been often in the hands of those who have used it to excite enthusiasm, to inflame the passions, and to instil error; but this only proves its power as an instrument; that, like every other power, it is capable of a wrong as well as a right application; and it only appears the more necessary that it should be in proper hands, and employed to the best purposes. The pious and laborious Baxter says, "the most excellent part of our work, because it tendeth to work on many, is the public preaching of the word; a work that requireth greater skill, and especially greater life and zeal than any of us bring to it. It is no small matter to stand in the face of a congregation, and deliver a message of salvation or damnation, as from the living God in the name of the Redeemer. It is no easy matter to speak so plain that the ignorant may understand us; and so seriously that the dearest hearts may feel us; and so convincing that the contradicting cavillers may be silenced."

It is thus we could wish every awakened Minister of our Church to think of preaching; he should fully feel its importance, its power, its difficulty; he should consider the time allowed him on the Sabbath to speak to his assembled people, as the most important time of his whole week; a time which, though short, if rightly used, and divinely blessed, will do more for the good of his people, than all the rest besides. He should not allow other, even clerical avocations, to interfere with this. As no other parochial duty would be considered a sufficient excuse for its entire omission, so none other should be suffered to interfere with a due preparation for it.

But a question will arise, in what way shall a man most effec-

tively perform this branch of his office, and prepare himself for it with the most hope of success?

With regard to the matter of his sermons there can be no doubt in the mind of such a Minister as we suppose, one awakened to the great truths of the Gospel himself, "he will not shun to declare to the people the whole counsel of God;" he will testify to his whole congregation, "repentance towards God and faith in our Lord Jesus Christ;" he will know nothing among his people "but Jesus Christ and him crucified," in the full length, and breadth, and depth of that comprehensive phrase. The question we would propose at present, is not what truth a Christian Minister should preach to his people, but rather in what way and with what preparation he shall most effectually preach those truths which are the power of God unto salvation to him that believeth. Having admitted with Baxter the paramount importance and also the difficulty of good preaching, what shall the Christian Minister do?

One question will naturally follow: shall he preach written or unwritten sermons? This we should not attempt to decide without referring to the powers, the opportunities, and the circumstances of the individual about whom the question is proposed. We should admit, that the highest style of preaching is undoubtedly when a man of deep piety, extensive information, cultivated taste and a happy flow of language, pours out the treasure of a full and Christian heart, without the confinement of a written discourse; whereas, as surely, the worst is, where a man who is as far as possible removed from these qualifications, pours forth upon his congregation an unprepared and undigested extemporaneous effusion, for which he has no other qualification than a vicious redundancy of words; and of which, as it costs him nothing, either in the composition or the delivery, he gives the more in quantity, the worse it is in quality. On the other hand, the written sermon of a Christian man, while it will not reach the highest excellence of the best extempore preacher, never can sink so low as the worst of that class; and we think that we have met with more men that would have been improved by having their sermons written, than by throwing away the assistance of a book.

But whether a man preaches with or without a book, what we insist on, is preparation, diligent preparation; for we can conceive a sort of careless, or if we may so call it, extempore writing, where the sermon is deferred to the last moment, and hurried off without connection or thought, which may almost descend as low as the worst extemporaneous production.

Arrangement is absolutely necessary in every composition which is intended to be addressed with effect to mankind. Now there are very few men indeed that have a power of methodizing their sentiments or arranging them, either in writing or speaking, without previous study and thought; and he that will have method and arrangement in his sermon, must digest and arrange the materials before he begins either to write it or deliver it.

Some minds have more of this methodical arrangement of their

ideas than others ; and we should say that those who find most difficulty to methodize their thoughts, should rather submit themselves to the discipline and restraint of a written discourse.

Some persons, with the clearest preception of the ideas they wish to communicate, and of the order in which they can be produced to most advantage, have naturally a difficulty of expression, and labour painfully for words to make known their meaning. These should rather go through the struggle for expression in their closets, than make their hearers share in the pain which they endure.

Some again labour under a redundancy of language and are in danger of diluting and obscuring their sense by the very multiplicity of the words with which they involve it. Whether a man's failing is having too many or too few words at his command, we feel assured his defects will be more easily corrected in a written, and more striking in an unwritten discourse.

But some hesitate not openly to declare that their reason for choosing an extemporaneous rather than a written discourse, is because it takes less time and less labour. This we conceive to be a most insufficient and a most mistaken reason for a choice, in a matter of so much importance, as a minister's stated addresses to his flock. If a man has time, and through idleness neglects to devote it to preparation for the pulpit, he trifles most unjustifiably with the most serious part of his office ; if he so occupies himself with other duties of his profession, as not to leave sufficient space for due preparation, we conceive that in most cases, the person who thus acts is guilty of a great error in judgment, and spends his time upon the least important, and neglects the most influential part of his duty. And we are far from thinking that well prepared unwritten sermons, in connection with the due improvement of the minister's own mind and heart, will take less time than written discourses. A good, even, extempore preacher, who feeds, with food convenient for them, a large and a spiritual congregation, will find that whatever else he has gained, and whatever other advantages may have arisen, he has not diminished the time or the labour of his preparation by not putting his sermons upon paper. A preacher that saves his time will soon be found out by his people. He may gratify and please occasional hearers by brilliancy of surface rather than by depth ; but he will not feed his own flock. They will soon find out that he does not give out of his treasures things new and old ; they will discover his shallowness ; they will detect his sameness ; they will lament the want of unction ; and they will either go away from him with an appetite unsatisfied, or become under his preaching listless and careless.

Bishop Burnet in his *Pastoral Care*, recommends unwritten sermons ; but that he does so, upon grounds far different from their being more easy and taking less time and labour than written ones, will appear from the following extract, the length of which may well be excused, when its real value is considered :—

“ But I come now to propose another method of preaching, by which a priest may be prepared after a right view of his matter, a true understanding of his text, and a digesting of his thoughts upon it unto their natural and proper order, to deliver these both more easily to himself, and with better effect upon himself and his hearers. To come at this he must be for some years at a great deal of pains to prepare himself to it, yet when that is over the labour of all the rest of his life, as to those performances, will become very easy and very pleasant to him. The preparations to this must be these: first he must read the Scriptures very exactly, he must have great portions of them by heart, and he must also in reading them, make a short concordance of them in his memory, that is, he must lay together such passages as belong to the same matter; to consider how far they agree, or help to illustrate one another, and how the same thing is differently expressed in them, and what various ideas or ways of recommending a thing, rise out of this concordance; before this a man must exercise himself much, draw notes of it, and digest well in his thoughts. Then he must be ready with the whole body of divinity in his head; he must know what parts come in as objections to be answered, where difficulties lie, how one part coheres with another, and gives it light. He must have this very current in his memory, that he may have things lie before him in one view, and upon this he is also to work, by making tables, or using such other helps as may lay matters clearly before him, &c. These are the materials that must be laid together; the practice in using them comes next. He then that would prepare himself to be a preacher in this method, must accustom himself to talk freely to himself, to let his thoughts flow freely from him, especially when he feels an edge and heat upon his mind; for then happy expressions will come in his mouth, things will ventilate and open themselves to him as he talks them thus in a soliloquy to himself. He must also prepare himself by writing many essays upon all sorts of subjects; for by writing he will bring himself to a correctness both in thinking and in speaking.”

What is here said of the necessity of writing is worthy of the most serious attention. If a man thinks he will improve in the habit of delivering his sentiments correctly, merely by the practice of speaking in public, he is much mistaken; there is no way to practice and improve the style but by writing. It is only that which is written that a man can go back upon, and detect and correct its errors.

By much extempore speaking, a man may acquire an ease and a fluency, but he is in danger at the same time of contracting habits of slovenliness and incorrectness; just as by much hasty penmanship, a man may acquire speed, but is sure to have the characters less formed and less legible. It is by the discipline of writing in the closet that a man gets a power of correcting and improving his style; it is when he has put sentiments upon paper as he would wish to deliver them, *vivâ voce*, that he is enabled to

see in how much fewer words he might have expressed the same sentiment, how much more clearly and pointedly he might have conveyed his meaning. It is thus that he will see the incorrectness of a figure which he was inclined to admire, and detect the bad taste of a metaphor he at first was pleased with.

In support of our position we would quote a passage containing exactly our sentiments from a correspondent in the *Christian Observer*, for the year 1804. "Allow me to express a wish that young men of seriousness, zeal, and talents could be convinced that if ever they mean to be correct, impressive, and able extemporary preachers, they must first learn to write their thoughts with readiness, perspicuity and method. This will require application, perseverance, and self-denial. Hence, so many young clergymen are tempted to shrink from it. Some have recourse altogether to the works of others ; some making an undue use of helps to composition ; and too many confiding in their own ability to speak impromptu. Those of the last description are in great danger of contracting an indolent habit, and of delivering on the most important subjects, rather what they have often said, and have therefore ready at hand, than such well chosen and varied expressions and arguments, as a proper degree of arrangement would have enabled them to produce with good effect."

Young preachers, however, are often as proud of their powers of extempore speaking, as young birds just out of their nests, are of the use of their wings ; and they are apt to consider any attempt to tie them to pen, ink, and paper, as an infringement upon their Christian liberty. They are ready to exclaim, that in no other profession is a man tied down to his written speech. But they are much mistaken if they think that the oratory of either the senate or the bar, is independent of much previous labour, and much written preparation. This is far from being the case ; many of the most impassioned and powerful pieces of oratory, that seemed to flow most spontaneously and warmly from the view of the subject at the moment, have been the laboured productions of the study.

We have heard of a letter addressed to a young man of much promise, by one of the most eminent parliamentary orators, lawyers, and statesmen of the present day, who is himself supposed to have studied the art of eloquence more than any man in England, in which he remarks, that young men are much mistaken in thinking they can ever speak well without much practice in writing ; he says he is sorry that in his younger days he was not as aware of the fact as he is now ; and he states, that in a well known speech of his, in which he appeared to be speaking with all the enthusiasm of feelings excited at the moment, and by circumstances then presented to him, he had written in his study the peroration twenty times before he got it into the form which pleased him, and in which he delivered it. Young ministers, then, need not think themselves bound under a load which no other profession is able to bear, when they are recommended to be diligent in written pre-

paration for the pulpit. Why should a minister expect to speak with effect with less preparation and less diligence than men of any other profession ; and is not the subject upon which he is to speak of infinitely higher importance than any subject which can call forth the eloquence either of the statesman or the lawyer ? Does it not more justly demand all his exertions and all his diligence in preparation ?

The old Puritans were remarkable for their attention to preaching : they also preached without book, but, as their sermons shew, not without the most painful preparation. With them extempore preaching was not adopted to save time or labour ; they bestowed upon their sermons an abundance of both. We have opened a volume of their sermons, and selecting one by chance have found in it above one hundred and fifty divisions and sub-divisions, which must have been all prepared and digested by the minister before he entered the pulpit. We by no means wish to recommend that system of endless division which was the habit of those times of laborious preaching : we have only adduced them as a proof that in those days sermons without book were not sermons without preparation. No ; were we to give an opinion on this subject, we should rather adopt the sentiments of an eminent living preacher, a dissenting minister, of our own time : “ May I be permitted to remark, that in the mode of conducting our public ministrations, we are, perhaps, too formal and mechanical ; that in the distribution of the matter of our sermons we indulge too little variety, and exposing our plan in all its parts, abate the edge of curiosity, by enabling the hearer to anticipate what we intend to advance. Why should that force which surprize gives to every emotion, derived from just and affecting sentiments, be banished from the pulpit, when it is found of such moment in every other kind of public addresses ? I cannot but imagine the first preachers of the Gospel appeared before their audience with a more free and unfettered air than is consistent with the narrow trammels to which, in these latter ages, discourses from the pulpit are confined. The sublime emotions with which they were fraught would have rendered them impatient of such restrictions ; nor could they suffer the impetuous stream of argument, expostulation, and pathos, to be weakened by diverting it into the artificial reservoirs prepared in the heads and particulars of a modern sermon. Method, we are aware, is an essential ingredient in every discourse designed for the instruction of mankind, but it ought never to force itself on the attention as an object apart—never appear as an end instead of an instrument, or beget a suspicion of the sentiments being introduced for the sake of the method, not the method for the sentiments. Let the experiment be tried on some of the best specimens of ancient eloquence ; let an oration of Cicero or Demosthenes be stretched upon a Procrustes’ bed of this sort, and if I am not greatly mistaken, the flame and enthusiasm which have excited the admiration of ages, will instantly evaporate. Yet no one perceives a want of method in these im-

mortal compositions, nor can any thing be conceived more remote from incoherent rhapsody."

In short, what we wish to recommend is diligent conscientious preparation for the pulpit, from a sense of the important station which preaching holds among clerical duties. We think we once heard three things well stated as the probable motives to unprepared extempore preaching:—idleness, conceit, and a little enthusiasm. Many a man neglects or abridges preparation from a dislike to study, and an idle careless habit of throwing away his time. For this surely there can be no excuse. A minister who has such important business in hand is peculiarly called on not to allow himself in any habit of idleness. Some despise preparation from an overweening opinion of their own powers, as if they could do well enough without preparation. It is not men of real talents, certainly not of Christian humility, that will fall into this snare. Some again are jealous of preparation, as if it argued a dependence upon human powers rather than on Divine aid. This we have no hesitation in saying is the very essence of enthusiasm, to expect God's assistance most when man is making least exertion himself, to expect God's blessing, not in the use of means, but in the place of means. The enthusiast will do nothing, in order, as he seems to say, that there may be room for God to do all. The man of sober scriptural piety will use his utmost exertion, will give attendance to reading, to exhortation, to doctrine, will not neglect the gift that is given to him, and yet will, with his whole heart, look to God above for success, and give to him all the glory. As in his private walk he works out his own salvation with fear and trembling, because God worketh in him both to will and to do of his good pleasure, so will he never ascend his pulpit, and thence look upon the many souls to whom he is commissioned to give their portion of meat in due season without earnest prayer for the Divine blessing. When he thinks of the greatness of his work, and the insufficiency of his own strength, his language will be like that of Moses to the Lord, "If thy presence go not with me, carry us not up." How animating is the thought of a pious minister, meeting his congregation in the spirit of prayer, and in hope and trust, which that spirit is calculated to inspire; meeting those to whom he has often addressed in the language of the Apostle, "Brethren pray for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel." We can, in imagination, picture to ourselves nothing happier on this side the grave, nothing more hopeful, than a praying minister, stately meeting an affectionate flock, who have been taught to pray for him; and we would ask, in which case can a minister most sincerely and earnestly ask for a blessing upon his sermon? whether when the importance, and the height of his subject have not made him use his best endeavours to be prepared to speak to his people, when he has allowed a distaste for study or a conceit of his own abilities, to keep him from suitable preparation; or when having considered deeply his

people's wants, and reflected upon their several characters, he has done his best, rightly to divide to them the word of truth ; and then, in a sense of the infirmity, weakness, and blindness which belong to every human agent, casts himself upon the God of all grace, to make divine strength perfect in human weakness ? It is then we conceive that a minister can indeed pray for a blessing, when he says in the spirit of David, " I will not offer unto the Lord of that which doth cost me nothing."

In support of our views we cannot resist quoting Mr. Cecil's own account of his manner of commencing his ministry, as it notices his having early fallen into the mistakes which we are endeavouring to correct, and as his mature remarks on them may afford a serious caution to others.

" I set out with levity in the pulpit. It was about two years before I could get the victory over it, though I strove under sharp piercings of conscience. My plan was wrong ; I had bad counsellors. I thought preaching was only entering a pulpit and letting off a sermon ; I really imagined this was trusting God, and doing the thing cleverly. I talked with a wise and pious man upon the subject. There is nothing, said he, like appealing to facts. We sat down and named names. We found men of my habit disreputable. This first set my mind right. I saw such a man might sometimes succeed : but I saw, at the same time, that whoever would succeed in his general interpretations of Scripture, and would have his ministry that of " a workman that needeth not to be ashamed," must be a laborious man. What can be produced by men who refuse this labour ? A few raw notions, harmless perhaps in themselves, but false, as stated by them. What then should a young minister do ? His office says, Go to your books—Go to retirement—Go to prayer. No ! says the enthusiast—Go to preach."

We conceive this subject to be always important ; it can never be out of season to remind a Christian minister of the most influential branch of his duty, but it is particularly seasonable to do so at the present time. There is a growth of religious feeling in the country, there is an increase of religious knowledge, and there is every day in our people a keener appetite for religious instruction. These symptoms of improvement we hail with pleasure, and view with gratitude to the Giver of every good gift. They demand on the part of the clergy a proportionate advance. They must in their pulpit instructions keep before their flocks, or their ministry will fall into disgrace. The people have, blessed be God, the Bible in their hands ; many have it largely in their heads ; and not a few are receiving it with eagerness and appetite into their hearts. Those shallow, hasty, though sincere addresses which might a few years ago have suited the standard of an unenlightened and unawakened congregation, will not feed the souls of those, who have now been brought to hunger and thirst after righteousness, who have by use of their senses discerned between good and evil. And it is not only the state of our own congregations which demands increased exertion from their pastors ; the state of the Roman Catholic population demands it. The late discussions, between the clergy of the two Churches, have produced a spirit of enquiry among the people. Whilst as yet no great decisive movement has been made, whilst no body of Roman Catholics have stood forward against their priests, and demanded Scrip-

ture instruction from them, there is a little leaven pervading the great mass. Many individuals are in different places, tempted to go to hear what these Biblemen preach. We have reason to expect that every week that passes will increase the number of enquirers, and it is a matter of infinite importance that they should have plain, clear, well arranged discourses, easily understood and easily remembered.

Our common Christianity has a right now to expect that every minister should do his duty, and our church has at this eventful period a peculiar claim on her clergy that they should be workmen that need not be ashamed, rightly dividing the word of truth. We confess that we look forward with no small hope to a great improvement in our country and a great spiritual work to be carried on. And of this we feel equally assured, that the most powerful instrument in this great work will be the preaching of the Clergy of the Established Church.

BIBLICAL CRITICISM.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

In Thucydides, vi. 3. is this sentence *βωμον ἰδρυσαντο ἐφ' ᾧ ὅταν ἐκ Σικελίας θεωροὶ πλενσωσι πρῶτοι θύουσι*. Three MSS. the Arundel, the Corpus, and the Danish so read the passage; other MSS. and the printed editions which I have seen read *πρῶτον*. May not the passage be thus translated, "They erected an altar on which the persons sent from Sicily to consult the oracle sacrifice *before* they sail;" and may it not be added to the passages already adduced to support the translation which has been proposed of the 2d verse, ii chap. of Luke, *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο κ.τ.λ.* "This enrollment took place before the government of Cyrenius?"

CLER. MIDENS.

MISCELLANEOUS COMMUNICATIONS.

THE HOLY SCRIPTURES NOT A SCHOOL BOOK.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR,

THERE is no desire more sincerely felt by those Societies and individuals, who are actually engaged in promoting the education of the poor, than that like Timothy, they should be early instructed in the Holy Scriptures, and that accordingly that blessed

book which has God for its author, salvation for its end, and truth without any mixture of error for its matter, should be subjected to their constant perusal and treasured up in their memories, in order that, through divine grace, the precious truths which it contains may be impressed upon their hearts and consciences. I need not remind you, Sir, that this object so dear to our hearts, is the very point at which opposition directs its keenest shafts, and amongst the arguments adopted by our antagonists, none is more frequently or plausibly used than that we thereby degrade the Holy Scriptures to a *mere school book*, veiling its sanctity, and inducing an irreverent familiarity likely to be injurious in after life. I am well aware that this objection is not made honestly, but that it is frequently a mask, to cover a fear that the reading of this "quick and powerful" book will open the blind eyes and call forth the unfettered exercise of the judgment; but yet, Sir, it is our wisdom, both to remove all colour for the objection, and to avoid an evil, assuredly of no small magnitude, an irreverent or careless use of the sacred volume.

I will freely confess, Sir, that in a recent visit to a school by no means unfavorably situated, I was much struck and much offended by the manner in which the Scripture lesson was read. I was grieved at the frequent interruptions of the master sharply reproving the child who was reading, with "Not so fast;"—"What is that word?"—"What stop is that?" &c. &c. Surely, Sir, the human mind is sufficiently indisposed to attend to the meaning of the sacred volume, without such impediments as these. I therefore feel that I shall not take up your pages unprofitably, if I suggest some regulations which may tend to diminish or remove this evil.

First, The rule of the Education Society should be strictly attended to, that children should be able to read distinctly and fluently, before the New Testament is placed in their hands; in addition to which rule, I would propose that the reading lesson properly so called, in which the master reproves the children for inaccurate or inelegant reading should be given out of some other book; and it were desirable that the governors or patrons of the school should make the hour of Scripture reading the time of their visit, in order that they might insure that it is done with suitable reverence: I would also suggest, that this reading should take place at one particular time of the day, and that then the business of the other classes should be suspended, and the reading classes read aloud a large portion of Scripture—long or short, according to the number of readers and the discretion of the conductors of the school—and if questions be asked, let it be done so as that all may hear them and the answers.

Secondly, I would propose that the promotion of a child or of a class to read the Scriptures should be so marked, as to form a memorable epoch in the life. For this purpose, I would not leave it to the master or teacher to determine on the competency of children to read sufficiently well, so as to have the Holy Scriptures

placed in their hands ; the master or teacher should report to the governors or superintendent, that in his judgment certain children are well able to read ; an examination should be held, and the point strictly ascertained ; a day should be fixed on which the class should receive their testaments ; and it were well if the neighbouring gentry and the governors should be present on the occasion ; the other children should be induced to attend as numerously as possible, and, all being silent, the class should be called up opposite the master's desk on which the books should be placed, and the governor, senior or most competent, should shortly address them on the importance and responsibility to be attached to the reading of the Holy Scriptures—the duty of doing so diligently—of seeking instruction by the teaching of the Holy Spirit and the admonitions of wise and pious men, and then solemnly deliver to them the books ; and in some cases, it will be possible to conclude this interesting ceremony with prayer.

I can conceive in this arrangement nothing which could be with reason objectionable ; on the contrary I could imagine how that a sweet and powerful influence would emanate therefrom on all the operations of the school. To its conductors, these events following each other in succession would furnish continual encouragement, and as they saw one little band of young immortals after another, undertaking the responsibilities and introduced to the valuable privileges of Scriptural reading, they would justly feel that an inroad had been made on the kingdom of darkness, and they would rejoice as they raised their Ebenezer, thus far the Lord hath helped us. To the children thus admitted to the reading of God's Holy Word, the impression of seriousness and awe would probably attend this solemn exercise ; they would seldom open the Holy Scriptures without some of the associations thus formed being rendered more impressive and more dear by the parental kindness of the teacher or governor who addressed them ; and even in after life, this important period of their education would recur with all its solemn and affecting circumstances, making the Bible a precious deposit from those whom memory reveres and loves, and thence inducing its frequent and serious perusal. This impression would also be reiterated to all the senior classes of the school, and they would be reminded of these duties and these privileges, as often as any class of their juniors should be thus advanced to the reading of the sacred volume ; and the younger classes of the school would be led to look forward with expectation and desire to the period at which they should attain this important stage of their education, thus marked as all-important, and would be accustomed to consider it as the end of all education, that through the reading and study of his Holy Word they might attain to the knowledge of the only true God and Jesus Christ whom he hath sent.

By these arrangements I conceive the Holy Scriptures may be most profitably, constantly, and copiously *used in schools*, without being in the sense of the objectors a *school-book* ; and in this per-

suasion, I beg leave to submit these hints through your useful publication to the friends of scriptural instruction.

ΩΤΑ.

INFANT SCHOOLS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

MR. EDITOR.—I was induced some short time since to visit the Infant School of Enniskerry, established by the benevolence and supported by the liberality of Lady Powerscourt. My visit was not only the source of real gratification, but by enabling me to understand better the details of similar establishments, has contributed to remove many prejudices which I had nourished against their utility. I saw there from fifty to seventy children between the ages of two and seven, actively engaged in what may be termed prefatory education, yet apparently devoid of either the restraint which the idea of a school presents, or the confinement which its discipline implies. Instead of the tedium and irksomeness which usually accompany such seminaries, I never witnessed more joyous countenances than the little creatures possessed—never saw more heartfelt happiness than one and all seemed to feel; and I felt alternate wonder and gratification at the patient benevolence of the mistress, who varied the task, and the exercise, and the amusement, so as to engage the unsettled mind, and fix the wandering attention. She seemed to enjoy a considerable degree of authority over her young pupils, which was the result of her attention to their little wants and wishes; and although she carried a small rod in her hand, it was plainly not for the purpose of punishment but of prevention. The little creatures, except when the sound of her rule fixed their attention, sported about with all the gaiety of their years, and I was particularly amused by the archness of one fat little urchin, about two years old, who followed me about most sedulously, except when safe opportunity offered of playing some harmless trick upon its playmates. It may be readily conceived that to the greater part of this groupe, much of what is called intellectual information could not be communicated, and yet, although the primary object with the younger part was certainly the awakening of their understanding and the fixing of the attention, the elder had acquired as much or more than children far their seniors at a common school. I heard several of them repeat the pence-table with perfect precision; they knew the names and could distinguish the shapes of the geometrical figures, and could perform every question in the four first rules of arithmetic; but I confess that the mere information was to me a secondary consideration. Every one who has had to do with the education of the lower ranks, must have perceived that the great difficulty to be overcome is the awakening of first principles of thought—the rousing the intellectual powers

to something like consciousness of existence. Now this is accomplished by the mechanism of the Infant Schools ; the child is taught to put forth its little faculties, so as to feel their possession without an undue use of them ; and whether they be exercised in discovering the difference between a circle and a square, or in distinguishing between the right hand and the left, the object is still attained. Another circumstance deserves to be attended to ; I mean the developement of the powers of the body by useful exercise, and this too is a feature in these schools.—Independent of the regular play-hours, a large part of the school business is carried on by active exercise, varied so as to bring every muscle of the frame successively into play, and so as to amuse and excite the little creatures. They march up and down and about the room, they put forward the right and left hands and feet in a dancing manner, and even when saying their tasks, they accompany the repetition with gestures, which both prevent the effects of sedentary employment, time the different parts of the lesson, and fix the attention of the younger pupils.

It is not my intention to give an account of the mode in which those establishments are carried on, but simply to mention their effect upon my own mind. One was very striking—it cannot have escaped the notice of any, that there is very little of what we would call kindness in the conduct of the children of the poor to one another ; those who are of one family may have a sort of family affection, but there is seldom visible any interest or sympathy extending beyond the very nearest connexions. Now nothing is more remarkable than the contrast apparent in the Infant School ; whether arising from the peculiar mode in which the children are placed together, from the strict impartiality with which they are treated, or from the interest each takes in the general amusement, I know not ; but certainly I have never seen more gentleness, affection, and kindness manifested than by those little ones to each other ; and while a child would suspend its own play in the full buoyancy of spirits, to assist a younger, I did not remark, and my visit was not a short one, a single instance of malicious or ill natured interference.

My chief objection to Infant Schools did not arise from the too common opinion, that children so young as some of the inmates of those establishments are no objects for instruction ; and that if it could be effected, the result would prove injurious to their mental powers. My own observation and experience had convinced me that children begin to reason almost as soon as they can feel, and that their moral existence is very nearly coeval with their physical. I conceive that children may be put under moral training at an age much younger than what is frequently imagined, and that although intellect develops more slowly, it is in a constant state of expansion, and requires but to be watched in its progress. Common sense and experience will always prevent the overloading the immature understanding, or the urging it prematurely forward. In its own limited sphere, an infantine intellect

reasons quickly and correctly ; but the first business of early education is to rouse and fix attention, to give correct notions, and to prevent improper or injurious associations—to furnish proper and useful food for the memory, which is ever active, and to steady the tottering progress of the understanding. This I conceive to be admirably executed in the Infant Schools.

I principally quarreled with such establishments because the child was withdrawn from the mother's care, at the age when the mother is perhaps the best, and may be the only possible instructor ; and I feared the severing of the domestic tie and the chilling of the domestic affection. I am now convinced that such objections are groundless. The mothers in very low life are not qualified to be good teachers ; seldom have sufficient patience, and still less frequently sufficient time : when the child is too young to be permitted to walk alone, it is usually entrusted to an elder sister who drags it about in filth and clamour ; and when able to crawl by itself, it just manages to be always in the way, and to receive its due proportion of scoldings and beatings, varied by as causeless and as injudicious caresses. Now all this is remedied by the Infant School ; the big girl is released to take care of the house, and the mother is relieved from the sight and annoyance of the dirty squalling child ; she can attend indoors to the business of the house without interruption, or out of doors to whatever employment she can procure, without apprehension of her infant incurring any danger from the carelessness of passers by, or the approach to fire. The child is removed from her a sufficient length of time to make its presence a novelty and a treat, and along with her quite long enough to maintain and perpetuate that domestic and maternal love which requires no additional stimulus or supply.

I need not mention the importance which belongs to such establishments in cities, or the frightful accidents which hourly occur both in the streets from careless riding and driving, and in the wretched tenements of the poor from the neighbourhood of fire ; and although it would seem that in the country there is less need for such institutions, I do not think the observation groundless. In the first place, they emancipate the mother and elder girls to take care of the house and attend to domestic arrangements ; then too, if employed out of doors, the distance from home is usually greater than in town ; and even if not employed for others, we know that in this country much of the little domestic farming of the poor is managed by the wife ; and many a time have I seen a dirty infant scrambling alongside of the basket, to fill which its mother was digging potatoes, and afterwards the little urchin adding its weight to the burden under which the woman was staggering. All this is obviated by the Infant School, which removes the child at the time in which its presence would be an incumbrance, and restores it again when the hour of relaxation would permit affection to shew itself.

But why do I write this long prosing letter, Mr. Editor ? It is to

bring so far as your Miscellany will do it, the subject before the heads of our church and the parochial clergy, and to impress on them the importance of attaching an Infant School to every Parochial School. Many advantages I conceive would follow.—In the first place, instead of introducing into the Parochial School a set of indolent, idle, uninstructed children who are to be first warmed into intellectual existence, and taught that they have minds, the infants who have been educated in the Schools we speak of, are trained in activity of mind and body, are accustomed to the labour of fixing their attention and directing their thoughts, and thus the great difficulty of education with them is almost over ; they are no longer logs who require animation, but active, thinking, and in some degree reasoning creatures. I conceive that they should be regularly draughted at the age of seven from the Infant School to the more advanced one, and it will be but putting them from a lower to a higher class in the same establishment. In the next place I would mention the great advantage of the parish minister superintending in this manner the entire juvenile life of his young flock ; preventing the formation of bad habits, and anticipating those evils which in ordinary education occupy so much time to correct. Nor is it the least point that in this country, the child educated at the Infant School, and then passed into the other establishment, will have acquired in the course of four, five, or six years which are passed in these seminaries, such a fund of well-grounded affection for the minister who has been the superintendent, and for the instructors who have first formed its lisping accents, that the exertions used afterwards to sow hostility in the mind will by God's blessing be ineffectual. The expense of these establishments would be gradually but trifling ; the elder girl of one establishment could by training in a formed school become competent to teach in the other ; and as patience, kindness and presence of mind are all the requisites, it would not, we may trust, be difficult to find them.

I confess that I look forward to the time, when in conformity with the wishes and exertions of an excellent and active lady, whose recent removal has been a cause of sincere regret to every friend of education, every Parish School in the country shall have an Infant School connected with it, and thus the parish minister become really the pastor of his flock, and not “lead out merely his sheep to the green pastures, and beside the still waters,” but “gather the young lambs in his arms and carry them in his bosom,” who have been too long neglected.

In hope that the subject will call forth talents more competent to persuade,

I am Sir, Your's, &c.

THE JESUITS.

TO THE EDITOR OF THE CHRISTIAN EXAMINER.

SIR—The letter of your vigilant correspondent, who signs himself “AN OBSERVER,” has suggested the few following supplementary remarks, for which I beg leave to solicit a place in your truly valuable and most requisite Miscellany.

Strictly speaking, perhaps none can be denominated Jesuits but those who have made all the vows prescribed to the members of that order of Friars. With sufficient propriety, however, we may extend the denomination in question to all who are, in any way, constrained, or efficiently induced, or swayed to contribute to the furtherance of their projects : such as those who are performing, in the capacity of laymen, a sort of noviciate with the view of future advancement in the Order ; those who are wholly, or chiefly supported by its judiciously-distributed pecuniary means ; and those who have been publicly or privately educated by Jesuits, than whom, there never existed a body of men so well qualified and so likely to make deep, and permanent, and effective impressions in their own favour, on the minds of their pupils.

Of such persons, the number in the United Kingdom is far greater than seems to be generally suspected : and if these be numerous, it matters but little in point of effect, whether the perfect Jesuits be so or not. It is on their agency that the Jesuits chiefly rely for carrying into effect their multifarious measures, and thereby facilitating the accomplishment of their ulterior ambitious designs. They are amply furnished with instructions and diversified means of success by these artful and indefatigable Friars. They are to be found, under various circumstances, in almost every walk of life : and it is greatly to be lamented that so little vigilance and industry have been employed in detecting them. Historians, conductors of periodical publications, newspaper editors, novel writers, teachers of the mathematics, the classics, and foreign languages, clerks in public offices, confidants of statesmen, coffee-house politicians, retired country gentlemen, and even dissipated members of fashionable clubs, either educated by Jesuits closely connected with their Order, inveigled into its service, or bribed to support its measures, perform the various parts assigned to them respectively, after due deliberation ; and thus, at length, imperceptibly guide the public opinion, and prepare the way for a future consummation of the paramount projects of their directors.

I am Sir,

Your faithful humble Servant,

S. M.

REVIEW.

THE LATE BIBLICAL DISCUSSIONS.—VINDICÆ LAICÆ.—DEFENCE OF RELIGIOUS LIBERTY.

At length arrived at our last section of the Review of the Bible Discussions, we in this article close up the subject, not without some misgivings that by our diffuseness the patience of the public has been overlaid. And still with every wish to become brief, with all desire that our Miscellany should provide fresh and varied entertainment for its readers, we cannot accuse ourselves of having done amiss in extending this Review through six Numbers, and perhaps we are not without expectation that those who have had the industry to follow our subject as treated in the preceding pages of this Volume, may have received satisfaction, and found their conviction strengthened as to the goodness of the cause of those who argued for the indefeasible right of the laity to the free perusal of the Scriptures of God. In our preceding sections we undertook to animadvert on the arguments made use of by the controversialists on either side, and we reviewed in detail the leading objections started by the enemies to the circulation of the Bible. It is proposed here to conclude by some observations on the more external character of the controversy; and as we have scrutinized the leading arguments, so we shall take into consideration the address, management, and tactics of the adversaries.

We have all lived in war times—we all remember something of the manœuvres of Bonaparte—and recollect also the incontrovertible principle laid down by Clarke in his *Naval Tactics*, and acted on by Nelson and others, that to cut the enemy's line and attack and exterminate one wing, while the remainder of his force is kept "*hors de combat*;" this was approved good practice, and this we find our priestly antagonists did not fail to put into operation. Therefore it was quite in Nelson's style to cut off the Bible Society from the Established Church, and thus destroy Protestantism in detail, by creating a division, and making it appear that the free circulation of the Bible was opposed, and its indiscriminate perusal was as much disallowed by the Prelates of the Established Church, as by the Prelates of the Pope. On this subject thus speaks the Rev. Mr. England at Cork :—

"What shall we say of the Bishop of Limerick, a man not more liberal as a Christian than enlightened as a critic in Biblical literature;—what are his opinions on these matters? Precisely the same as our's. How does the champion of the Established Church the Archbishop of Dublin feel, with regard to the free circulation of the Bible amongst the uneducated classes? His book on the Atonement is the best evidence. That work is one continued commentary on the Scriptures, equally directing and enlightening the Protestant reader of the Bible, and rebuking the absurd

and blasphemous dream of self-willed sectarian rejecters of note and comment. And what shall I say of the refusal of the Archbishop of Armagh and other Bishops of the Established Church to countenance and patronize the indiscriminate circulation of the Bible without note or comment."

Now we conceive that the best answer that can be given to this assertion of Mr. England, is to prove by facts, the untruth of it. —Those distinguished Prelates are members of the Association in Capel-street, which is under the express patronage of *all* our Bishops, and from that Association are distributed Bibles at a cheaper rate, and on as liberal terms as the Bible Society, and not one Bible that this Association distributes has a *note or comment* attached to it. As for the Archbishop of Dublin, let his Grace speak for himself—here is his evidence before the House of Lords.

"Upon what is it that your Grace founds the expectation that you have just expressed, that an opportunity is now afforded for removing the ignorance concerning the Bible which has existed at a former period?" "The subject of the Bible has now been presented to the general population;" "In consequence of the disputes that have arisen, a very considerable shake has been given to the public mind, and that even to the lower class."

"Will your Grace state the fact to which you allude?" "I am not myself a member of the Bible Society, and I have not been one, not that I do not in the fullest manner approve of the object of that Society;" and then his Grace enters at large into the great success of the Bible Society in distributing the word of God, and more particularly since the period of the Discussions; and then after stating in the most candid and liberal manner what his objections once were to the Bible Society, he goes on to say, "at the same time that I felt all this, I conceived the object which the institution had in view to be so valuable, and I observed the persons principally engaged in promoting it, were in general such respectable, worthy, and conscientious Christians, that I have always viewed it as a perilous thing to touch. I have, therefore, since the time I had authority in the Established Church, never ventured to use it for the purpose of throwing any impediment in the way of that Society; and I am satisfied, on the whole, that the Society has *done infinite good*."

And as for the Lord Primate, it may not be impertinent for the writer of this article to assert that he has heretofore, and that not long since, been the instrument of his Chaplain's bounty, with the full approbation of his Grace, in distributing *gratis*, to Roman Catholics as well as Protestants, Bibles without note or comment.

And we do venture to assert for these eminent men, that born as they all were, under the sway of that good King, and that truly steady defender of the Christian faith of his people, George III. they join with one accord in the admirable sentiment and wish of this their revered Sovereign, that every man and woman in the British dominions could read the Bible, and had a Bible to read.

Another evolution of the adversary was to endeavour to make it appear, that inasmuch as the indiscriminate perusal of the Bible led to latitudinarianism and infidelity, therefore, the Bible and all

its affiliated societies were composed of men who had no fixed creed, but that like a sea whose waves were tossed about with every wind of doctrine, it was an unsteady *congeries* of Sceptics, Socinians, and Infidels. Thus the above-mentioned Father England at Cork—

“ Even now before me,” said he with peculiar emphasis, “ is a valued friend,”—
(And so we find that this ghostly father is so latitudinarian, as to despise the injunction of St. Paul—‘ Have no fellowship with the unfruitful works of darkness, but rather reprove them ;’)—

“ a promoter of Bible Societies and Bible Schools, who recently admitted to me his conscientious conviction, from an impartial perusal of the Bible, that the blessed Saviour Christ had no claim to Godhead.”

To this effect, also, speaks Bishop Doyle, in his Pastoral of recal from Discussion, which he sounded so opportunely for the Carlow Priests :—

“ There is reason to apprehend (says the Bishop,) that they (meaning the advocates for the circulation of the Word of God) have latterly endeavoured, though unconsciously, to dissolve the entire religion of Christ into a system of latitudinarianism approaching to infidelity. They have no creed of their own, for from the reports of the proceedings which, on a former occasion, took place between you and them, it appears that they maintained errors the most opposite one to another, and that being invited to produce a common formulary of faith, they were unable to do so.”

And to this effect was the famous question of Professor M‘Sweeney at Carlow :—

“ I choose to personate a Socinian : how will you convince me on your principles of the Divinity of the blessed Saviour ? ‘ My Father is greater than I ;’ how will you explain this ? You, professing your Biblical principles, that every one can judge of the sense of the Sacred Volume, cannot prove against me the Divinity of Christ, nor can you accuse me of infidelity in denying it. Can that system of instruction be reasonable, on the principle of which you cannot establish the Divinity of the Saviour.”

Now what uncharitable Clergmen are these ! To the unthinking and illiterate Romanist, who should hear or read those remarks, it would appear that the friends of the free circulation of the Bible were either unwilling or unable to oppose latitudinarian principles, and that it was only in the power of their own all-powerful Priests to uphold the orthodoxy of Trinitarianism. We therefore think it well to enlarge somewhat on the subject ; and first, we would observe, that if the Rev. Mr. England has an intimate but unnamed friend, (and we confess that this anonymous *intimate* of the Rev. Priest is the first Socinian we ever knew who was a promoter of the Bible Society, except on the principle that Father England promotes it—to wit, by his *opposition*.)—we also could produce some intimate friends of his priestly allies, who, from *partial* reading of the Bible, have gone hand in hand with the Priests in their opposition to it. We think we may fairly set off Messrs. Price and Colles, at Kilkenny—not forgetting their general friend and *fulcrum*, Cobbett—against Father England’s dear intimate Socinian. But, says Bishop Doyle,

—not with lance in rest and vizor closed, when he prepares himself for battle under his *nom de guerre* J. K. L.—no, but making his awful charge *ex-Cathedra*, in a Pastoral to his flock, wherein, as a Christian Prelate, he ought to be profuse in thoughts of mercy and words of peace, and with a “charity that hopeth all things, and endureth all things,” should “rejoice not in iniquity, but rejoice in the truth;” and yet the Bishop, with his usual hardihood of assumption and recklessness of proof, denounces a number of Christian Clergymen as latitudinarians, and without a creed. This is wounding with his pastoral crook with a vengeance. This is forgetting Paul’s injunction to a Bishop, to be neither impatient nor a striker.

Now we would conceive, that we may well understand latitudinarianism to extend and lie at the door of those who, to gain their end against an antagonist, would call to their aid and enlist in their cause such allies as Messrs. Price and Colles. We would suppose that Clergymen who calmly stood by and heard a man on their own side, and advocating their own cause, attack the morality, the truth, the decency of the Word of God, we would suppose that man, who would listen in silence, with patience, with consent, to language calculated to make every hair stand alive on a true Christian’s head with horror and indignation—were indeed deservedly obnoxious to the charge of latitudinarianism.

We here call our reader’s attention to a very pertinent remark on the subject by the author of ‘a Defence of Religious Liberty :’

But I have a still more serious charge to make against some of the Reverend opponents of Bible reading ; they take for coadjutors in this warfare, men, who, if they do not actually avow Infidelity, employ without scruple weapons from its armoury, to shake the credit of the Bible, not only in every modern version, but in its most sacred and ancient forms ; they stand and listen with complacency to these defenders, asserting that the indiscriminate perusal of the Bible is calculated to excite doubt and unbelief, though they would, (I doubt not) avow their own belief that “all Scripture is given by inspiration of God ;” they listen to these defenders impugning the authority of the Bible, by insinuations of possible dishonesty or ignorance in transcribers or translators, and retailing the trite and flippant objections of infidel malevolence ; objections which those who urge them must be aware (if they know any thing of literary history) have been again and again refuted.—They listen to these defenders impeaching the morality of the Bible, and they sanction this blasphemy by a silent acquiescence, when their superior knowledge should enable them,—and surely their consciences should urge them, to point out to their flocks the mischievous fallacy of confounding the historical relation of crime, which sometimes occurs in the sacred volume, with the moral approbation of it which *never* is to be found there—Surely the conscientious minister of a church which takes the Bible even for *one* of its pillars, should not calmly stand by and see that pillar disfigured by the *diatribes* of infidelity, without an effort to cleanse it from pollution. Surely, the conscientious minister of a Church which holds the Bible to be the Word of God (whatever were his *personal* interest in the controversy,) like the real mother of the living child, would prefer the alternative of resigning its custody, to the horror of consenting to its mutilation.

But what really is the fact concerning the advocates in every place and on every occasion of the circulation of the Word of God. Was there one amongst them who ever in public or in private professed Socinian or latitudinarian principles? Was there, or is there one amongst them who is not a firm believer and strenuous assertor of the three Christian creeds, a full maintainer of the faith once delivered to the Saints, and in primitive times declared by the four General Councils? If Bishop Doyle or Father England or M'Sweeney can fix his finger on any one such man attending on our side at the Bible Discussions, then we will allow that these gentlemen are not left without excuse, and that Doctor Doyle's Pastoral is not unchristian. But, in good truth, these gentlemen know they are wrong; but no matter, they know that let them say what they will, their hoodwinked people are prepared to believe it.—Still shall the circulation of the Bible go on and prosper under the combined patronage of orthodox Churchmen and orthodox Dissenters, opposed though it may be, by Romanists, Unitarians, and Infidels.

But some remark is here necessary concerning that doughty question of the Ex-Professor M'Sweeney of Carlow College, the *Malleus Biblicorum*.

His question (to which a fair and deliberate answer was disallowed by the clamour and tumult of a Carlow mob, when the defenders of the Bible had more occasion to escape with their lives than to answer questions,) was, "How will you convince me, on your own principle, of the Divinity of the Saviour?" And he then lays down for Protestants their principle, to wit, "that every one *can* judge of the sense of the sacred Scripture." But here the Professor states, what no Protestant ever professed,

* It is worth while reading the opinion of Jeremy Taylor, as to which Church has the greatest tendency towards Socinianism.—"I cannot, says he, but observe and deplore the sad consequents of the Roman doctors' pretenses, that the 'great mystery of Godliness, God manifest in the flesh,' relies wholly upon unwritten traditions. For the Socinians, knowing that tradition was on both sides claimed in this article, please themselves in the concession of their adversaries, that it is not to be proved from Scripture. So they alledge the testimony of Eikius and Cardinal Eocius, one of the Legates at Trent—*Doctrinam a Trino et Uno Deo esse Dogma Traditionis, et ex Scriptura nulla ratione probari posse*. Now the Socinians, being secured by their very enemies, that they need not fear Scripture in this question, and knowing of themselves that tradition cannot alone do it, they are at peace, and dwell in confidence in their capital error—and this false peace is owing to the Roman doctors, who in Italy help to make Atheists, and in Polonia Socinians.—*Jer. Taylor's Treatise of Traditions*.

It is a common assertion of Romanists that Socinianism is a child of Protestantism; but not so, it was born of Popery what time the Inquisition fell asleep.

Socinus himself allowed that England and Scotland were not favourable to his doctrine, and that it sprung from Italy—Sozzo the uncle, Blandrata, Paruta Alciat, were Italians and bred Romanists. Ochinus was of Sienna—Faustus and Lælius Socinus were from the same place and related to Popes Pius II. and III. and in the first chapter of the 2d book of the Reformation of the Church of Poland these are the contents, "After what manner the seeds of Divine truth were carried out of Italy into Poland by Lælius Socinus in 1551."

"that every *one can judge.*" We hold, certainly and truly, that every one has a *right* to judge, and may, if he is able, judge of the sense of the Holy Scripture; and we think that Bull, Waterland, Paley, Jones, Magee, and a cloud of other such witnesses, have fully proved that they could hold that the people had a right to read the Scriptures, and yet maintain and defend the doctrine of the Trinity against Father M'Sweeney, or any pretended or real Socinian.

But, Dr. M'Sweeney, suppose you cast off the slough of a Socinian, and in your own individuality, as a Rabbi of the Romish Church, permit us to retort the question on you: how, learned Sir, would you prove the Divinity of Christ? "Fair legitimate reasoning," says Mr. Pope, "is a good way." "That won't do," says Dr. M'Sweeney.—"An honest collation of the numerous texts that declare expressly that he is God, and which, while they make him equal to the Father as touching his Godhead, state him to be inferior to the Father as touching his manhood."—"This won't do," says Father M'Sweeney. "What then, good Doctor?"—Why, the Doctor, in the midst of the riot that his friends created, abstained from answering, and we must *suppose* as to the only way, and the true views of the Doctor; and had he condescended to inform his poor hearers, and if he did not desire the destruction of the Bible, more than the defence of the Divinity, doubtless he would have told his hearers that his unanswerable argument, his "*argumentum crucis*," was the Authority of his Church, propounding and expounding tradition.

Now there are but two classes of Religionists who deny the Divinity of Christ, namely, Jews and Socinians.—As for Turks and Deists, we may lay them aside; and we would like to see how this Ex-Professor would handle his faulchion of infallible authority against either of those antagonists, (and in this debate we Protestants may look quietly on,) Justin Martyr and Origen, Jones, Waterland, and Magee have settled the matter for us on our own Scriptural grounds—but this won't do for Dr. M'Sweeney; he has another rule, and much good may it do him. Suppose then a Jew comes forward and says, "Your Lord and Master was born a child of Abraham, and under the jurisdiction of the High Priest. These he opposed; he taught a religion contrary to Moses, and he was a blasphemer, because he made himself equal with God." Now, according to Dr. M'Sweeney's new way, the arguments of Paul, who persuaded the Jews concerning Jesus, both out of the law and out of the prophets, and of Apollos, who convinced the Jews publicly, shewing by the Scriptures, that Jesus is the Christ, will not suit him; he has a better than any of these, which is the authority of his Church. "O! but says the Jew, if you are about to plead authority, mine is the Church for that.—We have prescription—we have antiquity. Our high priests were and are instituted by God himself, and we have them in long-continued, unbroken succession. The Scripture was entirely entrusted to them alone; they have tradi-

tions in plenty ; tradition handed down by word of mouth, from Moses himself, and also traditionary directions for the interpretation thereof. Christ and his Apostles came and preached a doctrine which our true and infallible Church determined as contrary to Scripture and tradition, and what can you oppose to their infallible authority." "O!" says Doctor M'Sweeney, "our Church."—"Your Church," says the Jew—"talk not to me of the authority of your Church!—Where was your Church before Jesus of Nazareth? Where was your Church when the high priest used his authority to condemn him, and by the way I can produce some of your own Romish writers who allow that he was condemned by a just sentence? The authority we once had we still preserve and maintain, and if you urge authority against Protestants, we urge it more strongly against you, and if we had the power, we ought to force you all to come back to the Hebrew Church, and be circumcised." And then turning on his heel, the Rabbi might well say—"O! if Justin Martyr had used this rule of authority against Trypho, how soon we would have been gravelled; if Origen, Chrysostom, Tertullian, had not followed Paul, Peter and Apollos, and mightily convinced our backsliding ancestors out of our common Scriptures, if they had stuck to church authority and tradition, we would have heard little more of the sect of the Nazarenes."

But suppose the Professor turns his weapon on a Socinian, and let us see what work he would make with him—and here before the Doctor and Socinian get into argument there must be some common ground of debate laid down, they must agree on some premise or else the controversy must close in *limine*.—"Will you listen to me as I shall to you, and make reason the common ground," says the Socinian. "No, indeed, I wont," says the Romish Doctor.—"Will you make Scripture?" "No, for you may put what construction you please upon it; it is a mute and dumb thing: here we shall never agree."—"What then," says the Socinian?" "O! the authority of the church which has the sole right to propound tradition and expound the Scripture." "If that is the position we are to set out from," says the Socinian, "good morning to you. With uplifted hands I deny that you have any authority over or beside the word of God. My motto is, *Nullius addictus jurare in verba Magistri*;" and as some one has said I would not care a rush for your excommunication, were it not for its horn. So, thank my good stars, I neither believe nor fear your authority. I am out of the reach of your horn." Talk of authority! O! my good Dr. M'Sweeney, never attempt to urge such an assumption without you have a familiar of the Inquisition at your back; why, man, you might as well argue with an American about civil liberty, and require him as a preliminary to take the oath of allegiance to George IV.

But we shall wait with patience, now that Dr. M'Sweeney has disengaged himself from his academical avocations at Carlow, to see what success he may have with Socinians. Bad as we think

of Popery, we think so much worse of Unitarianism, that we wish the Doctor good luck, and yet we opine that a little help from the Fathers of the Church of England would do him no disservice. Suppose then he takes with him when he proceeds on his mission as a pocket help along side of his Breviary, Jones on the Trinity.

But the tactics of the Popish priests were not confined to the creating of divisions amongst Protestants, or loading their adversaries with bad names; it also was desirable to enlist the passions of the auditory on their side; it was a strong, if not a good back to discussions upon a religious subject, and where the religious liberty of the people was the debated point, to call forth the turbulence and ferocity of that people to clamour for the continuance of their own enslavement, just as the keeper of a menagerie of wild beasts may make them howl or hug their chains. The example of Demetrius and his silversmith was not to be neglected—and experience also indeed evinced that such an expedient was quite desirable; for at Carrick-on-Shannon and Basky, where clamour was disallowed, where no politics were broached, where cool reasoning had fair and legitimate scope, the priests came off so lamely, that it was quite desirable to have Captain Rock in reserve. Therefore, we find that all the old animosities of Irishmen were called into excitement, all the old exacerbations between Protestants and Roman Catholics, on the score of forfeited property and the penal laws, were called into play, and all the calamities, wars, and sufferings that have desolated Ireland for seven centuries, were laid at the door of the Biblicals as they called them. Listen to Dr. M'Sweeney himself:—

“The confidence of the scholar is one of the most necessary things for the master. Have you the confidence of the Irish people, think you that they do not know the history of that long period of oppression which darkens the annals of this country; think you that they have no knowledge of those days when to deprive them of their literature and their creed, Protestants burned their books, and hunted their Priests like beasts of the field; well do they recollect them—their ancestors, who felt in its fullest force the effects of that storm, in which an inveterate and lengthened persecution had involved them, took very good care to transmit to their posterity a kind of memorandum of their own sufferings, and of those they were necessitated to entail on their own children—the infant was taught to lisp the word *Sassenach*. As he grew up, his conception of it was enlarged, until at length he beheld in this single denomination, an epitome of all that was malignant in intention, and cruel in execution.”

Hear the Rev. Mr. Clowry:—

“Gentlemen, the people want food, and Bibles will not satisfy them; they want clothes, and Bibles will not clothe them—they love justice, and the Attorney-General of the First James says, there is no people fonder of equal and impartial justice than the Irish; use your influence, Gentlemen, that it may not be denied them on account of their poverty and their creed; bring us liberty of conscience; cause the treaties that your fathers have perfidiously broken to be repealed—we have survived a long night of slavery, degradation, and sorrow, and we have preserved our religion spotless, and our honour unimpaired.”

Hear also the Rev. Mr. Dunphy at Kilkenny :—

“ To reproach with poverty one whom you had forcibly stripped of his wealth ; to upbraid with ignorance one whom you had frightened from the threshold of a school with the dragon of a Penal Code, is something like that barbarous hilarity in which cannibals are said to delight themselves when they dance round the burning pile at which is roasted the human victim of their savage and unnatural appetites. The Irish are charged with ignorance—but by whom ; by a people who, had they still living in their hearts the last dying pulse of remorse, should feel all that confusion which Peter felt, when he denied his Lord and Master. What was the conduct of England towards Ireland ? The Irish were attached to the religion of St. Patrick ; and, because they did not hastily embrace that new-fangled religion which grew out of the lusts of a tyrannical king, they were doomed to more than the severities which were inflicted upon the Primitive Christians by the most bloody of the Roman persecutors.

“ Accordingly the sceptre was stretched forth, not to protect the Irish nation, but to annihilate it : not to reward the promoters of learning and morals, but, like wolves to pursue them into the woods with the sword ; not to assist loyal and faithful subjects, but like the Roman monster who visited the prison only to drag from thence unhappy victims to feed his wild beasts, this sceptre was stretched forth to sacrifice and immolate the Irish Catholics to the demon of religious bigotry and intolerance. Such was the mode which was first adopted to propagate the doctrine of the Bible in Ireland, and for centuries this same manual was used to perform the like gospel work—speak of the horrors of the Inquisition throughout Catholic Europe—speak of the cruelty of the Spaniards in their discovery of America ; the real or imputed evils of one and another are only shallow waters when compared to the ocean of blood that has been spilt by a pretorian cohort, which, from year to year, passed into Ireland to finish the work of proscription and extermination.”

And here we might produce many more specimens of the irritating and inflammatory harangues of the priestly controversialists, and we might make such remarks as honest indignation might suggest ; but on this subject we can say nothing so appropriate as the Author of the Defence of Religious Liberty :—

“ Happily the friends of truth and of religion are awakened in every quarter of the land, and I trust it will soon be evident, not to Ireland alone, but to the British Empire, who are the enemies to the real emancipation of the people ; whether those who would offer them the knowledge of the truth, which alone can make them free, or those who would prevent the acceptance of that offer, and goad their irritable tempers to frenzy, by the exhibition of obsolete or imaginary wrongs. Yes, happily, I say, the late discussion at Carlow has shewn the nature of the arguments on which the opponents of Scripture rely. The record of blood has been held up against the record of mercy ; the apostolic men, who with true Christian benevolence are labouring to diffuse the Gospel of peace, have been denounced as descendants and representatives of the murderer and usurper. The bloody memorandum,” (what a phrase in the mouth of a Christian minister) has been displayed by sacerdotal hands as a banner of vengeance and of defiance. Of vengeance upon men whose lives are spent in offices of Christian kindness to the very people thus excited against them, and defiance of the mandate of that sacred word which is the Christian’s

universal right and charter. Yes, I say, the Roman Catholic Clergy virtually give up this cause by resorting to such expedients in its defence. The people, though irritable, are generous and grateful, and in the experience of present and daily kindness from men who have never injured them, will gradually forget their hereditary enmity, or think of it only in repentant contrast with more friendly and Christian feelings. Though ignorant, they are acute, and will soon see the unsoundness of a cause which can only be defended by clamour and sophistry against patient argument and elaborate research; they will see the irreconcilableness of their Saviour's mandate, "Search the Scriptures," with the Popish mandate, "Search them not;" they will see the reluctance of their Priests to bring under free and fair discussion the origin and evidence of their peculiar doctrines."

And here we must, sorrowing, remark on the political and party spirit that has been communicated to the Romish priesthood, and let their oracle, J. K. L. tell them otherwise, and give his sanction to churchmen immersing their thoughts in all the secularity of party politics. Yet we, with the voice of Scripture and of history at our back, deprecate and deplore the connexion of spiritual men, with deeds and thoughts of turbulence and exasperation. Wo be to Ireland whenever priests bear sway. It is said that when ravens are seen perched on the top of a house, death and mourning are not far from its dwellers: and so it has been, and so it ever will be when priests get to the top of affairs, and are perched aloft—then ruin and disaster befall the nation. Jeremiah says that a horrible thing was committed in the land of Israel when "prophets prophesied falsely, and priests bore rule by their means;" and a horrible thing it has been all over the earth, and man has mourned over it as an abomination of desolation, whether the infliction has been administered by the hands of Bramins on the plains of Hindoostan, or by Romish priests in Spain, or Italy, or Ireland.

Of all men living, the Roman Catholic priests of Ireland ought to abstain from politics, if it were for nothing else but to shew the world how it was that the Roman Catholic religion could work unconnected with the political association of an establishment, untainted as it may be supposed, with the pollutions of courtly intrigue. In most countries the Romish religion is predominant as an established church, it has swollen into vicious enlargement under the tympany of prosperity—but in Ireland for two centuries it has experienced the sweet corrective use of adversity. Would it not be wise, therefore, in the Irish Roman Catholic clergy to live as simple single-eyed churchmen, the spiritual fathers of the poor, and experimentally prove what a priesthood can be, when subjects of the church and not the court of Rome, and standing a spectacle to angels and to men, they would live and act as those whose Master's kingdom was not of this world.

We repeat it then that Churchmen are deplorably out of their sphere when they meddle with politics, and the story of Ireland's wars and Ireland's degradation and penal codes forms a rubric of political priestcraft.—Reader, consult the Roman Catholic writers themselves—Walsh, Beling, Carve, O'Connor, and read the dis-

astrous story of Rinuccini's sway in the memorable days of the great Rebellion, the foreign influenced domination of the Romish bishops at Kilkenny and Jamestown, when they lorded over the Irish nobility and gentry, when excommunications were made use of to induce men to break their plighted faith; when "sacraments of mercy were refused for resistance to Politico-Ecclesiastical decrees;" when the temporal sword peeped from under the hem of sanctified garments, and worldly passions were unfolded as mitred bishops went in procession to the altar of the Lamb of God; when the downfall of Ireland, as Charles O'Connor says, was owing to the abuse of spiritual power and the intrigues of episcopal ambition.—And why may not Irishmen who are alive to the interests of their country, when they see this most influential body of men mixing up their minds and starting forth to the arena of political discussion, fear tremblingly lest "for the purpose of uncontrollable power they may again give a most dangerous bias to the mass of the Irish people." We have been tempted to touch on this matter so big with consequence to Ireland's prosperity, because we are certain that it is a step gained in aiming at political power over the people, to render the persons who would circulate the Scripture amongst them politically obnoxious.

But there was another "*ruse de guerre*" made use of by the Romish disputants, and it was, to keep the real matter of controversy as much as possible out of sight.

The subject in debate was, as we may say, in a nutshell;—it was, whether the Romish priesthood had a right to close the Word of Life, and say to the laity, you may or not at our good pleasure read it. This claim, unauthorised by the Scripture itself, disallowed by the Primitive Church, disregarded and denounced by many eminent Romish prelates, doctors and writers, and now bolstered up by the sole force of Church expediency, could not stand long when assailed on all sides; therefore how to escape from the single point, how to travel out of the records was the question, how to darken counsel by words was the desideratum, and therefore to fight in the fog of Milner's subtleties about the rule of faith, to writhe into the *lubricas artes* of this patriarch of papal subtlety, was the practice invariably pursued. So have we seen when walking along the shores of the Shannon, or along some mountain side, a lapwing rise from under our feet, and now it mounted high in air, and again it precipitated itself on our head, and wheeled in rapid circle round and round, and now it alighted and limped before our path, and its large green wing lay lagging on the ground, as if maimed. It was unable to rise, then off it went into air again, challenging and shrieking and rejoicing at our vain pursuit; and what was all this for? simply by the exertion of this instinctive cunning to lead away from its cherished nest, to which we were too closely approaching. Just so would the Romish priests; they would like to lead us away and bring us to argue on any thing but the simple plain point, the right of the laity to the indiscriminate reading of God's word.

In concluding this review we would recall our reader's attention to the contrasted conduct of the respective parties engaged in the controversy. The advocates of the people's right to the free use of the word of God stood strictly on the defensive. The Bible Society, after peaceably pursuing its unvaried tenor of conduct for twenty years, during which time it never, as a Society, nor at any authorised meeting, ever called the Roman Catholic religion into question, nor ever forced upon one Romanist, a Bible, not to say a creed; all at once, as by common consent, the meetings of the Society were assailed in all quarters; and how did the members stem the torrent? We assert, with a manliness that betrayed no fear, with a gentleness that compromised no principle, they evinced that the weapons of their warfare were not carnal. On the other hand we think we have exhibited their antagonists as coming forth under different impressions, and urged on by different impulses; and it was easy to perceive the ill-suppressed workings of jealousy and wounded pride. And their anger and violence is in a great measure allowed by one of their greatest controversialists, as follows:—

"I have heard that some persons have thought proper to contrast what they call the mildness of the Bible Society, with what they consider the intemperance of the Catholic clergy. I cannot at present enter minutely into the question, but beg leave to refer you to the illustrations already mentioned; suppose that the upstart that was robbing the ancient possessor of his inheritance, should commence his attack with exemplary mildness; would mildness, coolness and moderation be a sanction in your eyes for robbery, impudence, and intrusion, and if the old gentleman had kicked the upstart down stairs, why truly Sir we might wish that he had shewn less warmth about the pitiful fellow, but we could not be angry with his honest indignation; and if the Catholic clergy had exhibited some warmth, when urged by the intrusive interference of the Bible Society, no man of sense would have been surprised at it."—*Rev. Mr. Kinshela's Letter to Dr. Singer.*

Certainly men of the world when assailed by upstarts might maltreat according to the world's practice such pitiful fellows—but we considered that Romish priests were men dead to the world, and professors of that charity which hopeth all things, believeth all things. We know of what spirit the meek and suffering Jesus was—we further know, that as the disciple is not above his master, so he that hath not the Spirit of Christ is none of his. The inflammatory harangues at Cork, Carlow, Kilkenny and Loughrea, are fruits by which the controversial priest must be known, and the conclusion must be come to, that the Spirit of God went not with him, for where that blessed Spirit does move, it broods not over such waters of bitterness. The dispassionate historian, and future reader of these discussions cannot, and will not be deceived. When Mr. Falvey raged at Cork, the Spirit was not in that storm—when party zeal and political exacerbations were hotly expressed in the oration of Mr. Dunphy at Kilkenny, the Spirit was not in that fiery burst, when clamour and riot were excited into the throes of popular fury at Carlow, by the

insulting appeals to vulgar passions of Messrs M'Sweeney, Clowry, and Doyle, the Spirit was not in that earthquake—No! but in the still small voice of charitable expostulation, in the coolness of the Christian temperament, in the tranquillity and patience in which the defenders of the free circulation of the Scriptures possessed their souls. There we can hail the influence of the Spirit, and it is only when the storm has subsided, the earthquake settled, and the fire quenched, of the Romish priests, by their conversion to the humbling and simple truth as it is in Jesus, that ever the Spirit from on high can come down on them, and they exhibit the loveliness and power of genuine Christianity. Nor can the Romish Priesthood, while they twist themselves into fellowship of cause and quarrel with such men as Messrs. Price and Cobbet, and join the scoffing representatives of Julian and Celsus taking counsel together against God's Holy Word, and when Priests are seen sitting in the seats of such scorers, assisting at their orations, propagating their publications, this unholy alliance cannot, must not be considered as operating under any other spirit than that of the God of this world.

The Discussions are closed, the priests have withdrawn from public controversy—they bit at a file and drew their own blood—they claimed victory, but sounded a retreat, a victory like that of the King of Epirus—one such more and he was undone. One year more of Discussion, and Popery in Ireland would have tottered to its base.

Narrative of an Excursion to the Mountains of Piedmont, and Researches among the Vaudois or Waldenses, Protestant Inhabitants of the Cottian Alps.—By the Rev. WILLIAM S. GILLY.—Second Edition, 8vo.—Rivington, London, 1825.

IN the most retired recesses of the Alpine fastnesses, intersected by mountain torrents which contribute to swell the Po, and secluded from the society and almost the knowledge of man, the mother churches of Protestantism have been preserved by a gracious Providence for above a thousand years. The small valleys of San Martino, Luzerna, and Perosa, contain the decendants of those who from the earliest period preserved the “faith once delivered to the saints,” by whom the light of religious truth was saved from utter extinction during the ages in which worse than Egyptian darkness settled upon the nations, and to whom, under God, was owing that feeling which pervaded Europe, and required but the energy of a Luther to fan it into a flame. It is their own boast that their ancestors separated from Rome in the time of Constantine, when Sylvester first united the secular with the spiritual character; and although more accurate research would reduce their antiquity to the time of the eminent and pious Claude of Turin, in the ninth century, the very claim, ancient as it is, proves the long period in which that separation

has existed, and confutes the bold assumptions of Bossuet in his "Variations," that such an event never took place until the Reformation. To confute such assumptions requires no extraordinary research, though that prelate, relying on the ignorance of his readers, and involving himself in a cloud of obscure references, hoped to escape detection. Allix and Bassnage, and others, have pursued him through the very references he has made, and the pursuit has been more honorable to the ingenuity than to the honesty of the Bishop.

Nothing seems to be better established than that the adherents of the doctrines of Claude of Turin gradually retired to the Valleys of the Clusone and Pelice, from the encreasing power and superstition of the adherents to the Roman hierarchy. Protected at first by their insignificance and obscurity, they encreased and multiplied; they maintained a succession of faithful pastors, under the name of Barbes; they received into their hospitable bosom all who fled from religious persecution: and prompted by the diffusive principle of true religion, they sent out, as circumstances permitted or required, either individuals to propagate their opinions, or even colonies, to plant their industry and their faith in less barren soils. Instances of both species of colonization have been presented to our readers, and many such occur to the investigator of the religion and antiquities of Protestantism. From them the Albigenes received their creed and their firmness; for, as Jones remarks, (vol. ii. 13,) "all historians represent them as emigrants from other countries." Among them the followers of Waldo, in the 12th century, found shelter and protection; and thence, as if refreshed by touching its native soil, reformation issued with redoubled vigour, to disenthral captured Europe. If the names of Wickliff, and Huss, and Cobham, of Cranmer, of Latimer, and Ridley, of Luther, Melancthon, and Calvin, be dear to those who now enjoy the fruits of their labours, and the result of their contests—no small share of gratitude and affection is due to the unknown inhabitants of the Valleys of Piedmont, obscure in this world's annals, but assuredly enrolled in a record permanent as the promises of God.

We have already mentioned some of the authorities for the antiquity of the Vaudois Churches; these authorities extend from the 9th century, when Dungald charged Claude with having occasioned the separation of his flock from the Church of Rome, through the succession of their persecutors and enemies, who unite both in calumniating their creed, and in confessing its antiquity, to the time of Seissel, Archbishop of Turin, at the close of the 15th century, who bears his testimony equally to their heresy and its duration. The 'Noble Lesson,' of the date 1100—the 'Treatise on Antichrist'—the 'Sermons of the Barbes,' which have been preserved, and are certainly not more recent than 1120, or the middle of the 12th century; evince equally the purity of the faith, and the length of time it had

been preserved. The first of these contains a rapid view of the Scripture history, interspersed with moral and religious observations; it contrasts with considerable power and accuracy the three dispensations under which man has lived, and the superior spirituality of the Gospel scheme; it professes a creed, which, for orthodoxy and scriptural truth, might be compared with any Protestant confession of faith, and it protests with uncompromising severity against the corruption of the Church of Rome, while it declares that the saints and their followers, though they suffer, never inflict persecution.—So much more enlightened were these obscure mountaineers in the 12th century than the assembled wisdom and learning of Europe, and so much greater progress had they made in the principles of true toleration, than their Protestant descendants of four hundred years after.

Such opinions, and the consequent practice, could not, from their very nature, remain concealed. They were infused by the great Builder of the house, to give light to all that were within; and we find that not only had these dogmas spread in an irregular manner over a large part of Europe, but that they attained a permanent settlement in the Vallies of Frassinin, Argentiére, and Loyse, in Dauphiné, extended themselves into the provinces of Susa and Saluzzo, and occupied all the mountainous region of Pinerolo. The description of those valleys and their inhabitants given by the candid Thuanus, (vi. 16, xxvii.) exhibits an interesting specimen of the simplicity of their lives, the purity of their moral character, and the rectitude of that practice, which would have protected them at all times, except from the jealousy and hostility of the emissaries of the Inquisition. We could dwell upon the beautiful picture which that eminent historian has drawn, but we are compelled to attend to a more melancholy part of our subject, a rapid sketch of the persecutions by which these once-flourishing Churches have been diminished in number and extent, and now confined to three valleys and thirteen parishes in the province which they once occupied, and which in the year 1530 still numbered among its professors 800,000 souls.

While the brethren of the Vaudois were bearing testimony to their sincerity in every part of Europe, Providence preserved the inhabitants of the valleys from experiencing the horrors which followed the profession of their faith in other countries. That this peace was not owing to any spirit of toleration in the Romish clergy is plain, from the many attempts which they made to break it; from the attempt at introducing the Inquisition into the valleys and Milan, which failed in the thirteenth century, and from the bulls against the Heretics of Piedmont issued in 1332 by John XXII. and in 1380, by Clement VII. In the former of these, which is directed against the Vaudois of Luzerna, Angrogna and Perosa, they are accused of having so multiplied as to drive away the Roman Catholic rector of a parish and to threaten to

slay the Inquisitor,—pretty strong confirmations of M. Bossuet's candour,—and from the general effects of both, they were preserved by the interested humanity of their immediate lords, and the obstinate but equivocal benevolence of the Dukes of Savoy, who permitting their Inquisitors to seize and torture as many as they could conveniently catch, refused to permit that general crusade which Papal orthodoxy looked for. Leger remarks with *naïveté*, that *all* the bull of 1380 could effect, aided by the zeal of the Inquisitor Borelli, was to burn about 130 men, women and children, *roses and flowers in comparison with the horrible results* of the commission of 1487, issued by Innocent VIII. and directed to Albert de Capitaneis, Archdeacon of Cremona. In this the “Servant of the servants of God, commands his well-beloved to call to his assistance all temporal and spiritual power, to tread the forenamed Waldenses under foot as venomous adders, bending all his endeavours, and bestowing all his care to the extermination of the same heretics, so as not only to obtain the crown of glory, but ensure the approbation of the Apostolic See.” Previous to the execution of this diabolical instrument, the Roman Catholic neighbours of the Valleys had exhibited symptoms of intolerance not to be mistaken;—in the year 1400, in the depth of winter, when the severity of the weather would have stifled all suspicion had such existed, the peaceable Protestant inhabitants of Pragela in Piedmont were assaulted, their houses taken possession of, and they themselves with their wives and families compelled to seek refuge in the snow clad mountains, presenting an easy prey to the persecutor's sword, or perishing miserably by the inclemency of the weather on the lofty Alps. The neighbouring hill which furnished them with a retreat has ever since that disastrous event received its name of Alborgan or Refuge from that circumstance.

This incident, which, from its novelty and its horrors, made a great impression on the people, was but a prélude to still greater. The Archbishop of Turin and his Inquisitors* in 1475 left scarcely a village in Piedmont unvisited, and many of the Barbes paid with their lives for their faith and firmness. History has recorded among others the courage and the horrid sufferings of Hugh Camp de Fenestrelles, who suffered at Turin, and of Catilin Gerard, who standing on the pile at Revel, and holding two large stones in his hands, declared that “when he had eaten those stones, they would see an end of the religion for which they persecuted him.”—The crusade preached up by Albert de Capitaneis had its portion of success: 18,000 soldiers of the cross joined that merciless persecutor, and

* It forms no unamusing comment on some late proceedings in Carlow, that the very first article of the secret instructions given to the Inquisitors runs thus: “*On no account let there be disputations on matters of religion in presence of the people.*” The whole of the instructions deserve to be consulted, as a specimen of the accursed tribunal whose restoration has been hailed in Spain.

he led them with a zeal the more detestable as it called itself religion against the Protestant Valleys of Dauphiné. The inhabitants of Loysel terrified at the hostile approach of the troops, took refuge in the mountains, and hid their families and properties in comparative security in the caves which they had found or fashioned there. But bigotry is persevering as well as merciless,—and the Croisés discovering their retreats, blocked up the entrance with piles of wood, and having set fire to them glutted their hatred with the cries of their victims suffocated in the smoke, or driven by desperation to precipitate themselves from the rocks.—“More than 300,” says Perrin, “died on that occasion, and so total was the extermination, that though the valley of Loysel was repopled, not one Protestant family was subsequently found there.”—Such are the triumphs of persecution! Albert gave over the valley of Frassiniera to the tender mercies of his allies the Inquisitors, who condemned and burned the inhabitants without a hearing, and he himself proceeded to the Valleys of Piedmont, where the heretics most obstinate in their errors, and most difficult of access were supposed to reside. The Archdeacon divided his troops into different squadrons, attacking the different valleys at the same time to prevent the inhabitants of one from hastening to the assistance of the other. This measure under the blessing of God preserved the Vaudois. Rendered aware of the preparations making against them, and not attacked by an overwhelming force, they stood on their defence; armed with targets and bows, they guarded the passes of their valleys, and repulsed the invaders, particularly at Angrogna, “the women on their knees during the conflict praying to the Lord to assist his people.”

Tradition points out many spots memorable for this gallant defence, and particularly a chasm receives its name from one of the invaders, who while ridiculing the attitude and prayers of those heretics, was slain and precipitated into a deep morass. The invaders were finally driven from the valleys after a contest at the Pre de Tour, a strong fort in the valley of Angrogna, where the Vaudois taking advantage of a thick fog, charged and totally discomfited their enemies. The Duke of Savoy Philip VIII. was touched with remorse and admiration; he received a deputation from the Valleys, forgave their obstinate resistance, and having satisfied himself that the Waldenses were not as he had heard, monsters, with one eye, black throats, and four rows of teeth, he confirmed them in the privileges their ancestors had enjoyed. Such was the termination of the first crusade against the Valleys of Piedmont, in which the survivors of the destructive incursion were cheered with present success, and a consciousness of divine protection.

But the duke seems to have promised more than he had ability to perform, and the inquisitors from their monasteries in Pignarolo had such opportunities of molesting, seizing, and handing over the Vaudois to the civil power, that their cause seemed to decline, and for the first time in the Valleys, worship was

not performed in public. This impression however, was but of short duration. Inspired by the accounts of the successful resistance to Antichrist which was then taking place elsewhere, their pastors came to the determination of no longer concealing their meetings, but of preaching the gospel with as much boldness as formerly. This naturally gave umbrage to the court, and in the year 1534, the Duke sent Pantaleon Brassour, with 500 chosen men, to reduce his insolent subjects to order. His Highness's commands were ineffectual; devastation and death followed indeed Brassour's footsteps, but the Vaudois did not suffer alone, and the Valley of Luzerna was marked by the despairing courage of the Protestants and the defeat and flight of their enemies. Brassour was compelled to retreat, and the Duke of Savoy to confess "that the skin of one of the Waldenses was not to be purchased but at the expense of the lives of fifteen of his good Catholics." Finding the difficulty of proceeding by open violence, the Duke and his friends established cordons of troops in the open country, with directions to seize on the Vaudois as they descended from their mountains, and to deliver them into the hands of their persecutors. Yet the churches, like the Bush on Horeb, though burning were not consumed; the Providence of God which had excited such great works in other parts supported those confessors of the faith; the art of printing, consecrated to the purposes of religion, by giving them an increased circulation of the Word of God, became a light to console them in darkness, a staff to support them in "the dark mountains." One of the first, if not the very first French Bible that was printed was for the use of the Vaudois, with a preface by Olivetan in 1535, and although with considerable risk, a supply of various books carried into the Valleys supported them in their distresses. Godin who was sent on this dangerous errand, was betrayed into the hands of the Inquisitors, by whom after a confinement in Grenoble, he was cast into the river Lyze during the night, lest as they said, *he should by declaring his faith, make those who heard him worse than himself.*

It would be tedious, though not uninstrucive, to pursue minutely the sufferings of the Waldenses through the vicissitudes of alternate violence and artifice. Francis I. who obtained possession of Piedmont, invited in conjunction with the Pope the parliament of Turin to more active persecution, and gave as his only reason, that *he did not burn Protestants in France, to spare them in Piedmont.* This parliament in compliance with his directions, at one time placed the Inquisition among them, by whom many were barbarously murdered;* at another, monks by whose preaching

* In one of these processes, Leger mentioned that a peasant being commanded to bring his child to be rebaptized, professed himself willing to do it, *if the President would give him a writing signed by his hand, promising to take on himself and his posterity the sin which they made him commit*—the President replied that he had enough of his own sin to answer for, and let the bold controversialist go free,—(Leger, ii. 28.)

their confidence in their own cause might be shaken : but the Vaudois opposed to the one the firmness resulting from conviction, and to the other the arguments furnished by Scripture,—declaring themselves willing to *render unto Cæsar what was Cæsar's, but they must obey God rather than man*. This answer was the signal for devastation, and the monks returning from their mission reported that nothing but extermination could correct the heretical pravity of the Valleys, recommending that the affair should be reported to the king and left to his pleasure. The persecution which followed was marked among others by the martyrdom of Varaille, minister of Angrogna, who being son of one the leaders of the troops who invaded the Vaudois in 1488, and himself a man of eloquence and learning had been sent to preach in the Valleys—the result was, as Leger says, that like another Paul, “He preached the faith he had persecuted, and sealed it with his blood.” This persecution was partially terminated by the restoration of Piedmont to Emanuel Phillibert, in the year 1559.

The historian or the reader of church history, must anticipate monotony, but in the history of the Waldenses, it is a monotony of a blood-stained tissue. On a return of the Valleys to their former possessors, the same recurrence of of passive remonstrances, opposed by secular power ; of petitions urged by justice, and an appeal to common sense and Scripture ; of half intended promises, and whole executed threats, succeeds for the next half century, in which not a gleam of sunshine breaks upon the forlorn Valleys, except from the mediation of the amiable Duchess of Savoy, sister of Henry IV. of France, who frequently steadied her husband's irresolute benevolence, and corrected the partial advice of his ministers. Oh ! if those to whom Providence entrusts the human happiness of its creatures, would only consider how easy, and how grateful, and how lasting in its impressions benevolence is, the historian, either political or ecclesiastical, would not have so frequently occasion to regret its absence, nor would the name of Margaret of Savoy, occupying as it does but a spot on the page of history, and that a bright one, be found there with so few companions !

Whether from this excellent lady, or the horror excited in a naturally feeling mind, by the execrable atrocities of St. Bartholomew, in Paris ; certain it is that the memorable year of 1572 was suffered to pass by, unmarked by new persecutions, and that many succeeded in which the dubious security of the Waldenses seemed to be somewhat confirmed. This is not to be understood as if they were at peace,* but only that all the powers, civil and ecclesiastical, were not at once directed against them—the inquisitors

* Sleidau's Continuator mentions the burning of very many by the monks of Rignard, among them the pastors of Perosa ; and that in despair, fifty of the inhabitants defeating one hundred and twenty of the abbey, took it and relieved their friends. This produced one of the usual incursions which terminated by the defeat of the military invaders, and a sort of peace in 1561.

occasionally found means to exhibit their zeal by the burning of an heretic, and the soldiery were sometimes permitted, and usually to their disadvantage, to try their discipline against the slings and courage of the Vaudois, but by the intercession of the duchess in the first instance, and subsequently of the Protestant princes of Germany, particularly the Elector Palatine,† their case was more gently treated, and their persecutors more effectually restrained.

It was in the persecution of 1560 that the troops of Savoy assisted by those of France, and commanded by the Count of Trinité, or as the Vaudois called him *Tirannité*, were guilty of such excesses, and were so wonderfully resisted. This monster seized, according to Gilles, on the village of St. Germain, and burned the pastors at a slow fire, compelling the women of the parish to carry the faggots. Carignan was made illustrious by the martyrdom of Marcellinus and his wife, who at the stake called to her husband—"Be of good cheer, my friend, we shall this day enjoy the beatitude of heaven." Nuam and other villages were destroyed with fire and sword; but at length, the Vaudois, forced to despair, took up arms, and in spite of the exhortations of their ministers, resolved on self-defence. This resolution was entered into with such vigour, that la Trinité, resisted at all parts, entered into negociations, and while deputies were sent to the duke, endeavoured by treachery to obtain possession of the strong holds.

The hard terms agreed to by the deputies were disavowed, and the war recommenced to the utter confusion of the assailants. The accounts given of the various assaults on the strong holds of the mountaineers, is peculiarly striking in the narration of an eye witness, whose animated detail is given by Leger. The Vaudois had but few arms, except slings, yet by these, their intimate knowledge of the passes, and the advantage of their situation, they repelled successively several large armies. Before they made any assault, their Barbes invoked the divine blessing, the cry of charge was the name of their Redeemer, and their wives and children on their knees, spectators of the unequal combat, poured forth their prayers for their success. Enthusiasm, founded on the noblest feelings of religion, and supported by all that elevate and all that soften men, rendered abortive the utmost violence of their enemies, and left them but the disgrace of ineffectual cruelty.‡

The seventeenth century opens with the destruction of the Waldensian Churches in the Marquisate of Saluces. This small county, from its contiguity to Piedmont had received the same faith, and in the beginning of this century had eight flourishing Protestant communities; they had belonged to France and experienced the usual vexations which French Protestants had

† Morland, 243, 249.

‡ See Pernin ii. 3, for a most interesting account of one Copin, martyred by the bishop of Ast, in 1601.

groaned under, but the transfer to Savoy in the year 1588 completed their ruin. In spite of petitions and remonstrances, in the year 1601 a decree was issued, banishing for ever all inhabitants who did not receive the Mass and promise obedience to the Holy See, while to aggravate the tragedy which was preparing, the poor people were persuaded that there was no intention of executing the barbarous threat; they suffered therefore the time to elapse without preparation, either for defence or refuge, and at the appointed period upwards of 500 families were rudely ejected from their houses and properties, and driven from their country without friends or support. Some passed over the Alps into France, some to Geneva, others sought refuge in Piedmont, and about 200 taking up arms, took refuge in the mountains, where they maintained themselves under great privation until 1633, when the total extirpation of these Vaudois took place, "neither root nor branch," says Leger, "remaining in the Marquisate."

The same tragedy with additional horrors was re-acted in the Valleys in 1655, by which the recollection of all previous ones, seems to have been erased. The court of Savoy seems, in conjunction with the see of Rome, to have determined on the destruction of the Vaudois, and after some ineffectual attempts in 1653 and the succeeding year to induce them to revolt, and thence to afford a plea for extermination; in 1655, a decree known by the name of the *bloody order of Guastaldo*, appeared on the 25th of January, ordering the Protestant inhabitants of Luzerna, St. Giovanni, and other Protestant towns and valleys, *in three days* to depart with their families and be transported to certain places allowed by their sovereign, under pain of death and confiscation, &c." Such a tremendous command, so unlooked for, and at such a season, overpowered the unfortunate Vaudois. The rudeness of the winter, the short period allowed for preparation, the state of the country, and the penalties of disobedience weighed them down; they addressed themselves to the deputy, to the Marquis Pianezza, and to the king, but all in vain; their envoys were at first refused to be heard; when heard, they were amused at Turin, while the army was on its march, and the 17th of April saw the Marquis with a formidable army in possession of St. John's and La Tour, already evacuated by their inhabitants. These and the surrounding towns and valleys were soon laid waste without opposition, the houses burnt and the inhabitants when any were found, murdered; and the gallant Marquis proceeded to attack other places, even those which were marked out by Guastaldo as the retreats of the Protestants; but here success failed him, and the brave peasantry repelled him with loss. The Marquis endeavoured to effect by stratagem, what open force failed in, and he summoned the deputies of the Vaudois to a conference, in which he by a promise so deceived them, that in spite of the opposition of Leger the historian, it was determined to admit the troops inside the passes, and to afford supplies to one regiment of infantry and two of cavalry. No sooner had these taken possession of the

passes than the whole army followed, and a scene of horror commenced which mocks description. It was not simply burning the houses and slaying the inhabitants—but a scene of carnage took place, whose variety and whose atrocity equally astonish and disgust, and the mind and the eye, in reading the description given by Leger, himself an eye witness, or looking at the attempts of the rude engraver to supply what is deficient in language, sicken at the hideous contemplation. The whole of the Valley of Luzerna, and many other parts were left but one waste wilderness, in which no traces of inhabitants were to be found, but the smoking ashes and the mutilated corse. So detestable had been the atrocious conduct of these murderers, and so loudly did the voice of blood cry from the Valleys, that the Court of Turin felt it necessary to offer some justification for its conduct, and the Marquis of Pianezza sought to do the same. We will not occupy the reader's attention by the specious falsehoods of either; we believe that every thinking man in Europe joins in detesting the unheard of cruelties of 1655, and in abhorring the head that could plan, the hand that could execute, and the heart that does not abhor the perpetrators of such deeds. We must not suppose that this awful visitation was unaccompanied by loss to the assailants; in many places the haste of the soldiers had put the peasantry on their guard, and they either sold their lives dearly, or repulsed their savage enemies, every rock became a citadel, every stream a rampart, and the scenes that had been memorable in the persecutions of 1560, became still more so in the combats of 1655. The low country was kept by Pianezza, who wreaked his revenge on all who fell into his hands, but the mountains were held by his justly exasperated foes, who descending from the snowy fastnesses struck without a possibility of evasion, and escaped without a chance of being followed; among the leaders of the high warfare, Leger the historian may be enumerated, and we quote with pleasure from Mr. Gilly, the spirited description of the combats which took place.

La Vachera became the scene of a conflict equally memorable.' The mountaineers were commanded on this occasion by the pastor and historian, John Leger, who directed such as were unarmed to climb the rocks which overhung the defile, and to roll down stones upon the assailants. This manœuvre was executed so effectually, that the enemy gave ground; the Vaudois rushed from behind their ramparts, sword in hand, and the rout and slaughter were so complete, that it was said upon this occasion, '*Altre volte li lupi mangiavano li Barbettii ma hore l Barbettii, mangiano li lupi.*' Barbeti, or dogs, was the term of reproach by which the Protestants were then called. '*Hitherto the wolves have devoured the dogs, but now the dogs devour the wolves.*'"

The exploits of Gianavello and his comrades, during the dreadful persecution of 1655, did not fall short of those of Henri Arnaud, and his band of eight hundred, although they were not crowned with equal success in the end. After the bloody havoc that was made by the Marquess di Pianezza, at San Giovanni, La Torre, and Villaro, the Count Christophel resolved to display similar devotion to his prince, by doing

something at Rora, which should rival those achievements; he therefore sent three hundred soldiers from Villaro, to surprise Rora, and pillage the houses. The inhabitants were too well aware of what had been going on, on the other side of the Pelice, not to be on their guard, and their forces were divided in such a manner, as to watch all the approaches from the quarter occupied by the enemy.

Christophel's detachment had crossed the river, and were espied by Gianavello, just as they were ascending the little hill of Rumer, behind which he was posted with seven or eight capital marksmen. Long before the troops were expecting to be received by an armed force, and even before they deemed it requisite to march in any regular order, they were saluted with a rapid fire of musquetry from various directions, for Gianavello had disposed of his men so judiciously, in ambuscade, that it did not seem to come from one point only, but from the right and left, as well as the front. The enemy were thrown into confusion in an instant, and fled again to Villaro: in their way back they had to traverse a wood, which lies between the mountains and the Pelice. Gianavello and his men pursued, but in a such manner as to keep out of sight, and being concealed, as they advanced, by the trees and shrubs, poured in a murderous fire upon the fugitives.

The commander of the royal army, Di Pianezza, affected to disclaim the whole proceeding, and as Rora had hitherto made no resistance to the soldiers, who were over-running the country, he declared that the three hundred had acted without his orders, and that Rora should have no occasion to fear any thing for the future. But upon the principle that no faith is to be kept with heretics, five hundred men were despatched the next day, to accomplish what the other detachment had failed in doing. Gianavello was again fortunate in his choice of a place, where he remained in ambush with eleven musqueteers, and six slingers, and this small force was sufficient to defeat an enemy, who were already half conquered by their own terrors. The tale of the previous day had filled their minds with a dread, which made them feel more like victims hurried to slaughter, than soldiers marching to battle. The first volley put them to flight, and Rora was once more delivered.

A third enterprize, of the same sort, was projected, but upon this occasion Gianavello, instead of waiting for the attack, put himself at the head of his little band, and fell upon the vanguard of the Roman Catholics, at Ramasiero. The result of this bold exploit was the third retreat of the invaders to Villaro, and the capture of all their cattle and baggage.

The Marquess di Pianezza now threw off the mask, and under pretence that the people of Rora had been the aggressors, declared that he would take vengeance for the slaughter of his men, and openly made preparations for the destruction of this devoted village. A simultaneous attack was ordered to be made with all the royal forces from Cavour, Bagnol, Barges, Bubbians, Luzerna, and Villaro. By some accident the orders were misunderstood, and one troop only, that from Bagnol, under the command of an officer named Mairo, advanced to the assault. Previous to the attack these men, among whom were a great many Irish, had dispersed themselves in quest of plunder, and when they were marching to Rora, their ranks were in such disorder, and they were so encumbered by their booty, that it was no difficult matter to put them to the rout. They were pursued as far as a rock called Peyro Capello, which overhangs the torrent, and so precipitate was their flight, that instead of taking the right path, they found themselves cut off from every hope of escape, except by letting themselves down from the precipice into the water. This they endeavoured to effect by tying cords to the nearest shrubs; but the greatest part were

either drowned in the torrent, or dashed to pieces by falling from the rock. Sixty-five men perished in the action and in the flight, and to add to the success of the Protestants, as they were returning from the pursuit of the troops from Bagnol, they fell in with another party, who were advancing from Villaro, and gained a second victory on the same day.

"This, however, was the last day of triumph for the intrepid inhabitants of Rora. Pianezza put his whole army in motion soon afterwards, and while Gianavello and his brave comrades were nobly defending a pass in the mountains, against one of the enemy's detachments, the main body marched against the village, and found no difficulty in making themselves masters of it. Men, women, and children, were indiscriminately put to the sword, the few who were not massacred were carried prisoners to Turin, and not a Protestant was left in Rora to tell the tale of its calamities.

"The heroic Gianavello, when he found that his arm could no longer be raised in defence of his native hamlet, effected his retreat to the mountains of Angrogna, where, with a few gallant followers, he long continued to be the terror of his persecutor. Upon one occasion he fell upon a convoy, as they were entering the fort of Mirabouc, and did terrible execution; upon another, he carried off a thousand head of cattle from Crusol, and soon after destroyed the bridge of Luzerna. His vigilance was incessant, his courage undaunted, and at last he died, as a brave man should die, with his sword in his hand, and for the welfare of his country. A noble answer is recorded of this brave man, when Pianezza threatened to burn his wife and children, unless he should surrender himself, and change his religion. "There is no torment so violent, nor any death so cruel, which I would not prefer to the abjuration of my religion, and all the threats of the Marquess do but fortify my faith. He has my wife and children in his power, but he can do no more than kill their bodies. As to their souls, I commend them and my own to the protection of God, whose servant I am, and will remain to the last hour of my life."

"The little community of Rora not only enjoyed the honorable distinction of producing heroes in the field, who avenged her injuries, but of exhibiting her martyrs, whose undaunted resolution, in the hour of death, extorted expressions of admiration, even from their persecutors. The Marquess di Pianezza, who signalized himself at the executions as much as at the massacres of the Vaudois, made use of all his rhetoric, upon one occasion, to persuade a poor peasant, of the name of Giovanni Pallias, to embrace the Roman Catholic faith. He ordered him to be placed upon the ladder of a gallows, and there proposed tempting rewards or immediate death. 'I am proud,' said the resigned victim, 'to be accounted worthy to suffer for the cross of Christ.' He was urged to remember his wife and little ones. 'I do remember them, and I pray God that my children may follow their father's steps, and die like myself,' was his answer, which so exasperated the monks, and the noble commander, who presided at the execution, that they took upon themselves the hangman's office, and helped to turn the victim off the ladder.

"Another man, called Paolo Clementi, was brought to the same place, and shewn the body of Pallias, suspended from the gallows. The sight could not move him. 'They may kill my body,' said he, 'but they can do no harm to the soul of a true believer.'

"Gianavello's sister, Marguerita, the wife of Guiseppe Garneire, possessed a spirit worthy of her undaunted brother. When Rora was attacked, as she was ex-

horting her husband to assist in defending the place to the last, she received a shot in her bosom. "Do not be shaken by this," she exclaimed to her husband. "but endure the cross with patience, and hold out to the end." Such courage might almost ennoble guilt, but it hallows the victim of persecution."—p. 190—194.

These exploits and this war now terminated by the peace of Pignerolo, which took place soon after, in consequence of the feeling excited in Protestant Europe by these unheard-of atrocities. In the active representation of this feeling, that singular character, Cromwell, seems to have been the foremost, and by his influence the most effectual; nor has the powerful and energetic strain of Milton's poetry deserved more panegyric than the deeply-eloquent tone of the letters which he composed on this occasion in his capacity of Latin Secretary. The Swiss Cantons, the king of Sweden, the Protestant princes of Germany, all followed the example of Cromwell, and even the king of France, then perhaps meditating a similar persecution against his own subjects, yet interceded for the Vaudois. The court of Savoy could not but be struck with the unanimity of feeling; prompted by fear and prudence, it disowned the atrocities, and concluded, under the mediation of the Swiss Cantons and the guarantee of the king of France, a treaty in which the Swiss seem to have been completely overreached by the artifice of the court of Turin.

Peace was re-established, but it was a peace more vexatious than war. The Vaudois were exposed to all the arts of the monks, and all the fury of the soldiery; they were again compelled to receive troops among them, and to bear their brutal violence; their children were seized and carried off, the bloody decree of Guastaldo continued in force, and every article in the treaty was either misinterpreted or broken. The complaints of the Vaudois were not unheard, and Cromwell again roused himself to procure redress for their political grievances, and by his liberality to supply their pecuniary wants; but Providence removed this extraordinary man in the very year in which he had again employed Milton's powerful pen in their favour, and he left his power and his influence to a prince who had no claim but hereditary right, who was a profligate in morals, an hireling in principle, with too little sincerity to own himself a papist which he really was, and too much indolence to take the trouble of being despotic, which he wished to become. With him the affairs of the Waldenses found no favour for they were Protestants, and the very money which Cromwell had raised for their benefit was detained by him for his pleasures, declaring that *he would not pay the debts of an usurper and a tyrant.*

In 1663 and 1664, similar scenes took place; the Duke of Savoy again sent in troops to occupy the country and suppress heresy, and again the persons who fought in 1655 took up arms, and defended their families and firesides. The same courage and spirit were manifested by them, and the same atrocious cruelty by their enemies, and with similar success. The Swiss Cantons again interfered, and there was granted anew a treaty by the Duke, and although the Vaudois might have judged of its

sincerity by the attempts which the soldiers made upon the Valleys during the negotiations, they still received it, and bore up under the continual infractions which their enemies were guilty of until 1672, when an event occurred which by drawing on them the gratitude of their sovereign, procured them better treatment for some time.—A war between the Genoese and Piedmont, under the conduct of the Marquis of Pianezza, son to the famous persecutor, reduced Savoy to the brink of ruin; the Waldenses offered their services, and on the Duke receiving them, entered into the war with such zeal and courage that they speedily re-established his affairs and brought the struggle to a successful termination.* This conduct earned and received the gratitude of their sovereign; he wrote with his own hand his thanks to the Vaudois, promised them his protection, and at his death recommended them to his widow, who protected them in the enjoyment of their immunities until 1685, when Victor Amadeus II. attained to his majority. By his hands the Vaudois were to suffer far more than they had ever done, and the whole history of the Persecutions of 1686 are well deserving of attention from those who can bear to view human nature in the reciprocal attitude of oppressor and oppressed. We fear, indeed, that we have already drawn too much on our reader's patience, and we feel that the narrative of persecution without variety, and of contest without advantage, possesses a character too monstrous and too gloomy to be pleasing.

The year 1686 possesses but little to characterise it, except its baleful success. Louis XIV. and Victor Amadeus joined their forces to complete in Piedmont what had been begun in France: mediation from the Swiss Cantons was refused, exile or death or the Mass were the terms offered to the Protestants, and the first of the three was rendered impracticable by the mazes of negotiation into which they were led; finally, Catinat with the French troops entered the Valleys in one direction, and the Duke with his own forces in another. The terrified and divided inhabitants in some places made their usual gallant resistance, in others yielded without opposition; in both cases the result of victory was the butchery and brutal violence of 1655, which was even more than repeated on this devoted people. For three days the royal and ducal armies were repulsed—but then disunion and privation among the Vaudois accelerated their triumph; carnage ensued, which spared neither sex nor age; the fertile valleys of Piedmont were laid waste, and their industrious and loyal and gallant defenders either massacred before their altars, or dispersed in the prisons of Savoy, awaiting a death more cruel because more lingering.—The distresses the wretched Protestants suffered in these miserable dungeons were beyond description, and when at length the inter-

* Leger mentions that whenever during this war, a request was sent to the Protestants in the name of the Duke to let supplies of provisions and stores pass to the Fort of Meribone, they never refused it, such was their loyalty

ference of the Swiss induced the Duke to open their prison doors, compelled as they were to travel in the inclemency of an Alpine winter, without means or permission to procure comforts or conveyances, hundreds of the exiles perished in the snows of Mount Cenis, or under the hardships of the roads, before Geneva and Berne and other Protestant towns opened their gates to receive the wretched relics of the Churches of the Waldenses.

Thus to every human eye was the work accomplished for which oppressors and bigots, Popes and Inquisitors, had bestowed so many centuries of labour, and poured forth such rivers of blood; thus in the full splendour of European civilization, when philosophy and literature boasted to be at their meridian—thus had a work been apparently effected, which had called down the execration of humanity in the darkest ages of the world, and in the close of the 17th century, religious liberty and toleration had been exiled from their earliest, their favourite asylums. The mountain fastnesses no longer guarded the heart that felt the influence of a purer faith, and the hands that were never lifted up but to worship God “in spirit and in truth;” the valleys of Piedmont had been violated, the glories of the Waldensian Churches had departed, and those who for the sake of their faith had been “killed all the day long,” seemed to the eye of man to have unprofitably poured forth their blood, and their supplications. But such was not the will of Providence, and the mode in which the hand of God restored the Waldenses to their own homes, to the firesides and altars which cheered them with the affecting recollections of thirteen centuries, forms one of those interesting events that history has had to record, nor do we think that in pathos, in devotion, in all that can captivate and delight the mind, either the retreat of the 10,000, or the Vendean Wars, are to be placed in competition with the *glorieuse reentrée* of Henri Arnaud.

This intrepid pastor, who had found refuge in 1686 in Geneva, had by brooding over the calamities of his native country, converted the longing anticipations of patriotism, into the convictions of faith, and feeling the inspiration of hope stirring within his bosom, and the arm of the Lord stretched out to assist his undertaking, he determined to follow the light which beamed to him in darkness,* and girding on “the sword of the Lord and of Gideon” with a few bold and enthusiastic spirits, to vindicate the purity of his religion, and the independence of his country. In this undertaking he found 800 determined companions, and having concerted his enterprise in the forest of Nion, on the night of the 16th of August, 1690, Arnaud and his companions undertook the boldest enterprise that ever entered into the minds of men, no less than to pass from Geneva to Piedmont, through the heart of an hostile and alarmed country, to traverse mountains, pass rivers, and surmount defiles in the face of the collected armies of France and Savoy, and to maintain themselves

* *Lux Lucet in tenebris*—a most appropriate motto for the Waldenses.

in their native valleys, without provisions or support foreign or domestic, surrounded by enemies, and branded by the name of traitors ;—yet this they did, and the spirit-stirring account of this holy expedition by its gallant leader, though wonderful even to the borders of romance, never has had its authenticity questioned.

Supplying by expedition and promptitude what was deficient in numbers, and only offering violence to procure hostages and guides, they traversed Savoy rapidly, and avoiding with prudence and expedition the surrounding dangers, forced with equal courage and success the bridge of the Dura which was guarded by 2,500 French, and in eleven days from the commencement of their expedition, after unheard of exertions and fatigue, found themselves in their native valleys. In San Martino they might have rested, but this did not satisfy their ardent spirits. Luzerna was in possession of the Roman Catholics, and their native altars were polluted by idolatry. Surmounting with impetuosity the passes of the Col de Giuliano, they poured down into the valley of Luzerna, and drove the enemy from summit to summit, until they took the village of Bobbio by storm. Here, in the ardour of grateful enthusiasm, they celebrated Divine Service, chaunted the 74th psalm to the clash of arms, and Arnaud mounting the pulpit with a sword in one hand and a Bible in the other, preached from the 129th psalm, and devoted himself anew to the righteous cause of God and his country.

The warfare which followed acquired a singular character :—the valleys were speedily filled with the disciplined and well provided brigades of France and Savoy, while the exiles, in numbers so inferior, in means absolutely unprovided, frequently subsisting on fruits and vegetables, and without arms or ammunition but what they took from the enemy ; separating and acting in detached parties, attacking when least expected, and flying where pursuit was vain, having nothing to lose but their lives which they cared not for, and unimpeded by those objects of affection which would have encumbered such an expedition, they acted alternately on the defensive and the attack, and whole companies would fly at the unerring report of a Waldensian fusil. It is a fact almost incredible that Arnaud with his gallant band, kept the valleys for eight months against the united force of France and Savoy, and at length in the year 1690, when these two states quarreled, he concluded a treaty with his sovereign by which an amnesty was proclaimed, the exiles invited to return home, their lands and houses ordered to be restored, and their churches to be re-opened for Protestant worship. We envy not the man, who, Protestant or Roman Catholic, would not feel his heart glow at the thought of Henri Arnaud unclasping his sword on the first peaceful Sabbath day, and placing it in pious gratitude on the altar of his God !

The sequel of the history is as remarkable as the beginning.

“ Victor Amadeus found a safe asylum among the very people whom he had denounced, proscribed, and hunted down even to torture and death. Such was the side-

lity and loyalty of the Vaudois ; and how did the sovereign testify his sense of their services ? To the family indeed, in whose house he had found shelter, he granted the *invaluable* privilege of having an enclosed burial-place ! But the Vaudois, as a community, were forgotten. At the return of peace, and upon his re-instatement in power, the grateful Victor Amadeus, added one more to the edicts in force against his Protestant subjects, and built the Superga !!!—pp. 56, 57.

With their restoration to their own land, the history of the Waldenses closes ;—protected rather by the progress of opinion, than the clemency of their rulers, and exposed to all the vexations of bigotry for the greater part of the 18th century, they were absorbed in the wide spread torrent of French dominion, and made a part of the empire founded by the singular character, to whose fortune and abilities, the rivals of those possessed by Cromwell, had he added the prudence and moderation which distinguished that individual, it might have remained consolidated and permanent. The Waldenses tasted of the liberal policy of Napoleon, and derived many advantages from his domination, advantages, of which it was the first business of their sovereign, when restored by the arms of English Protestants to strip his Protestant subjects. We shall fill up the remainder of this article, already too long, with a rapid view of the present state, character, and expectations of these churches, and leave the subject with our readers, begging to offer a few closing observations.

The churches of the Piedmontese Waldenses which once extended themselves over Susa, Saluces and Dauphiné, are now confined to the three Valleys of San Martino, Luzerna and Perosa, and their population which three centuries since exceeded 80,000, have now dwindled to considerably within one-fourth of that number ; they are settled in thirteen parishes, of which six are in Luzerna, four in Perosa, and three in San Martino ; the aggregate of population in these Valleys is about 20,000, of which 18,600 are Protestants, the remainder Roman Catholics. Here, as elsewhere, the superiority of the Protestant faith is manifest in the comparative superiority of its professors, and the remark of Madame de Stael on comparing Protestant and Popish Germany, will apply with equal force to the members of the two communions wherever contrasted. The resources of the Vaudois are very scanty ; agriculture and feeding cattle the only employments they can follow, for manufactures are too contemptible to be named, one woollen manufactory and two tan-yards being all that in the community come under that denomination. Agriculture too cannot be pursued to any advantage, as Luzerna is the only valley which can be called productive, and the duties are so high and the restrictions so burthensome, that even there the pursuit is scarcely worth following. It must be remarked however, that the unproductive nature of the soil, and its liability to inundations, form their protections from utter destruction, for if the Protestants were removed, no Roman Catholic could be found to tenant so barren a spot, The industry of the peasant is here conspicuous :

"Where the sides of the mountain would be likely to fall in, they form terrace upon terrace, in many places not exceeding ten feet in breadth, and wall them up with huge piles of stone. Upon these terraces they sow their grain, or plant vines. In the same manner they rob the Pelice of this part of its bed; and when they have brought a small plot of ground to bear, they surround it with an enclosure of stones, and protect it from the violence of the waters. Amidst the ruins of former labours, among black masses of black rock, on projecting ridges of the mountain, on the brink of precipices, and on the margin of the torrent, these indefatigable mountaineers hazard their hopes; and every possible place, and on the smallest spots where a blade of corn can be made to grow, there they raise a little wheat."

"It not unfrequently happens, that the bad weather sets in before they have carried home the little corn that can be made to grow, or that the frost and snow cover the ground before they can put in the seed for another crop. In these cases, says Leger, the men are obliged to leave what little provisions are spared for the women and children, and to abandon their homes in search of work and subsistence. They return about Easter, with the scanty pittance they have earned, to satisfy the demands of the tax-gatherer, and to save their cattle or furniture, which would otherwise be seized.

"At other times, the women themselves, that they may be able to purchase a small quantity of salt, which is very dear in these valleys, are forced to undertake long journeys of twenty or twenty-four miles to Pinerolo, reckoning the distance there and back again, with immense loads upon their shoulders, (*vont porter des longues perches de melese*;) for which they do not receive above a livre."

"Carts and waggons cannot be used, except in very few of the hamlets in the vales; horses and mules are beyond the purchase of most of the peasants, and the only way which many of them have of transporting their hay, corn, and wood to places of security, or of carrying manure for the land, is by means of large baskets and crates, placed upon their own shoulders. Almost all the vineyards of the high districts are made on rocky soil, where the earth in which the vines take root, is brought in the first instance from a distant quarter, and afterwards retained in its place, in spite of the torrents and rains that threaten to wash it away, by expedients which require the constant labour and watchfulness of the vine-dresser."—pp. 144, 145.

Mr. Gilly gives the following account of the tenure of the land and their mode of agriculture.

"Most of them have a few roods of land, which they can call their own property, varying in extent, from about a quarter of an acre and upwards, and they have the means of providing themselves with fuel, from the abundance of wood upon the mountains.

"The tenure upon which land is hired, requires that the occupier should pay to the proprietor half the produce of corn and wine in kind, and half the *value* of the hay. The indifferent corn-land yields about five-fold, and the best twelve-fold. They seldom suffer the ground to lie fallow, and the most general course is, wheat for two years, and maize the third. The land is well manured from time to time, and the corn is usually sown in August or September, and usually cut in June. In the vale of San Giovanni, and in a few other productive spots, hay is cut three times in the year. They have sheep, goats, and cattle, but not many horses; the ploughing is done with the assistance of oxen, where the plough can be used; but in the upper regions, and in the rocky soil, where the plots of corn land are very confined and bordering upon the precipices, they are obliged to do every thing with the spade and hoe. Carts and waggons are rarely seen: the charcoal which is carried from

the valleys to Pinerolo, is conveyed on the backs of mules and asses, and even the corn is carried home in the same way."—p. 129.

We cannot avoid quoting a view of a Vaudois cottage given by our Author, and we suppose a specimen of the better order. The feelings of the English traveller will afford a melancholy amusement to our Irish readers.

"The hamlet itself too attracted our attention by the novelty of its appearance, and we became anxious to have a closer view of the cottages which adorned it. One of them was built very high up upon the side of the mountain : constructed of coarse stone, uncemented for the most part, but having a little clay or mud to keep together the loose materials, and exclude the wind on the side most exposed to the weather. There was neither chimney nor glazed window ; and the upper chambers were entered by a ladder and gallery. The eaves or roof projected all round, so as to form a sort of shelter on the outside. This cottage was one of the best and most substantial, and we were not a little curious to see the interior.

"As we approached we heard the voices of children, and upon opening the door of the lower part, a strange medley presented itself. Immediately to our right, as we entered, was an infant in a cradle, near it a circle of half-a-dozen children, neatly dressed, and of cleanly appearance, who were repeating their catechism to a young girl of about twelve years of age. To our left were seen a cow, a calf, two goats and four sheep : the motley group of living creatures helped to keep each other warm : It was the common sleeping chamber of them all. Leaves and straw generally compose the beds of these simple peasants."—p. 126.

"The upper apartment was about twenty feet square, and offered as curious a sight as that below. Here was a variety of articles for household use, not lying carelessly about, but sorted and disposed each in its proper place ; there were cleanly and well-scoured vessels for milk, cheese-presses and churns, and a few wooden platters and bowls. We also observed several implements of husbandry, spinning-wheels, and a large frame for weaving ; for almost every thing that is worn by these rustics is made at home. On a crate, suspended from the ceiling, we counted fourteen large black loaves. Bread is an unusual luxury among them ; but the owner of this cottage was of a condition something above the generality. He had a few acres of his own, and his industry and good management had enabled him to provide a winter supply of bacon and flour. Mr. Goante spoke of him afterwards in very high terms, as a steady and honest man, and *above all, a pious Christian.*"—p. 128.

In this reciprocation of agricultural and pastoral employment, this interesting people exhibit all the simplicity and virtue which marked their ancestors, and which drew unwilling panygerics from the very inquisitors who persecuted them. "Would to God that I were as good as the worst of these heretics," was the agonized cry of one under the influence of remorse. We subjoin a few instances of the milder and more heroic virtues which mark their character.

"The virtue of the Vaudois females is beyond all praise : their modesty of manner is so striking, that none but a thorough profligate could think of making improper advances. The young girls have such excellent patterns before them in their mothers, and in the married women in general, and such vigilant guardians over their morals, that the observation of a French writer, who well understood human nature, is strictly

applicable to this virtuous race. "Quand les femmes feront leur devoir, soyez sur que les filles ne manqueront point au leur."—p. 141.

"The licentious conduct of the soldiery was such, that all the young females of La Torre put themselves under the protection of the Protestants, who had retired behind the fastnesses, rather than be exposed to the brutality of men who came to extirpate heresy, and vindicate the honour of the Roman Catholic religion."—p. 157.

"Two hundred years ago, in the midst of the bitterest animosities, the honesty and attachment of Vaudois servants were so generally acknowledged, that it was well known that none of the Popish nobility of the provinces would hire persons of their own faith, as long as they could persuade the Protestants to enter their service. It is the same thing at the present day; and I was repeatedly assured, both at Turin and Genoa, that the Vaudois servants are preferred before all others."—157.

"They live together in such undisturbed harmony, that, during the whole time I passed in their valleys, I observed no symptoms whatever of broils or quarrels. I heard no angry disputes, and saw no rudeness among the children, or lower sorts of the population; but, on the contrary, witnessed two or three instances of forbearance and disinterestedness, which were uncommonly gratifying."—195.

"A late publication contains the following characteristic and beautiful anecdote: 'Five years ago the writer of these pages travelled in the south of France, and met accidentally with an old recruiting serjeant who was from Piedmont, and professed the Roman Catholic faith. This man took great pleasure in telling a circumstance which is here related in nearly his own words:—'I was once,' said he, 'entrusted by my captain with an important and difficult commission, which compelled me to pass through one of the Waldensian valleys of Piedmont. I reached it on a Sunday morning, loaded with a tolerably heavy burden, and exhausted by heat and fatigue.—Covered with perspiration I entered a house for the purpose of requesting some refreshment.—A widow received me in a welcome and friendly manner, and at the same time intimated to me that it was Sunday, and the time of divine service; but added she, though I cannot myself stop to give you what you are in need of, take my keys and help yourself to whatever you want, and afterwards you can rest here in my absence.' This mixture of compassion, simplicity, devotedness, and trust, had made a deep impression on the old soldier, and will no doubt produce similar effects upon the reader.'"—pp. 240, 241.

"In the terrible conflicts between the French and the allied armies in 1799, the sick and the wounded of the contending forces received attentions, which were acknowledged, in general orders by the commander-in-chief of the French, Russians, and Austrians. But the resources of the villagers were at length so much exhausted, that the means of rendering further assistance were denied them; and in this destitute condition, their Christian charity hit upon a scheme, which never before entered the head of persons so situated. "We cannot relieve you any longer," they said to a French party then quartered on them, "our poverty has nothing left; but since our homes can be no asylum to you, we will carry you to your own." The thing seemed impossible: how could men who were suffering under the intolerable anguish of dangerous wounds, be transported over the mountains? They could not walk, and their maimed limbs would not allow them to ride. "We will convey you on our own shoulders," was the reply of these Samaritans of Bobbio: and they did so. They prepared litters, which answered their benevolent purpose; and in this way, upwards of three hundred wounded French soldiers were carried over the Alps, and safely set down in their own country."—pp. 161, 162.

Such conduct and such virtues cannot be the result of either natural temperament, or merely moral motives. "Religion pure and undefiled," the religion which apostles taught, and for which martyrs died, the religion which directed the steps, and hallowed the sufferings, of their ancestors, still extends its influence over the valleys, and manifests that influence in the fruits of the spirit, "*love, joy, peace, long suffering, gentleness, faith, meekness, temperance.*" A few extracts will set before our readers the nature of their church, the order of their service, the duties of their pastors, and the changes to which they are at present exposed.

"The general affairs of the Waldensian church are regulated by a synod, which cannot be held but with consent of the government, and consists of the thirteen pastors, and one elder from each parish. The moderator, who presides at the synod, and is the primate of the church, is elected by this venerable assembly; it is the synod also, which appoints a pastor to a vacant charge. The parish, which has lost its minister, nominates two or three candidates, and the general assembly chooses the most worthy."—p. 208.

"Upon my enquiring, whether there had not been formerly bishops in the Vaudois Church, properly so called, he answered, "Yes; and I should now be styled bishop, for my office is virtually episcopal; but it would be absurd to retain the empty title, when we are too poor to support the dignity, and have little jurisdiction; but that which is voluntarily submitted to among ourselves: the term moderator is therefore now in use with us, as being more consistent with our humiliation."*—He immediately afterwards declared, that he did not desire a large income, and would not wish for more than 3000 francs a-year."—pp. 73, 74.

"It was evident that M. Peyrani was sincerely attached to the episcopal form of church government; and I believe he spoke the sentiments of his brethren, as well as his own; but it must be confessed that his predilections led him to assign more importance to his own office than his real jurisdiction, and the relaxed discipline of the churches of the valleys would warrant."—p. 75.

"For many reasons it is to be regretted, that causes, over which the Vaudois could have no controul, and among the rest, the plague of 1630, which cut off all their ministers, but two of the most aged; the destruction of their college at Angrogna, and the edict prohibiting the education of their youth at San Giovanni, should have obliged them to have recourse to the Calvinistic clergy of Geneva and Lausanne."—pp. 244, 245

"It is vain that we now look for the correct lines and lineaments of the ancient discipline and ritual, which prevailed at the foot of the Alps for so many centuries.

* The episcopal succession and character were retained in such acknowledged purity for centuries after the establishment of the Vaudois church, as independent of Rome, that Commenius, the Bohemian Bishop, who wrote in 1644, states, that the Bohemian Separatists, in their anxiety to have their pastors ordained by prelates in regular succession from the Apostles, sent three of their preachers to "a certain Stephen, Bishop of the Vaudois; and this Stephen, with others officiating, conferred the vocation and ordination upon the three pastors, by the imposition of hands." This took place about 1450, and a century afterwards there were still Bishops in the Waldensian church; for in a confession of faith presented to Francis I. King of France, in 1544, we find the following article: 'Nous tenons cecy pour resolu parmi nous, que les *Evêques* et les pasteurs doivent être irrépréhensibles dans leur doctrine et en leur mœurs, &c.'

The title of moderator was most probably substituted for that of bishop, after the year 1630, and with it the Presbyterian for the Episcopal hierarchy; and new liturgies were introduced in place of the venerable service, to which neither history nor tradition can assign any positive date.”—p. 245.

“It was affecting to hear the amiable pastor of La Torre explain the solemnities, which precede and accompany the administration of the Holy Sacrament. Young people consider their first celebration of this sacred rite as an epoch in their lives, and the preparations beforehand are long, and of the most serious nature. There is even a formulary, or catechism, in which they are expected to be perfect, before they are admitted to the Lord’s table. For this purpose they attend the minister at first privately, and afterwards appear collectively, at church, a few days before the Sacrament is administered, to give an account of their studies and meditations.”—p. 207.

“There are four seasons in the year at which the Holy Supper is commemorated, and as the greater proportion of the population regularly attends upon these occasions, two successive Sundays are employed in administering the consecrated elements. On the Sunday before the administration of the quarter, particular prayers are introduced in the service, and appropriate psalms and lessons, to prepare the congregation for the duties of the following Sunday.”—p. 207.

“Schools are no new institutions in these retreats of pure Christianity; each parish has its schoolmaster, and the objection to educating the lower orders, which is so frequently heard, viz. that those who are taught to read make bad servants, and despise the labours of husbandry, has long met with a practical answer in the valleys of Piedmont. All the children, as I have observed before, are instructed in the elements of common knowledge; the whole population is pastoral; and the Vaudois servants are the best in his Sardinian majesty’s dominions.”—pp. 207, 208.

“Most of the churches of the Vaudois have bells, and towers and steeples, some of them certainly very small; and in appearance and character they bear the very resemblance to what we consider to be the church construction. All the churches are open for some kind of service four times in the week. On Sundays, for the Sabbath-day duties, on Mondays and Wednesdays for catechetical instructions, which commence and end with prayers; and on Thursdays for prayers and a sermon. The parochial duties of the ministers are accordingly extremely heavy, and scarcely allow them any respite whatever; for the old and the sick, as well as the young, have the benefit of their unremitting attentions, and the composition of their sermons takes up no small share of their weekly time. These sermons are not delivered extempore, but are written out, learnt by heart, and preached from memory. Several of the clergy have been forced to submit to daily labour for their subsistence.”—p. 149.

“M. Bert expressed himself as explicitly as M. Peyrani on the advantages, which he conceived would result, if the ancient discipline of the Waldensian church could be restored in its pure episcopal form, but he saw no chance of this, unless they could be enabled to educate their youth at home. The restoration of the college of Angrogna offers the only probable means of promoting a return to their original uniformity of ecclesiastical practice and ritual.”—p. 203.

It must be obvious that situated as the Vaudois are, and compelled to send their ministers for education to Geneva and other Swiss towns, where Evangelical religion is on the decline, or persecution as if a Victor Amadeus were at the head of affairs,

their orthodoxy is in danger; Socinianism with its chilling influence is likely to enter, and when the all-inspiring feelings connected with religion pure and undefiled are removed, or deadened, apostacy may be anticipated, *Socinianism will make no martyrs*. We wish that our space would permit us to set before our readers the exquisite portrait of Peyrani the late moderator, whose character is drawn with great effect in one conversation—his enthusiasm, his resignation, his faith, his learning, are beautifully brought forward, and no reader can fail of carrying away a most lively recollection of Rodolph Peyrani, and regarding his “mild modest looking son” as a friend and acquaintance.

“He is now studying, preparatory to taking orders, at Lausanne, and existing upon a pittance which is not enough for the necessaries of life. I heard of him lately. He was invited to the house of an English family, but his garb was so indifferent that he could not accept the invitation, until a fellow-student had the kindness to lend him his clothes for the day.”—p. 95.

A view of the Vaudois would be very imperfect, were it not accompanied with some account of their vexatious situation, and the *penal* statutes still in force against them. We could have wished Mr. Gilly had given a condensed view of this odious subject, but as he has not, we shall endeavour to supply his deficiency, and we shall leave it and the resignation of the Protestants to the consideration of those who are so fond of declaiming against British illiberality.

“Since their restoration to their native settlements, at the latter end of the seventeenth century, they have enjoyed a comparative calm. As long as Victor Amadeus found them useful in his wars with France, the Vaudois were caressed, and flattered with promises, but in 1721, when every thing was tranquil upon the frontiers, the Sardinian government began to think it had been too indulgent to them.

“A royal edict was published by Victor Amadeus in the year 1721, forbidding more than ten persons to assemble together in the said valleys for any purpose whatever, under the severest penalties, and commanding all the inhabitants to take their children to a Romish priest to be baptized, within twenty-four hours after their birth. These, and other oppressive enactments against the Protestant subjects of his Sardinian Majesty, became at length so intolerable, that they were obliged to have recourse to the interposition of foreign ambassadors at the Court of Turin.

“The French revolution again rendered their services valuable to their sovereign, and none were so faithful or loyal, as the Protestant inhabitants of Luzerna and San Martino. Public orders were full of praises of their valour and fidelity, and royal acknowledgments were naturally expected to be followed by generous concessions.

“The lawful dynasty was suspended by a new order of things, in 1800, which none were so earnest in their endeavours to prevent as the Vaudois: but the intrusive government, instead of resenting the zeal which had been displayed against foreign invasion, placed this long neglected race upon a footing with its other subjects. Religious disqualifications were taken off, and Protestants and Catholics were rendered equal in the balance of the state.

“But again the scene changes. By a sudden revolution, the house of Savoy finds itself elevated to that state amongst nations, to which its own unassisted feeble-

ness could never have attained ; the principal agent in the work of its restoration is England, a Protestant power, and yet its first use of revived authority, is to deprive its Protestant subjects of privileges, which they had enjoyed for fourteen years, and to throw the Vaudois once more upon the protection and pity of foreigners."—pp. 241, 244.

"At Genoa, before the king could even set foot in the hereditary dominions to which the British arms had restored him, and while he was under the protection of a British escort, Lord William Bentinck most earnestly pleaded for the oppressed churches of the valleys. The king listened to the eloquent and feeling appeal with worse than indifference. His determination, most probably was already made ; for in four days afterwards, and on the morning after he had taken possession of his palace at Turin, the ungrateful monarch issued an edict, by which he dispossessed the Vaudois of all that they had enjoyed during his dethronement ; and put many vexatious decrees in force, which had been proclaimed against them by his bigotted and intolerant predecessors."—p. 52.

The nature of their restraints may be understood by reading the concessions which were made by the king in the year 1794, in consideration of the zeal they shewed for pressing into the service of the state.

"First, '*permission to practise medicine* among themselves ;' secondly, '*an investigation into the choice of municipal officers*, placed at the head of the Protestant communes, many of whom were ineligible to the office from their general want of qualification ;' thirdly, '*an amendment of the law by which the Protestant children might be forcibly taken from their parents, and educated in the Roman Catholic religion*,' and fourthly, a promise that '*if any charge should be brought against the Vaudois, from which Roman Catholics are exempt, we shall see that justice is administered.*'"—p. 114.

Some of the existing restrictions follow :—

"No Protestant can inherit or purchase land beyond the limitations of the Clusone and Pelice."

"No books of instruction or devotion, for the use of the Protestants may be printed in Piedmont ;" and the duty upon the importation of such books is enormous.

"No Vaudois may practice as a physician, surgeon, apothecary, attorney, or advocate, except among his own community, and within the limits."

"Even in the syndicates of the communes of the three valleys, there may not be a majority of Protestants. For example ; of the five syndics, three must be Roman Catholics."

"The Protestants are obliged to observe the festivals of the Papists, and to abstain from work on those days. This is another excessive hardship. The Sabbath day he keeps with scrupulous observance, while the Roman Catholic cares not for violating it. A poor Vaudois peasant was accused of irrigating his little meadow upon a festival day, and condemned to pay a fine for not observing the sanctity of a saint's day."

"The Protestants have to pay a land-tax of 20½ per cent., while the Roman Catholics pay but 13 per cent."—pp. 116, 117.

"The new church of San Giovanni is a large brick building, which stands nobly upon rising ground, and may be seen at some distance. Nearly opposite to it is the Roman Catholic church. Before the great door of the former, I was surprised to see a lofty screen, or pallsade ; and concluded that the front of the edifice had never been finished. But this unsightly wood-work was erected, that the pious Ro-

manists of San Giovanni might not be shocked at seeing their heretical neighbours enter their place of worship, or house of abomination.”—p. 102.

“The scruples of the Romanists of La Torre were indulged in another matter, equally at the expense of the Protestants of that village. The new school gave offence; they were scandalized as they passed it, to hear the infant heretics repeating their wicked lessons; their remonstrances were respected by the minister of the interior, who, when he found he could not shut up the school, removed the scandal as far as he could, by commanding a partition to be made on the outside, so that the ears of the faithful might no longer be offended.”—p. 103.

“They cannot rise in civil employment; they cannot practise in the learned professions; they cannot be promoted to the rank of commissioned officers; but all are liable to serve as common soldiers, and none are exempt from military conscription—not even the clergy.”—p. 86.

“I have lately received a letter from a Protestant gentleman in Piedmont, dated the 28th of March, 1825, in which he complains of permission having been refused to a young surgeon to exercise his profession in Turin, for no other reason but that he adheres to the religious tenets of the Vaudois.”—p. 60.

We cannot close this odious collection better than by an anecdote given by our author:—

“The late king of Sardinia was requested by a British minister to meliorate the condition of the Vaudois. He gave a quibbling answer: “Do you emancipate the Irish Catholics, and I will emancipate the Vaudois.” It was rejoined, “We only beg of your Majesty to concede as much to the Protestants of the valleys as has been conceded to the Roman Catholics of Ireland.” The King was silent, but inexorable.”—p. 61.

And now we may fairly ask, what is to be the future condition of the Vaudois? Are they destined to sink under the accumulation of Roman Catholic oppression, and Protestant indifference, to yield to the alternately employed menaces and persuasions of their neighbours, and melting into the mass of Popery which surrounds them, to leave nothing to their future historian but regrets and recollections? Of this, humanly speaking, there is some danger;—the Vaudois have been raised by revolutionary power to their natural state, and depressed as they now are, they sigh for their transiently enjoyed rank;—their poverty prevents general education; their very ministers must be imperfectly taught, and unable to stem the tide which may set in favour of Popery, with the vigour and ability which distinguished the Legers and Vignaoux of old, or the Arnauds and Peyranis of more modern times. Neglected by their brethren, and oppressed by their sovereign, they may forget the glories of their ancestors, and barter their faith for the favour of this world. But we trust this is but idle anticipation; we do not think that the hand of God would so visibly have preserved this singular and interesting people, this relic of the martyrs and confessors of old, to let them merge at length in the gulf of ignorance and error; they have been preserved while every part of Europe has worshipped the golden image of Popery, and the Spirit of their God has been with them in the furnace which was the reward of their firmness. We cannot think

that a Providence which, to use a striking phrase borrowed from the learned Bishop of Limerick, has always manifested an economy of miracle, would have so multiplied its wonders, but for some mighty purpose ; we agree with the Waldenses themselves in deeming that they will yet perform a great part in the work of evangelizing Europe, and we anticipate the time at which fresh preachers of the gospel, with as much faith and better fortune than their predecessors, will bear the torch of revelation through the kingdoms of the world.

Britain is favoured in being permitted to bear a part in the noble office of preserving the venerable structure of primitive Protestantism ;— it is an act of mercy, for the Vaudois are poor and destitute ; it is an act of gratitude, for England owes Protestantism, the purity of her faith, and the independence of her character to the light which emanated from the valleys of Piedmont ; it is an act of justice, for England and her government owe much to the neglected Vaudois for having cruelly withheld from them the pittance which the liberality and policy of an usurper had bestowed, and the retaining of which in the revolutionary war was one of the few disgraceful acts which marked the British struggle in that memorable period. Had we eloquence or influence we would call on our friends and readers to contribute from their abundance to this benevolent work, of which the book before us has been one of the exciting causes, and that when the peasant in his Alpine recesses, pours forth his gratitude to the Author of all good, the Church and people of Ireland may share in his benediction. We close our Review by again thanking the Reverend Author for his most interesting labours, praying that his benevolent exertions may be blessed with the success which he desires, and may not be forgotten in that day when oppressor and victim, Vaudois and Inquisitor, shall stand before the face of an all just God.*

* A Subscription has been opened for the relief of the Vaudois under the patronage of the King and Prelates of the Church ; our publisher would gladly receive and transmit to England whatever assistance benevolent individuals would wish to contribute.

FOREIGN RELIGIOUS INTELLIGENCE.

FRANCE.

Paris.—It appears by official documents that the suicides in Paris last year amounted to 371 : namely, 239 males and 132 females. This is less by 19 than the number in the preceding year. These are principally owing to that system of gambling which the government encourages. The immense sums paid by these iniquitous establishments for their licences, are devoted to charitable and religious purposes ; the Hotel Dieu and several other hospitals are amply supported from this source. We think the Jewish Priests decided wisely, when they said it was not lawful to put the thirty pieces of silver into the treasury of the temple, because they were the price of blood.

On the 12th of September, Mr. Bon-toute, Priest of Machine in the diocese of Nevers, baptized five sons and one daughter of Mr. Gallaser an Englishman residing in the neighbourhood. This gentleman and his wife are both Protestants, but have been obliged for want of a Protestant minister, to bring up their children in the Roman Catholic faith. This deserves to be seriously considered by the friends of pure religion, who should make some exertions to supply their brethren with religious instruction in foreign countries.

Nantes.—Several of the prizes given by this city for the encouragement of arts, manufactures, and agriculture, have been awarded to the monks of La Trappe from the monastery of Melleraye in the neighbourhood. The Abbot in particular is well skilled in agriculture, having learned from his long residence in England, the late improvements. He was one of those so hospitably received by Mr. Weld, who gave them a residence in his park at Lulworth.

Mr. Dard, who was sent in 1816 by the French Government to establish schools in some of the African colonies, has composed a dictionary of the Wolof and Bambara languages, two of the many dialects which are spoken in that quarter of the globe. He has succeeded also in adapting the languages to the European alphabet, and in reducing them to a grammatical form. The work is now printing under the authority of the French government. It will be of great advantage to missionaries.

SWITZERLAND.

Canton of Berne.—It is well known with what attachment the Swiss adhere

to the religion and pious example of their fathers, particularly in the Protestant cantons. In that of Berne, a ceremony of ancient date is still observed. Whenever a house is building, as soon as the walls are raised to the intended height, the pastor of the parish is requested to attend and implore, by prayer, God's blessing on the undertaking ; while the owner of the dwelling, his family, and friends, the workmen, masons, and labourers devoutly kneel round him. This act of worship over, they resume their work with greater cheerfulness and confidence.

Fribourg.—A son of the count Frederick Leopold von Stolberg, has lately been received into the order of Jesuits in this city, where they have a large convent, and an extensive school for both the higher and lower orders attached to it. Many other young persons of character have taken the first vows during the past year. The convent contains fifty professed Jesuits, and twenty novices have lately arrived from the seminary at Sitten.

GERMANY.

Bavaria.—The King of Bavaria has ordered that for the future, in all public acts, the Protestants in his dominions shall be styled the *Protestant Church* instead of the *Protestant Community*, which has been hitherto used. This is recognizing their ecclesiastical establishment in the fullest manner.

Leipsic.—It is said that Professor Seyffarth, of this University, has discovered a complete key to the hieroglyphics. His work on the subject, *Rudimenta Hieroglyphices* will shortly be published ; it differs entirely from the theory of Mr. Champollion and others, who have been hitherto investigating this deep mystery.

GREECE.

It appears that the Pope suspects the authenticity of the document presented to him by Captain Nicholas Chiefala, purporting to be a proposal from the Greek Church of submitting to the See of Rome, and renouncing their claim of independence in religious matters, which they have so long fondly cherished. We also, are not disposed to place any credit in his statement, for he does not produce a single certificate from either the Patriarch of Constantinople, or any other bishop, by which the fact can be verified ;

and it appears rather strange that an officer should be charged with such a mission. When we remember how short the duration of the union, effected at the council of Florence between these two churches, was, and how closely they agree in many points with the Protestant religion, we feel confident that if some exertions were made to open a communication with them on the part of the Church of England and Ireland, much good might be done. The Patriarch of Constantinople, in the reign of Charles I. (the celebrated Cyrillus Lucaris, who presented the King with the Codex Alexandrinus, one of the most valuable manuscripts extant of the Holy Scriptures,) was a warm friend to the Protestant cause; and so fearful was the court of Rome lest this should lead to a union, that the Pope employed some Jesuits in disguise to calumniate him to the Mahometan government, and by their machinations they succeeded in having him put to death. For an account of this great and good man, see *Prideaux Connection*.

NORTH AMERICA.

Missionary Societies in the United States of North America.—Of the five Protestant denominations to be found in the United States of North America, the Independents are most numerous. —They have 2,500 congregations or churches, with as many preachers. The Presbyterians come next, having, by a return made in 1810, 772 congregations and 434 ministers. The Episcopalians had in 1808, 238 churches, with 225 clergymen, and 5 bishops. The Methodists are most numerous in the Southern States, their numbers are altogether about 300,000, but we cannot say how many congregations they may form. The same is the case with respect to the Baptists, who are about 100,000. Each of these support Missionary Institutions. The Independents' Society is established at Boston, where it was founded in 1810. Their Missionaries are employed among the North American Indians, and in Ceylon, Bombay, the western parts of Asia, and the Sandwich Islands. The subscriptions in 1822 amounted to 300,000 dollars, and their expenditure to 250,000. They have about 74 Missionaries labouring among the Heathens, of whom 28 are ordained preachers. Their reports are published monthly at Boston. They have a Missionary school at Cornwall, in Connecticut, where there are now about 14 young persons, natives of different heathen countries, under a course of instruction. The Presbyterian

Missionary Society was founded in New York in 1817, and has hitherto confined its labors exclusively to the Indian tribes, situated to the west of the United States. Their settlements are among the Osages, the Arkansas, and on the Missouri.— Their receipts in 1822 amounted to 33,000 American dollars, and their expenditure to 31,000. The number of Missionaries in 1823 was 150, but this includes not only the wives and children, but also the servants of the Missionaries. A monthly statement of their proceedings is published in New York. The Baptist Missionary Society was founded in 1814, at Philadelphia; their first labors were directed to the Birman Empire, where they fixed Missionaries in Rangoon, who have now succeeded in establishing themselves at Ava the capital of the country, and their success has been very great. In 1817, they sent some Missionaries among the Indian tribes, situated at the west of the United States, and established a promising colony among the Cherokees. In a college at Washington young men are educated for this object. Their report appears every second month at Philadelphia. The American Methodist Missionary Society was founded in 1819, their principal object is to supply the distant settlements in North America, which are daily colonized by Europeans, and are too poor to support a Minister at their own expence, with preachers. Their attention is also directed to the state of the free negroes, slaves and people of colour in the States, and it appears by their reports that 38,000 negroes have lately become members of their Society. An increase in their subscription has enabled them also to send Missionaries among the Indian tribes. They collect 10,000 dollars yearly. The Episcopalian Missionary Society was established in 1820 at Philadelphia, under the direction of the Bishops of the Protestant Church in America. They commenced their labors by founding a theological seminary at New Haven, and they have made it a necessary condition for every student who is supported at the expence of the Society, that he shall serve as a Missionary for three years on ending his studies, before he undertakes the care of a regular parish in any of the dioceses.

Besides these Societies, there are some belonging to other countries, for the conversion of the Indians in the northern parts of America, which are under the English Government; namely, the Society for the Propagation of the Gospel in Foreign Parts, and the Moravian Missionary Society.

VIEW OF PUBLIC AFFAIRS.

Nothing of peculiar interest has occurred either at home, or abroad, since we last went to press ; tranquillity pervades the Continent, scarcely disturbed by the heavings of disorganized Spain, or the irregular and desultory contests between Greece and her oppressors. Reports have not been so favourable to the Christian cause as we had hoped and expected ; the great European powers seem to look on with real or affected indifference as to the termination of the contest ; the well-meant but ill-directed assistance which unauthorised individuals bestow can never be generally useful, and the character of the Greek, degraded as he has been by a servitude of centuries, is but ill calculated for the persevering fortitude of a protracted War. Greece, it has been said, must free herself, but we fear, that neither her resources nor her population are adequate to it—the habits of desultory and piratical warfare which formed the undisciplined and ferocious courage of their leaders, are not favourable to the uncertainties of such a contest, and while our only hope is in the Ottoman Empire, whose ill consolidated parts are on the point of separation, we confess that hope is not sanguine.

Our arms in another quarter, the Burman Empire, have been successful, though the advantages gained seem to be as equivocal, as the cause of the war is as yet uncertain. An impression certainly has been made on this extraordinary country, and the wavering and hesitating manner in which peace has been offered, refused and re-offered, would prove that our arms have had the effect of shaking and distracting her councils.

At home comparative tranquillity prevails, notwithstanding the violence of language which marks the late oratorical exhibitions of the Catholic Association. Much of this tranquillity we ascribe to the spread of employment among the people, and the tendency towards better things visible in the lower classes ; there can be no doubt that the Sacred Scriptures are penetrating the mass of the people, that Bible reading is

progressive, and that the necessary effect of the late Newspaper and other controversies has been to produce a curiosity to know the contents of that Volume, and a distrust of those who have professed to be its exclusive possessors, and its infallible interpreters. To an infusion of such feelings do we more especially look as the neutralizing principles that can render harmless the poison of our Association demagogues. We were a good deal struck by the magnificence with which the dedication of the Roman Catholic Metropolitan Chapel was celebrated, decked out with all the artificial splendour with which human ingenuity can disguise the simplicity of religion. Although the pantomime which Mr. Shiel recommended was not presented, enough was exhibited to amuse or to shock the many Protestants who were tempted to attend the ceremony ; and although we trust, that we are not illiberal, and we are sure that we would not interfere by the raising of a finger with any rites or ceremonies with which that religion would invest itself ; we yet cannot think it either consistent or correct in Protestants to be present at an exhibition which, if attended to has a tendency to deteriorate proper feelings, and if not attended to, introduces mere listless curiosity into a house professedly dedicated to the God of Roman Catholics and Protestants. The pomp and splendour and pageantry of Religion, the decorated altars, splendid paintings, and thrilling strains are the means which refined superstition uses to clasp still closer her chains around her victim, and as such, Protestantism disclaims them. “ Religious feeling that is called forth by appeals to the senses, must pass away with the existing cause : it should swell from the heart itself, or we can hardly hope it should be lasting.”—(*Gilly's Tour.*)

We regret to learn that considerable distress in consequence of the failure of the potatoe crop, presses on the poor inhabitants of the Southern Islands of Arran.

[The length and importance of some of the Articles in this Number oblige us to omit our usual Record of Domestic Religious and Ecclesiastical Intelligence.]

POETRY.

ON THE DEATH OF A FRIEND.

We knew that the moment was drawing nigh
 To fulfil each fearful token,
 When the silver cord* should loosen its tie,
 And the golden bowl be broken ;
 When the fountain vase and the cistern's wheel,
 Should alike to our trembling hearts appeal.

And now shall thy dust return to the earth,
 Thy spirit to him who gave it,
 Yet affection shall tenderly cherish thy worth,
 And memory deeply engrave it ;
 Not upon tablet of brass and stone,
 But on those fond bosoms where best 'twas known.

Thou shalt live in mine though thy life be fled,
 For friendship thy name shall cherish,
 And be one of the few of the dearly loved dead,
 Whom my heart will not suffer to perish ;
 Who in loveliest dreams before me are brought,
 And in sweetest hours of waking thought.

S.

THE GRAVE.

TRANSLATED FROM THE GERMAN.

The Grave is still, the shades are deep,
 Which o'er that unknown land are spread,
 Beneath whose awful portals sleep
 The spirits of the peaceful dead.

Unheard the bird of evening breathes
 Her warblings o'er the silent tomb :
 The flowers that pious friendship wreathes
 Upon the turf unheeded bloom.

In vain yon widow'd bride with tones
 Of wildest anguish fills the air ;
 Alas ! the orphan's deepest groans
 Awake no pitying echo there.

On earth the sport of many a wave,
 In quest of fleeting joys we roam :
 Beyond the threshold of the grave
 We reach an everlasting home.

The breaking heart with grief oppressed,
 And vainly panting here for peace,
 There only finds untroubled rest,
 Where life's vast throbbing pulses cease.

H.

* Ecclesiastes xii. 6.

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[What we have said, page 452, line 29 in this Number respecting the conduct of Laud and Strafford towards the Presbyterian Clergy, is not exactly correct; but those circumstances will be considered at length when we come to the reign of Charles I. The sheet was printed off before we were able to make any alteration; we add this explanation from fear of misleading our readers.]





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